

interfere, but make the following extract from the last letter of Prof. Ogilby, in order to show the position which he occupies regarding sprinkling. From the first sentence of the extract, it will be seen that Dr. M'Vicar would not venture to condemn "baptism by immersion."

"The Rev. Dr. thinks that my language 'erroneously implies' that 'the real subject of condemnation' was the 'baptism by immersion.' To adopt his own words, 'permit me to assure him that such an idea never entered my mind.'

"He 'appeals' to me, 'whether it be becoming to bestow contemptuous phrase upon the 'Font of Sprinkling.' I answer—No: and I repel indignantly the implied charge of disgraceful irreverence. Had that Dr. *quoted my words*, it would have appeared that I censured, not the *font*, but those who have 'reduced' it 'to the dimensions of a wash-bowl,' and 'have wholly superseded the baptistery;' thereby making 'immersion,' which the Church allows and Dr. M'Vicar 'reverences,' utterly impracticable, save 'in the unconsecrated place of its performance.' I did compare, (not the *font* itself to a 'wash-bowl,') but the 'dimensions' of the one to the 'dimensions' of the other. Am I bound so far to reverence the very *dimension* of the font, that I may not without irreverence *measure* them by referring to a familiar standard of comparison? I half suspect, that I had in mind at the time a passage of Dr. Wall, (the illustrious historian of Infant Baptism,) who says:—'The *fonts* that have been built since the times I spoke of, are, many of them, built so small and *basin*-like, that a child cannot well be dipped in them, if it were desired.' Unless perchance the unlucky and offensive comparison was suggested by the prevalent custom of making the font the mere container of a *bowl*, that for meanness and littleness might be aptly compared to the *basin*, which the Puritans in England honestly and openly substituted in room of the font, (putting it, not *in it* but *in its place*,) and which Dr. Wall describes as a little basin of water, about the bigness of a syllabub-pot.' By the way, whence comes the 'Font of *Sprinkling*!' (*Qu. 'Blood of Sprinkling?'*) The Church

authorizes only '*dipping*' in water, or '*pouring*' water on, as alone answering to the '*washing* of regeneration.'

"Again, Sir; the Dr. asks whether it be 'charitable, needlessly to alarm tender consciences, by the exhibition of it (baptism) on doubtful grounds, in the case of those already admitted by the Bishop to confirmation, and registered by faithful pastors as worthy communicants?' 'I know nothing, Sir, of that *charity* which involves the sacrifice of *truth* or of *duty*. To baptize under such circumstances is right, or it is *wrong*; and is accordingly '*charitable*,' or uncharitable. If I believe a man to be in danger, it is 'charitable' to tell him so; even though I 'alarm' his 'conscience.' And, if the danger be real, the more 'tender' his conscience, the better for him. To talk of 'needlessly alarming,' &c., and of 'doubtful grounds,' is to beg the question.—*N. Y. Bap. Adv.*

POWER OF THE GOSPEL.

[In the *Quarterly Register* for October, Mr. JAMESON, one of the evangelists employed by the Home Mission in England, gives an account of his labours at Wem, from which we extract the following statement, as a striking proof that the gospel is still the power of God unto salvation.—*Ed.*]

On the following Sabbath we had crowded congregations; the weekly meetings at five and seven were repeated, and on the Monday evening it was with difficulty I could get to the pulpit. At the close of this service we met inquirers, and the result of that evening was the conversion of a young person—the daughter of a farmer in the neighbourhood—who manifested intense anxiety about her mother, and who, when spoken to about her soul, exclaimed, 'Oh my mother! oh! my mother. Oh that she had been here!' and the third was a young man, who had heard me preach on the previous Sabbath from "*The anxious inquirer lost*." ("He went away sorrowful, for he had great possessions.") To this case I will more particularly refer. He had been the curse of the town, and the terror of the neighbourhood, and was sometimes intoxicated for a week together. The distinguishing sovereign grace of God,