

kindly given by John Ball, Esq., a member of the Church of England, to whom our thanks are due. The house is plain, but neatly finished. May the Lord fill it with those who will worship him in spirit and in truth.

GEORGE WILSON.

Niagara, August 14, 1841.

CHURCHES IN ERIN, ERAMOSA, AND ESQUESING.

From an interesting letter, kindly sent by our Christian friend, Mr. BLACK, we extract the following account of these fraternities. We sincerely rejoice in their spiritual prosperity, and in that of all Christian communities.

Our friend asks with evident concern, whether any person bearing the Baptist name, ever taught "that there are infants in hell not a spang long." Alas! this is too true! The horrid sentiment of infant damnation has been broached by some bitter opponents of infant sprinkling. So also some decided advocates of believers' immersion have taught Socinianism; while others have roundly asserted that no man, however godly, can be a Christian, unless he has been bathed in baptismal waters, thus apparently teaching that there is no salvation without baptism. It is needless to observe that all evangelical Baptists abhor all these sentiments; and deserve no more to be reproached on their account than the Congregationalists in New England do on account of the Socinianism, which is now professed by many of their oldest churches.

DEAR SIR,—If you think the following account of the progress of the gospel within the bounds of the three churches of Esquesing, West Erin and Eramosa, suitable for your periodical, you may publish it.

About three years ago I wrote something to the then Editor of the *Magazine*, which I do not now remember. I cannot say whether it appeared in print or not, for I have not been a regular reader, but I rather think it referred to the church in Eramosa alone, which then numbered about forty members. Since that time, by the divine blessing, a very gratifying change has taken place in these Townships, which we record to the praise of him who "causeth us to triumph in Christ, and maketh known the savour of his knowledge" in this place. Better than

two years past, the church in Esquesing, over which brother Menzie was pastor, united with Eramosa Church in Christian fellowship, on the principles laid down in the 4th chapter of Ephesians; and this step led both churches to a very cordial feeling of fraternal love. The shyness and coldness which in spite of themselves, they had to put up with before was entirely banished, and an interchange of views on all the causes of their former differences, tendered in Christian candour and affection, has assimilated them to each other so much, that they now wonder at their former selves. A very decided advantage has thus been obtained to both churches in every point of view. From this good beginning we can trace our heavenly Father's gracious dealings in many ways, which I cannot here enumerate. We had among us then very superior materials in both churches. Cautious and experienced age, and ardent youth, all firmly persuaded that the Bible alone contains all the Christian religion, and fully determined to know and do the will of Him who called them out of darkness into his marvellous light, that they might show forth his praise. I trust I may say, they made some progress. The church in Esquesing is more than tripled. The church in Eramosa now makes up her former number, after losing the membership of many who united with the Western church in Erin, and this last has a steady increase since the organization last fall.

I am not acquainted with any case in these churches where a professor neglects the regular daily reading of the Bible. With all this prosperity we have our share of troubles also, and we anticipate no such thing as an unmingled cup. We are aware that the gospel in its primitive purity has many enemies among zealous professors. We never read of Satan in an indifferent, inactive state, and we know that each of us is yet in the body, but we know also who has said "My grace is sufficient for thee." I ought to have mentioned before, that between 80 and 100 believers were immersed in about fourteen months, that we meet as churches every first day of the week to break bread, &c.; that select brethren, some of them Pastors and Teachers, address the churches and hearers, and we have no Exhorters distinct from Teachers. I remain, dear Sir, your's in the good hope through grace,

JAMES BLACK.

Eramosa, July 24, 1841.

CONVENTION AT HALDIMAND.

HALDIMAND, Sept. 8, 1841.

In accordance with resolutions passed by the Eastern Baptist Association, and agreed