

375 per hour. If the twelve apostles alone baptised, which is probable, it gave them thirty-one per hour each, or one in every two minutes. But where were the twelve baptisteries? In the one place? verse 2: or did they go to Jordan? or where were they immersed? Give us a "Thus saith the Lord," in reply. Not to mention other difficulties, neither the time nor the place of the baptisms, on the day of Pentecost, makes immersion probable.

The case of the Philippian jailor is as unfavorable, Acts xvi. 33. At midnight, "that same hour of the night he was baptised, he and all his," before leaving the place of confinement. Was there any provision there for immersion? Did they go out to a stream of water in the dead of the night? Did they erect a large bath in the prison? Give us a "Thus saith the Lord," in reply. Thus, take Saul of Tarsus, Acts ix. 9, 18; Ananias found him blind, having fasted for three days. He was healed, arose, was baptised, received meat, all in the house of Judas. Was he immersed? If so, where? Did he go out to some pool or river near Damascus? Give us a "Thus saith the Lord," in reply. Next look at Cornelius and his household, Acts ix. Peter came and found the whole family, kinsmen and near friends, waiting for him. Peter preached. The Holy Ghost fell on them, they spake with tongues. "Can any man forbid water," says the apostle, "that these should not be baptised?" Does that mean, who would prevent us from going out to some pool or river near Cesarea? going to some water? or who would forbid water to be brought? Did they go out? Yet they were baptised. If any assert that they went out for baptism, let them shew us a "Thus saith the Lord." We might further remind our readers, in reference to the Ethiopian Eunuch, that his baptism occurred in summer; in a desert place, where the probability is against the existence of a water large enough for immersion, and that the *Scripture does not say* that either one or the other of the parties went under the water, that is an inference of our Baptist brethren, it is not a "Thus saith the Lord."

In condensing so much we cannot do justice to the article which we have noticed. We recommend, however, a careful perusal of it to all who have the opportunity. A full examination of the subject will convince all, that it is the Immersion Theory which rests on assumptions and inferences, while the Affusion Theory is favored by the language of Scripture, by Old Testament usage, by the circumstances connected with the baptisms recorded, by a regard to convenience, decency, and safety; as well as by the

practice of nine tenths of the Christian Church.

STATE OF RELIGION—REVIVAL MOVEMENTS.

From month to month we feel it to be a privilege to have an opportunity of recording the progress of revival in various quarters of the world. We believe that there has perhaps never been a time when greater earnestness has been manifested; and although there is at present nothing to attract very special attention, we believe the progress of religion is very marked. We earnestly trust that the apparent spiritual deadness in our own land may soon give place to greater earnestness and life, and that the Jews which have been refreshing other portions of the vineyard may ere long descend upon ourselves.

ENGLAND.—In London the efforts for the spiritual good of the masses are continued with unabated zeal. Open-air preaching is being carried on during the summer as a sequence of the services in theatres and balls. Many saving impressions have been traced to these services. The Bishop of London lately addressed a large meeting behind Covent Garden Market, and in front of the Parish Church. His discourse was plain and pointed, and well fitted to be useful to the class addressed.

The various Bible and Domestic Female Missions are very successful. The expenditure in connexion with these services is £1000 per month. The "four years' fruits" of this work are very remarkable. During the year 1860, it is stated that 10,533 copies of the Scriptures have been sold by the Bible women. During the four years of the mission's existence, the outcast poor have paid £1706 12s. 6d. for the Bible. No agency does more for the elevation of the lower classes, and for their temporal as well as spiritual improvement.

The "midnight mission" has also resumed its activity, and is productive of happy results. The writer of an article on "Religious Intelligence" in the *British Messenger* mentions a meeting at which he was present, and states in regard to it:—"The results of this meeting were as remarkable as any yet held. The Divine Spirit, it is believed, was indeed present. A considerable number were taken away in cabs to 'Homes,' and others who received pointed invitations on going out of the room, have since applied for admission. Before leaving Shaftesbury Hall, the chaplain of the Lock Hospital informed the writer that out of sixty inmates there were only three in a hardened state of mind, the rest being under strong convictions of sin, or truly brought to Christ."

SCOTLAND.—In various parts of Scotland, especially at Edinburgh, Glasgow, Perth, Dundee, Inverness, and Huntly, large open-air meetings have been held with very encouraging results. Preaching deputations have also visited various localities in the rural districts, and have addressed large gatherings of the people. The gentlemen who have taken part in these meetings give it as their opinion that good impressions have been made very generally. In Edinburgh the meetings were very large and interesting, being composed both of church-going people and to a great extent of those who have fallen below such habits and influences. With reference to these meetings the *Edinburgh Witness* says:

"Last week the lowest of our social strata were largely represented in the immense audiences that gathered around the rude pulpit of Weaver and Cunningham. Such hearers do not at present go to our imposing churches, or listen to our gowned and educated clergyman; it is ever doubtful if they will take profit from such congregational and city missionaries as are sent to their very doors. They both need and wish preachers like Richard Weaver—who have been redeemed from their own level, and who address them in their native dialect, with this exception, of course, that all the slang is sanctified. We see no speedy prospect of the regeneration of our lower classes, unless from the vehemently earnest agency of converted men sprung from their midst; and it should ever be remembered that the style of these preachers will be startling and vulgar to the more fastidious taste of persons on the upper platforms of society. The fact, however, that the larger proportion of last week's audience consisted of men and women of all ranks and ages belonging to the church-going population of our city, demonstrates that such earnestly and vigorously rude instrumentality is scarcely less needed amongst the tens of thousands of decent professors. The revival meetings in the Queen's Park tended not only to the 'excavation' of the heathen masses, but also, and very materially, to the improvement of regular church-goers. The latter issue has an interest, and suggests questions which will not soon or easily be exhausted; and protracted and beneficial may be the speculations henceforth to be started among Christian sages. We are too near the apparently anomalous spectacle to think of having any theory; but there are some valuable lessons that will at once commend themselves to the notice of all our readers who are concerned either in personal or in national christianity."

At Huntly, there were ministers of various denominations, and several laymen, including Colonel Davidson, Richard Weaver, Robert Cunningham, and Duncan Mathieson.

FRANCE.—In Paris, the work of God is advancing. There are now forty-five prayer-meetings. There were lately two general meetings. From the success of these meet-