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BAPTIST REPORTER,

AND  
MISSIONARY INTELLIGENCER.

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## The Editor's Annual Address to his Readers.

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ESTEEMED FRIENDS.—During another year we have endeavoured to supply you with the best information we could obtain, not only with regard to our own denominational proceedings, but also of the movements of other evangelical christians who are engaged in the diffusion of the knowledge of the Gospel of Christ.

Having, in our leader for December, referred to the present state of the Christian Religion, and its prospects both abroad and at home, we need only repeat our earnest hope that all who name the name of Christ will not only depart from iniquity, and set their faces as flint against every form of error, old or new, but as good soldiers of Jesus Christ, valiant for the truth, be ready always to do battle for the right.

Let it never be forgotten, that of all the various armies of the living God, none, in any age of the world, have made a more noble stand for the truth than those who have been found gathered under the "Baptist" banner. In every century of the christian era we can trace our noble ancestors of this faith, though their history was written by their implacable enemies, with pens dipped, as it were, in blood.

And there was a reason why baptists—or *Anabaptists*, as they were slanderously nicknamed—were made the butt of all the ridicule and rage of the enemies of truth. Their grand principle is, and ever has been, personal piety, or the spiritual kingdom of Christ, into which none can enter except by voluntary profession of faith in the Son of God. We shall give, in our next number, a conversation we had a few months ago with an Italian jesuit on this subject. Suffice it to say now, that we believe not in a national profession of christianity, but in the words of Him who said, "the kingdom of God is within you." So far as loving and obedient personal believers in the Holy Saviour can be found does the kingdom of God extend, but no further. All else is shadow—empty and unsubstantial, and often worse.

Not only, therefore, do the baptists stand in the very fore-front of the battle with every established form of national christianity, so called, but they have also had to stand alone in their unwavering protest against one of the greatest delusions every imposed on humanity in the name of christianity—baptismal regeneration. Whilst zealous for the baptismal ordinance—and careful to observe it according to the pattern shewed them in Jordan—as a striking emblem of the burial and resurrection of Him in whom alone they hope for salvation, they deny most emphatically that this strikingly significant ordinance is to be administered to unconscious babies, or unbelieving adults. "To the law and to the testimony" they appeal.

And they make this appeal not only against national establishments who, by the ceremony of infant sprinkling, profess to produce regeneration, but they also appeal to the same infallible records against the con-

duct of some of their evangelical brethren, who so far as *subject and mode* are concerned, imitate the baptismal regenerators.

It is a remarkable fact, that whilst some of the most learned and candid among the "Establishment" people have done the baptists justice, and have allowed that their practice is scripturally correct, their most decided deriders and defamers have been found among their evangelical brethren. We might give names and proofs. But the fact is patent to all who have studied the history of the baptismal controversy. And how is this? Evangelical dissenters, and methodists too, generally require of those who apply for fellowship with them, some signs of penitence and faith, irrespective of their baptism (as they call it) in infancy. The baptists only require a profession of faith. Where then, practically, is the difference? Why not delay the baptism until the voluntary profession of the party? Is a consciousness of this inconsistency the cause of the ridicule with which some "evangelicals" assail the baptists?

Under these circumstances, and with such a formidable array of opponents before and around them, what are baptists to do? Are they to flinch and ground their arms? NEVER. The progress which baptist principles have made within the last half century, if there were no higher consideration, forbids them.

Instead of flinching, then, let us stand our ground; and not only maintain our position, but advance. We have stood long enough. We ought now to prepare for an attack on the old fortresses of error. Every scriptural means we can employ ought to be used; and in these days, when whatever truth or science we wish to propagate must be made known to a great extent by books, let us avail ourselves of every means of this character for diffusing the knowledge of our principles.

Our readers will anticipate that we shall now say a few words respecting this publication. They will be but few. Early this year we reduced the price to twopence, giving more in proportion than we did for threepence. This return to the former price of the *Reporter* was adopted, as we explained at the time, in the hope that a much larger circulation would be secured. We were not disappointed—the sales have increased, and we have reason to believe they will be yet more next year. What we aim at is an extended circulation; and we hope our readers will see the importance of aiding us to secure it. It should not be forgotten by any baptist that there are yet thousands of individuals in these islands, who, either from one cause or other, are ignorant of our principles and practise. The diffusion of a cheap periodical like the *Reporter* is, we may be permitted to say, calculated to enlighten those who are ignorant, and convince those who are prejudiced.

With regard to the further conduct of this periodical, the Editor feels as if he need only say that he shall ever maintain those principles of scriptural truth which he has now for nearly thirty years publicly advocated. Evangelical baptists, of every section, never have complained, and never shall have cause to complain of undue preference. All their proceedings will, as heretofore, be reported without partiality.

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## BAPTIST REPORTER.

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 JANUARY, 1852.
 

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## THE BAPTISTS "SIXTY YEARS AGO."

Looking over the ranges of an old book stall one market-day morning, (we are fond of *old* books though we make *new* ones, and hope to do,) "our chance was to light," as Bunyan said, on a copy of "Rippon's Baptist Annual Register."—"What for this?" "Sixpence." The coin was paid; we placed the volume under our arm, from whence an offer of six shillings would not have drawn it.

As early as convenient, we sat down to con over the pages of our prize, and, like some young enough to be our grandsons, we first looked eagerly for the *pictures*, hoping we should meet with the "effigies" of some of the well-known worthies of those days, and we were not disappointed. Here we have, looking over them again, the famous old Bristol tutor—DR. CALSBY EVANS, who turned out so many talented and distinguished men, with his bland face and shrewd cautious eye, his hair combed back from his forehead, and falling in a double set of ringlets on his shoulders. He is wearing a double-breasted waistcoat and a single-breasted coat, and looks quite clerical with a pair of "bibs" falling over his plain white muslin stock. Beneath we have "the arms of his house,"—three boars' heads on a shield surmounted by a round tower

—with the motto, "Virtus Præsidium Decusq."

The next is of "The Rev. Mr. ROBERT HALL, of Arnsby, Leicestershire," who is represented without any clerical appendages, except a bushy wig. His coat and waistcoat are both single breasted, and of plain cut. He has his right hand thrust carelessly into his waistcoat, which is open several buttons in the middle. His features appear rather coarse, but broad and manly, indicating strong common sense and some penetration. To look at him as he appears here, we should not have expected that a rough-looking man like this, from the "north country," living in a secluded village, could have so cultured and trained the mind of his son, that, in after life, his thoughts, high and holy, expressed in accordance with the most perfect models of elocution, would have drawn and held fast the breathless attention of listening thousands. For though much might be said respecting the aid afterwards afforded by others, and his own diligent application, the foundations of the future renown of ROBERT HALL the younger were laid by his venerable father on the immoveable rock of genuine piety.

Whether any of the portraits have been extracted from the volume we

know not; but the only other we find is "The REV. JAMES MANNING, D.D., late Pastor of the Baptist Church and President of the College at Providence, Rhode Island," who is habited in the regular clerical costume of the last century—powdered flowing wig, "bibbs," gown, &c., quite a sample of a fine-looking clergyman. He died at Rhode Island, August 29, 1791, aged 53, and is described as "remarkable for the symmetry of his body, and the gracefulness of his person. His countenance was stately and majestic, full of dignity, goodness, and gravity; and his mind was a counterpart of it."

Having gone over the *pictures*, we now take hold of the volume to analyze its contents. We do so with confidence that we shall find gold. For already, by only a superficial glance, we have ascertained that the region before us is auriferous. The very title page is significant. We copy it.

THE  
BAPTIST  
ANNUAL REGISTER

FOR 1790.

PART THE FIRST.

INCLUDING  
SKETCHES  
OF THE STATE OF RELIGION  
AMONG  
DIFFERENT DENOMINATIONS  
OF GOOD MEN  
AT HOME AND ABROAD.

BY JOHN RIPPON, A.M.

From East to West, from North to South,  
Now be His name ador'd!  
EUROPE, with all thy millions, shout  
Hosannah's to thy Lord!

ASIA and AFRICA resound  
From shore to shore his fame,  
And thou, AMERICA, in songs,  
Becoming love proclaim!

LONDON:  
SOLD BY — SEE PAGE 6.

1791.

We have looked at "Page 6," but do not find any publisher. We proceed to the matter of the book.

"Sixty years ago" was the name given by a popular writer of the last age to a volume, in which he sketched with a master's hand some of the stirring scenes in the history of his own land, dashing the facts with a large mixture of fiction from his own fertile imagination.

We shall not attempt—we could not if we would, and we would not if we could—to imitate him. The facts we are about to produce from this volume of the staunch old baptist Editor, shall be given in all their original simplicity. We love such records. They stand as monuments of the faith of our fathers, inscribed with those "good works" of theirs which were "profitable unto men."

First, we are furnished with "A List of Particular Baptist Churches in England," many of which are said, in a foot note, to be "destitute of *pastors*," but "supplied with *ministers*." The names of the churches and pastors only are given, without any statistics. This list, it is also stated, was first collected "two years ago"—1788, by "James Smith, Esq.," and is corrected for 1790, when it appeared. We give the names of the counties and churches as we find them, as well as the spelling of the names of places. Let our readers compare them with the last lists published in the Baptist Manual—thank God, and take courage!

BEDFORDSHIRE.—Bedford—Biggleswade  
Blunham—Carlton—Carrington Cotton End  
—Cayso—Cranfield—Dunstable—Loughton  
Buzzerd—Little Storton—Luton—Mauldon  
—Ridgmount—Sharnbrook—Southill—  
Steventon—Thorn

BERKSHIRE.—Abingdon—Farrington—  
Newbury—Oakingham—Reading—Wantage  
BUCKINGHAMSHIRE.—Cheneya—Chee-  
ham—Colnbrook—High Wycombe—New-  
port Pagnell—Olney—Princes Risborough  
—Stoney Stratford—Woodrow

CAMBRIDGESHIRE.—Cambridge—Cotten-  
ham—Camlingay—Needlingworth—Over-  
Soham—Sutton—Wisbeach

CHESHIRE.—Chester—Brasey Green—  
Warford

CORNWALL.—Chacewater—Falmouth

CUMBERLAND.—Broughton—Whitehaven  
 DEVONSHIRE.—Codnor—Loscoo  
 DEVONSHIRE.—Bampton—Bovey Tracey  
 —Cullumpton—Dartmouth—Exeter  
 —Kingsbridge—Plymouth—Plymouth Dock  
 —Prescott—Tiverton—Upottery  
 DORSETSHIRE.—Loughwood—Lyme—  
 Winbourn  
 DURHAM.—Cold Rowley—Hamsterley  
 ESSEX.—Brintree—Castle Heddingham—  
 Colchester—Earls Colne—Harlow—Lang-  
 ham—Poitot Street—Ridgewell—Saffron  
 Walden—Waltham Abbey  
 GLOUCESTERSHIRE.—Bourton—Camp-  
 den—Chalford—Cheltenham—Cirencester  
 —Coldiford—Fairford—Hillsley—Horsley  
 —Kingstanley—Naton—Sodbury—Tetbury  
 —Tewksbury—Tibornbury—Westmancote  
 —Wotton-under-Edge  
 HAMPSHIRE.—Broughton—Lockerly—  
 Lyvington—Portsmouth, 1st Church—  
 Portsmouth, 2nd Church—Rumsey and  
 Southampton—Whitchurch  
 HEREFORDSHIRE.—Leominster—Bysford  
 HERTFORDSHIRE.—Codicote—Hempstead  
 —Hertford—Hitchin—Hoddesden—Market  
 Street—St. Albans—Tring—Watford  
 HUNTINGDONSHIRE.—Great Gedding—  
 Great Gransdon—Spaldwick  
 KENT.—Ashford—Bessell's Green—Can-  
 terbury—Chatham—Cranbrook—Eythorn  
 —Folkestone, 1st Church—Folkestone, 2nd  
 Church—Greenwich—Margate and Shal-  
 lows—Sandhurst—Sevenoaks—Snarden—Ten-  
 terden—Woolwich, 1st Church—Woolwich,  
 2nd Church  
 LANCASHIRE.—Accrington—Bacup—  
 Blackburn—Cloughfold—Coln—Goodshaw  
 Chapel—Hag Gate—Hawksheadhill  
 —Liverpool—Manchester—Ogden—Preston  
 —Rochdale—Tottlebank—Warrington  
 LEICESTERSHIRE.—Arnsby—Bottesford  
 —Foxton—Leicester—Lutterworth—  
 Sheepshead—Sutton-in-the-Elms  
 LINCOLNSHIRE.—Boston—Horncastle—  
 Lincoln—Spalding  
 MIDDLESEX.—Bow—Hammersmith—  
 Staines  
 London.—Chapple Street—Cripplegate—  
 Cripplegate, 7th day—Devonshire Square—  
 Eagle Street—Goodman's Fields—Grafton  
 Street—Great Ayliffe Street—Lincoln's Inn  
 Fields—Mitchell Street—Piccadilly—Red-  
 cross Street—Spitalfields—Wild Street—  
 Windmill Hill, Moorfields  
 Southwark.—Blacksfields—Carter Lane  
 —Dean Street—Ewer Street—Greenwalk—  
 Maze Pond—Snowsfields—Union Yard  
 NORFOLK.—Claxton—Dereham—Diss—  
 Great Ellingham—Ingham—Lynn—Nor-  
 wich, 1st Church—Norwich, 2nd Church—  
 Shellfanger—Worstead—Yarmouth  
 NORTHAMPTONSHIRE.—Braunstone—  
 Clippington—Gretton—Guilsborough—  
 Hacketon—Irthingborough—Kettering,  
 1st Church—Kettering, 2nd Church—Long-

bugby—Middleton Cheney—Moulton—  
 Northampton—Ringstead—Rhode—Bush-  
 den—Thrapstone—Towcester—Walgrave—  
 Weston-by-Weald  
 NORTHUMBRLAND.—Hexham—New-  
 castle  
 NOTTINGHAMSHIRE.—Collingham—Not-  
 tingham—Sutton Ashfield  
 OXFORDSHIRE.—Chipping-norton—Coat  
 —Hook-norton—Oxford—Witney  
 RUTLANDSHIRE.—Oakham  
 SHROPSHIRE.—Bridgenorth—Broseley—  
 Shoffall—Shrewsbury  
 SOMERSETSHIRE.—Bath—Beckington—  
 Bridgewater—Bristol, Broadmead—Bristol,  
 Pithay—Chard—Croscomb—Frome—  
 Hatch—Horsington—Paulton—Road—Sto-  
 gumber—Wellington—Yeovill  
 STAFFORDSHIRE.—Coseley—Hanley-  
 green  
 SURFOLK.—Ipswich—Wattisham  
 SURREY.—Guildford—Kingston  
 SUSSEX.—Battle—Brighthelmstone—  
 Lewes—Rotherfield—Rye—Slougham—  
 Uckfield—Wivelsfield  
 WARWICKSHIRE.—Aulcester—Birming-  
 ham, 1st Church—Birmingham, 2nd Church  
 —Coventry—Henly-in-Arden—Byton—  
 Warwick  
 WILTSHIRE.—Bradford—Bratton—Caine  
 —Crookerton—Devizes—Downton—Gristle-  
 ton—Malmesbury—Melksham—North  
 Bradley—Salisbury—Trowbridge—West-  
 bury Leigh  
 WORCESTERSHIRE.—Bewdley—Broms-  
 grove—Dudley—Evesham—Pershore—  
 Shipstone on Stour—Stourbridge—Upton—  
 Worcester  
 YORKSHIRE.—Barnoldswick—Bingley—  
 Bishop Burton—Bradford—Bridlington—  
 Bramley—Carnshaw—Cowlinghill—Drif-  
 field—Farsley—Gildersome—Gisbourn  
 Forest—Halifax—Haworth—Hebden  
 Bridge—Hull—Keldwick—Leeds, 1st  
 Church—Leeds, 2nd Church—Rawdon—  
 Sallendincock—Scarborough—Sheffield  
 —Shipley—Steepstone—Sutton—Slough-  
 wate—Wainsgate  
 Then we have "A List of the  
 Particular Baptist Churches in Wales,  
 1790," alphabetically arranged. We  
 add the counties, abbreviated. It is  
 further explained that many of these  
 churches had several pastors and  
 places of worship.  
 Aberdwar, Carm.—Aberystwyth, Card—  
 Beaumaris, Ang.—Bothesda, Mon.—  
 Blaenau, Mon.—Bontnewydd, Denb.—  
 Bryn-Salem, Glam.—Builth, Brecon.—Cae-  
 leon, Mon.—Capel-y-fm, Brecon.—Carmar-  
 then, in Dark-gate, Carm.—Carnarthen, in  
 Priory-street, Carm.—Cil-fowy, Pemb.—  
 Oraig, in Newcastle, Carm.—Dolau, Rad.—  
 Ebenezer, Pem.—Ebenezer, Ang.—Engue,

Glam.—Glyn, Denb.—Hengoed, Glam.—Horeb, Carn.—Llanbedr-ar-y-fro, Glam.—Llanelli, Carn.—Llandyfaon, Carn.—Llanfachreth, Ang.—Llanglofan, Pemb.—Llan-wanarth, Mon.—Maes-y-berllan, Broc.—Morthyr Tydŷl, Glam.—Moleston, Pemb.—Neath, Glam.—Nevia, Carn.—Nottage, Glam.—Pant-teg, Carn.—Pentref, Rad.—Pen-y-fai, Glam.—Pontypool, Mon.—Rameth, Meri.—Rhyd-wilim, Carn.—Salem, Carn.—Salem, Denb.—Swansea, Glam.—Swansea, Back-lane, Glam.—Trosnant, Mon.—Twyn-Gwyn, Mon.—Usk, Mon.—Wrexham, Denb.—Ystrad-dafodog, Glam.

Here, again, we would fain make some remarks on the progress, notwithstanding all draw-backs, which the baptists have made during the interval, but we must not, or we shall not have space for the many curious facts which we have marked for extraction.

After a poem on "The Association," by Benjamin Francies, A. M., from whose pen we have several other little poems in easy flowing rhyme, and who appears to have been the poet of the baptists in those days, we have copies of the "Letters" from the following Associations:—"York and Lancashire," "Northampton," "Midland," "Kent and Sussex," "Western," and "Northern," an "account" from Norfolk and Suffolk, and the Welsh Letter. Some of these have statistics; but they are imperfect, and do not furnish materials for a "Total." Then we have "The Baptist Associations in the United States of America and Vermont, for October, 1790." Why Vermont is thus distinguished is not said. The totals of thirty Association are, 452 ministers, 533 churches, 50,970 members. The population of the United States was then 3,083,600 souls. Extracts of Letters from individuals are given, expressive of gladness that a correspondence is sought for and opened.

After these comes "A List, for 1790, of the Principal Books and Pamphlets which have been lately printed by the Baptists; including a few other Publications of Respectable Persons, who are described by the Denominations to which they belong."

In this list of authors and books we find Abraham Booth, John Butterworth, James Dore, Jonathan Edwards, D. D., John Erskine, D. D., Caleb Evans, D. D., John Fawcett, Andrew Fuller, Samuel Pearce, John Rippon, Thomas Robinson (Leicester), John Ryland, senr., A. M., John Ryland, junr., A. M., Samuel Steunnett, D. D., John Sutcliff, and Dan Taylor. Robert Robinson's Ecclesiastical Researches are said to be in the press "for the benefit of the widow and family."

"The Obituary for 1789 and 1790" contains memoirs of Rev. Henry Philips, Mrs. Martha Trinder, Rev. Robert Parsons, Rev. William Holland, Dr. Joseph Bellamy, Rev. James Newton, M. A., Rev. Thomas Gain, M. A., Rev. Thomas Hiller, Miss Hester Francis, Rev. John Rogers, and the Rev. Samuel Hall.

We now come to "*A Sketch of the State of Religion among different denominations of good men at home and abroad.*" A foot note says:—"This article, so very defective in the present state of the Register, serves rather to shew the kind of materials which are desired to fill it up, than what are already come to hand; but a plan has already been laid, and is now carrying into effect, by which a general view of the state of religion in Europe and America, and especially of the most important Missions, will be given; of which it is expected the Register for 1791 will be a fair specimen. EDITOR." The first article is headed "PRUSSIA," and as it contains some singular facts, suggestive, some might say, of what ought to be done in England now, we give an extract. "By an edict of the present king of Prussia, dated July 9, 1788, that monarch confirms former edicts for the security of Calvinists, Lutherans, Roman Catholics, Jews, Mennonites, Hembutters, and those of other denominations whose principles are consistent with the good of civil society. But whereas it is rumoured, that disguised

Jesuits are secretly insinuating themselves into Protestant countries to make proselytes, he enjoins all endeavours to discover such emissaries, and report them to the Spiritual Departments. He prohibits all change of what is essential in the Creeds and Confessions, and even in the Canons and Liturgies of the Reformed and Lutheran Churches: though he allows abolishing usages not essential, and altering expressions now in disuetude. This he deemed the more necessary, as he observed with regret, long before his mounting the throne, many protestant clergymen depreciating the authority of Scripture, corrupting the Sacred Records, or explaining them away, and representing *faith in our Lord's atonement*, and other essential doctrines, as ill-founded or superfluous. He therefore prohibits all Protestant clergymen and teachers in his dominions, under the pain of being deprived of their offices, from openly or secretly spreading errors, and substituting their own fancies instead of the essential articles contained in the established confessions. They were admitted to their offices on condition of adhering to those articles, and therefore cannot retain them if they teach otherwise. He infringes not, however, their right of private judgment, and joining another sect, which if they openly do, they are allowed the exercise of their liberty. But those who, in sermons or books, oppose the doctrines contained in the old confessions, must leave the established church, whose principles they undermine, and give up a charge for which change of sentiment has unfitted them. The King enjoins care to be taken that offices in churches, schools, and universities, be supplied with men whose conviction of the truths they are employed to teach is not doubted. While he thus provides for his subjects, teachers of pure Christianity, he leaves it to every one's conscience what improvement he shall or shall not make of that

advantage. This is an amazing change, as the late king of Prussia was a great encourager of a Socinian clergy, some of whom, indeed bordered very nearly on Deism." It is then stated that "A society erected at the Hague for defending pure Christianity, has proposed prizes for the best defences of several important doctrines, and answers to their modern opposers. Two or three years ago, our King, as Elector of Hanover, proposed a prize for the best discourse on the Divinity of Christ; the University of Gottingen being judges." The next article is "FRANCE, &c." It is short, but very spicy. "The astonishing Revolution in FRANCE, and the increasing thirst among the nations after *civil and religious liberty*, should greatly encourage us to pray, that they may also enjoy *spiritual evangelical liberty*, called in scripture, the *glorious liberty of the children of God!* The POPE's own subjects in Avignon, where those Antichristian Pontiffs once resided for 70 years, viz. from 1307 to 1377, affords some additional encouragement to hope for the approaching downfall of mystical Babylon. May the ravenous *beast, Despotism*, which has so long supported the *harlot, False Religion*, be shortly slain by the well-tempered, great, and strong sword of Jehovah!"

Passing on, we found copies of two valuable documents which, although lengthy, are too precious to be passed over; and we think that our readers would rather we did not complete our task in the present number than omit them.

"AMERICA.—*The Address of the Committee of the united Baptist Churches in Virginia, assembled in the City of Richmond, Aug. 8, 1789.*

To the PRESIDENT of the United States of America.

SIR,—Among the many shouts of congratulation that you receive from cities, societies, states, and the whole world, we wish to take an active part



in the universal chorus, by expressing our great satisfaction in your appointment to the first office in the nation. When America, on a former occasion, was reduced to the necessity of appealing to arms to defend her natural and civil rights, a WASHINGTON was found fully adequate to the exigencies of the dangerous attempt; who, by the philanthropy of his heart, and prudence of his head, led forth her untutored troops into the field of battle, and, by the skillfulness of his hands, baffled the projects of the insulting foe, and pointed out the road to independence, even at a time when the energy of the cabinet was not sufficient to bring into action the natural aid of the confederation from its respective sources.

The grand object being obtained, the independence of the states acknowledged, free from ambition, and devoid of a thirst for blood, our HERO returned with those he commanded, and laid down his sword at the feet of those who gave it him: '*Such an example to the world is new.*' Like other nations we experience, that it requires as great valour and wisdom to make an advantage of a conquest, as to gain one.

The want of efficacy in the confederation, the redundancy of laws, and their partial administration in the states, called aloud for a new arrangement of our system. The wisdom of the states for that purpose was collected in a grand convention, over which you, Sir, had the honour to preside. A national government, in all its parts, was recommended as the only preservative of the union; which plan of government is now actually in operation.

When the constitution first made its appearance in *Virginia*, we, as a society, had unusual strugglings of mind, fearing that the liberty of conscience (dearer to us than property and life) was not sufficiently secured; perhaps our jealousies were heightened on account of the usage we received

in *Virginia* under the British government; when mobs, bonds, fines, and prisons were our frequent repast.

Convinced on the one hand, that without an effective national government the states would fall into disunion and all the consequent evils; on the other hand, it was feared we might be accessory to some religious oppression, should any one society in the union preponderate all the rest. But amidst all the inquietudes of mind, our consolation arose from this consideration, the plan must be good, for it bears the signature of a *tried trusty friend*; and if religious liberty is rather insecure in the constitution, 'the administration will certainly prevent all oppression, for a WASHINGTON will preside.' According to our wishes, the unanimous voice of the union has called you, Sir, from your beloved retreat, to launch forth again into the faithless seas of human affairs, to guide the helm of the states. May that Divine munificence which covered your head in battle, make you yet a greater blessing to your admiring country in time of peace. Should the horrid evils that have been so pestiferous in *Asia* and *Europe*, faction, ambition, war, perfidy, fraud, and persecution for conscience sake, ever approach the borders of our happy nation; may the name and administration of our beloved president, like the radiant source of day, scatter all those dark clouds from the American hemisphere.

And while we speak freely the language of our own hearts, we are satisfied that we express the sentiments of our brethren whom we represent. The very name of WASHINGTON is music in our ears; and although the great evil in the states is the want of mutual confidence between rulers and the people, yet we all have the utmost confidence in the president of the states; and it is our fervent prayer to Almighty God, that the federal government, and the government of the respective states, without rivalry, may so co-operate together,

as to make the numerous people, over whom you preside, the happiest nation on earth, and you, Sir, the happiest man, in seeing the people whom, by the smiles of Providence, you saved from vassalage by your martial valour, and made wise by your maxims, sitting securely under their vines and fig trees, enjoying the perfection of human felicity. May God long preserve your life and health for a blessing to the world in general, and the United States in particular; and when, like the sun, you have finished your course of great and unparalleled services, and you go the way of all the earth, may the Divine Being, who will reward every man according to his works, grant unto you a glorious admission into his everlasting kingdom, through Jesus Christ! This, great Sir, is the prayer of your happy admirers.

By order of the Committee,

SAMUEL HARRIS, Chairman.  
REUBEN FORD, Clerk."

"To the General Committee representing the United Baptist Churches in Virginia.

GENTLEMEN,—I request that you will accept my best acknowledgments for your congratulation on my appointment to the first office in the nation. The kind manner in which you mention my past conduct equally claims the expression of my gratitude. After we had, by the smiles of Divine Providence on our exertions, obtained the object for which we contended, I retired, at the conclusion of the war, with an idea that my country could have no farther occasion for my services, and with the intention of never entering again into public life. But when the exigencies of my country seemed to require me once more to engage in public affairs, an honest conviction of duty superseded my former resolution, and became my apology for deviating from the happy plan which I had adopted.

If I could have entertained the slightest apprehension that the con-

stitution framed in the convention where I had the honour to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that *no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution.*

For, you doubtless remember, I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.

While I recollect with satisfaction, that the religious society of which you are members, have been throughout America, uniformly, and almost unanimously, the firm friends to civil liberty, and the persevering promoters of our glorious revolution, I cannot hesitate to believe, that they will be faithful supporters of a free, yet efficient, general government. Under this pleasing expectation, I rejoice to assure them, that they may rely upon my best wishes and endeavours to advance their prosperity.

In the mean time, be assured, gentlemen, that I entertain a proper sense of your fervent supplications to God for my temporal and eternal happiness.

I am, gentlemen, your most obedient servant,

GEORGE WASHINGTON."

This correspondence is honourable to the parties so far as the religious freedom of the whites was affected, but not a word about the blacks! Many other curious and interesting facts, some of which are in type, we must reserve.

## Spiritual Cabinet.

### THOUGHTS FOR A NEW YEAR.

FROM ANDREW FULLER.

The Great Current of human affairs moves on without our consent, and without being subject to our control. We bear a part in them, but it is like the fishes playing in the stream; which passes over them independent of their will, and returns no more. What an idea does it give of our insignificance, and our entire dependence upon God! But though our influence in counteracting the great events of time be very small, yet their influence upon us is great. They bear a relation to us, and leave an important impression upon us. We are either the better or the worse for the times that have gone over us, and may be so to eternity.

There is a current of *National changes* which is passing continually. What times have gone over the nations of Europe within our remembrance! Some have risen, some have fallen, some have enlarged, and some contracted.

There is a current of changes *within the Circle of our immediate acquaintance*. What a number of deaths, of new faces, and of new circumstances! Property, power, and influence have changed hands: those whose fathers were abject, are raised on high; while others who have been delicately educated, are sunk into wretchedness.

Nor do these changes extend merely to our acquaintance, but to *Ourselves*. There are few of us but have had our times of sickness and of health, of prosperity and of adversity, of joy and sorrow. Times when unions were formed, and times when they have been dissolved; times when children have been born, and times when they have died; times when we have been so happy, that we have thought nothing could make us miserable, and times

when we have been so miserable as to despair of ever again being happy.

But, a recollection of the times which have passed over us will furnish matter for much humility and trembling, even though we should have profited by them; and if we have not, it is a subject the realizing of which would overwhelm us. What opportunities have we had of glorifying God, which have passed by unnoticed; what instructive lessons, under which we have been dull of learning; what rebukes, without being effectually corrected; and what narrow escapes from temptation, the falling into which had been worse than death! Neither have we sufficiently regarded the operations of God's hand upon the world and the church, so as to be properly affected by them. And if such reflections be furnished in regard of good men, what must be the retrospection of the wicked! Youth has passed over them, and left only the impression of guilt, shame, and remorse; or, what is worse, a desire to react its follies, even when they have lost the capacity. Prosperity has made them proud, and adversity filled them with hardness and rebellion of heart. They have been afflicted, and have not called upon God; or if they have, no sooner has it subsided than they have ceased. Death has approached them, and in their fright they have entered into solemn vows; but all have quickly been forgotten. How many slighted opportunities, solemn warnings, tender sermons, and powerful convictions will come into the account at the last day!

“But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;—And they that use this world, as not abusing it: for the fashion of this world passeth away.”

## “BOAST NOT THYSELF OF TO-MORROW.”

BY C. BRIDGES, M. A.

THE Christian in his calling, reposing on God's providence, walks with God. But to boast of to-morrow—“all such rejoicing is evil.” Indeed, it is absurd to boast of what is not our own. To-morrow is finely described as an unknown birth. It may be in eternity. And yet the sensualist and the worldlying boast as if it were their own; and thus virtually put God out of his own world. The ungodly reckon upon being religious to-morrow; and therefore put off repentance, forsaking the world, and living for eternity, to some indefinitely future day. Would they do this if they did not reckon upon the morrow being given to them? Nay, do we not all naturally cherish this looking forward, which the great enemy works up into practical forgetfulness of God? Yet we must not live as if to-morrow would not come. Else would the world be in a state of stagnation. The present duties of the day would be absorbed in the instant preparation for the coming eternity. We start from death when he enters our houses, as if we did not expect him. How little do we die daily! We can even coolly calculate upon the death of others for our own benefit. Our intense anxiety about earthly, and apathy about heavenly things, speaks but too plainly. The young look to the middle age: the more advanced, to the last stage of life. All, in contradiction to their avowed profession, thus boast themselves of to-morrow.

How awfully has this boasting been put to shame! In the days of Noah, they married wives, they were given in marriage, until the day when the flood came, and destroyed them all. Abner promised a kingdom, but could not ensure his own life for an hour. Haman plumed himself upon the prospect of the queen's banquet, but was hanged like a dog before night. The fool's soul was required of him on the very night of his worldly projects “for many

years” to come. The infidel Gibbon calculated upon fifteen years of life, and died within a few months, at a day's warning. We know not what a day may bring forth!

Has the child of God reason to boast of to-morrow? What a change may it make in your worldly circumstances or christian experience! Never will you feel more secure, than in the consciousness that you have no security for a single hour. Rest all your cares on the bosom of your God. Let disappointment prepare you for your heavenly rest, and bound all your wishes and pleasures by his gracious will. But have you no need of warning? How speaks the too full current of affections towards earthly enjoyment? Did you practically believe that “the time is short, and the fashion of this world passeth away,” would you not rejoice as though you rejoiced not? Would pleasures of earth be so highly prized, if there were no great dependence on to-morrow? Surely this thought may more than sustain in the loss of them—the shadow only is gone, the body of my happiness remains immoveable. To see things temporal as if we “looked not at them,” is the life of spiritual religion. To have “our loins girt about” for our Lord's coming; to live so as not to be surprised by the call, and in readiness to “open to him immediately;” this is our security and our happiness. “Blessed are those servants whom the Lord, when he cometh, shall find watching.”

“The *mercy* of the Lord is from everlasting to everlasting,” but the *long-suffering* of the Lord is not. The hundred and twenty years passed, and then came the flood and destroyed the world of the ungodly. The forty years passed, and carcass after carcass fell in the wilderness, until all had perished excepting Caleb and Joshua. The fifteen hundred years passed, then came the destruction of Jerusalem, the slaughter, the captivities—and where are the Jews now?

## Poetry.

## CALVARY.

The hum of the city is dying away ;  
The Pharisee walks to the temple to pray ;  
Slow from the sky the daylight is fading,  
And evening's mantle the mountain is shading.

There on the cross his form is extended :  
His soul has departed ; his mission is ended ;  
Silent and pale is his dear drooping head,—  
The Saviour hath suffered—the Saviour is dead.

Slowly and steadily, down to the ground,  
The fast cooling blood drips from each cruel wound ;

'Tis the Master of Israel, who did no evil thing ;  
Yet Jerusalem mourns not the death of her King.

Now round the cross are gathered together,  
The mourning disciples, the grief-stricken mother ;  
Softly they take him down,—mangled and bloody ;  
While sad women weep round their Lord's lifeless  
body.

Gently his form in fine linen they wind,  
With a soft snowy napkin his cold head they bind.  
They bear him away to the garden's dark shade ;  
And there in the sepulchre Jesus is laid.

## THE ASCENSION.

'Twas morn upon Judea's hills,  
That calm and peaceful hour,  
When trembling dew-drops shone like gems,  
On pendant leaf and flower.

As radiant in the eastern skies,  
The king of day appears,  
And smiles away the frowns of night,  
And kisses up her tears.

A thousand domes and minarets—  
Are tinged with rosy light,  
The temple's golden pinnacles,  
Were dazzling to the sight.

A silvery haze still softly slept,  
On Olivet's fair brow,  
As through her dark and shady groves,  
A group are wending slow.

They follow, with a wondering look,  
The footsteps of their Lord,  
With hearts that throbb'd with hope and fear,  
They spake no idle word.

Yet, oft his sweet and gentle tones,  
Their mournful thoughts would cheer,  
"Behold I'm with you evermore,  
Why should you doubt or fear."

And oft he paused, as if to trace,  
Each well-remembered scene,  
Where on his pilgrimage of love,  
His weary steps had been.

On yonder height, Jerusalem,  
The glorious City slept,  
O'er whose dark fate in future years,  
Such bitter tears were wept.

Here 'neath the mountain's shadow stood,  
That little cot so blest,  
Where Lazarus and his sisters dwelt,  
And where a welcome guest—

So oft he rested from the scorn,  
That mocked his steps by day,  
How beautiful, and dear it seemed,  
As nestling there it lay.

He gazed on Cedron's silvery wave,  
Gethsemane's garden fair,

And he recall'd that dreadful night,  
Of agony and prayer.

He mark'd the cross on Calvary bill,  
Then from that scene of blood,  
He turn'd, and soon with those he loved,  
On Olivet he stood.

His eye now scan'd each anxious face,  
He smiled with holy love,  
"All power is given to me," he cried,  
"In earth or heaven above."

"I send you forth, my chosen few—  
Spread the glad tidings wide,  
That to redeem men from their sins,  
The Son of God hath died."

And as he spoke, a glorious cloud  
Floats through the azure skies,  
Its silvery lining softly blends,  
With the sun's golden dyes.

It hovered o'er the Saviour's head,  
It beamed with dazzling light,  
And as he smiling blessed them all,  
Received him from their sight—

And folded its bright vesture round  
The form they loved so dear,  
Then upward soared, as yet they gazed  
With wonder, love, and fear.

Whilst thus absorbed, they heeded not,  
Two beautiful strangers nigh,  
Whose snowy wings and shining robes,  
Were glittering to the eye.

They speak in low sweet music falls,  
Their voice upon the ear—

"Ye men of Galilee, why thus  
Do ye stand gazing here ?

This Jesus, whom ye've seen ascend,  
More glorious yet shall come,  
With shining hosts, amid the clouds,  
To bear his ransomed home.

They stood alone : yet from that morn,  
Was heard no doubting word—

'Twas there the loved disciples first,  
Praised their ascended Lord |

CLARA.

## Reviews.

*The Works of John Bunyan. With an Introduction to each Treatise, Notes, and a Sketch of his Life, Times, and Contemporaries. Vols. 1. and 2. Experimental, Doctrinal, and Practical. Edited by George Offor, Esq. London, Edinburgh, and Glasgow: Blackie and Son.*

JOHN BUNYAN! Where is the Englishman who has not heard of John Bunyan? where the English boy who has not read his "Pilgrim's Progress?" There might be such found, no doubt, but they would be few and far between.

How little can we predicate of individuals. Who, when Bunyan was a lad at home—had he met the tinker's son in the street, or seen him at play on the green—could have imagined that such a rough-looking and rollicking fellow would ever become one of England's most distinguished men; that his name would be familiar as household words to British youth for generations; that the nation itself would never willingly let his memory die; and that not only on our sea-girt isle would he thus be honoured and remembered, but distant nations and ages would peruse his matchless allegories with ever-increasing and undying interest.

Of Bunyan, as a literary character, the Editor observes:—

"John Bunyan's name has become as much identified with our national literature as the names of Milton and Shakspeare. His works are found with all the embellishments of vellum paper, of elegant decorations, and sumptuous binding, on the table of our most gracious and beloved Queen, and on those of her nobles; while millions of editions, in a cheaper form, find their way to every class of society, even to the humblest cottager. John Bunyan's delightfully entertaining instructions are conveyed to mankind in all the European, and in many of the Oriental languages. Even the natives of New Zealand, Madagascar, Otaheite, and Callreland, are blessed with his wise advice in their own tongues. In our highly-favoured country, we hope that the time is not far

distant, when every inhabitant shall see the sanctifying and happy effects of reading these works, and imbibing their peaceful spirit."

When we opened the parcel containing these volumes we confess to a feeling of surprise that Bunyan had written so much. We were quite aware that beside his famous allegories—the "Pilgrim's Progress" and the "Holy War"—his auto-biographic sketch, "Grace Abounding," and his "Come and Welcome,"—that he had penned in prison or elsewhere several other valuable treatises, but we were not aware that all these, exclusive of the allegories, would make up two such large volumes, consisting of about 800 pages each, of moderate sized type, double column.

On this subject the Editor remarks:

"The honour of presenting to the christian world the first complete edition of the Experimental, Doctrinal, and Practical treatises of our immortal John Bunyan, has been reserved to the middle of the nineteenth century. So extraordinary a fact, considering his great popularity, both as a preacher and an author, can only be accounted for, by the circumstance of the original editions of some of his pieces having become so rare, as to escape the most diligent researches of all the former editors of his works. Four very interesting and valuable treatises, which have never before appeared in any collection of his works, have, by great research, been discovered, and are here faithfully reprinted."

And, in addition to several extracts from eminent writers which will be found in another part of this number, we cannot but add the well-written sketch given by Mr. Offor, in his preface, of this extraordinary man.

"The very extraordinary character of Bunyan in his youth—a ring-leader in sin—not blessed with education—a poor abandoned lad, the orse of his native village—his powerful convictions of sin, and his striking conversion—joined to the fact of his having become so great a preacher and popular a writer, excites a christian's interest to the highest degree. Whence did he attain his wondrous ability to write so many works, upon subjects intensely interesting;

all written as if with the pen of a christian rabbi; which have been universally read for nearly two centuries, and which are calculated to retain their popularity to the end of time? At what university was he educated? Who were his teachers? and what elementary books laid the foundation of his lasting fame?

It appears from his autobiography, published under the title of "Grace Abounding to the Chief of Sinners," that all the scholastic acquirements he attained in early life were in the parish school, and were limited to the merest rudiments of reading. Following his father's occupation of a travelling brazier, or tinker, he became so profligate a character as to be a by-word among his neighbours. In this state he soon forgot the little knowledge of reading which he had acquired in his youth. At length the abounding riches of God's grace reached him. A new school was opened to him, and he fearfully entered upon a new and strange course of study and observation. Alarming convictions of sin seized upon his soul; he felt its value and its imminent danger of eternal misery. He now saw that he had been taking vast pains to destroy his immortal spirit. He regarded his state with terror, and, to use the striking language of Mr. Ryland, it was 'the state of one who had lived the life of a practical atheist—a rebel to God—a common profligate—as complete a soul-murdering, thoughtless wretch as existed on the face of the earth.' Suddenly he awoke as in a horrible pit; at times he was encompassed with frightful despair, and 'a certain fearful looking for of judgment and fiery indignation.' His cries for mercy were heard and answered. He who, in an unconverted state, had been a ring-leader in vice, and a terror to the virtuous, when converted, brought into exercise all his native energies to guide and direct poor sinners, even Jerusalem sinners, to the only refuge from the terrors of the law—to Jesus the Saviour, who only had the words of eternal life. His restless activity was ever urging him to proclaim so great a salvation. The eventful times in which he lived, when every iniquity abounded in the land, required such dauntless, uncompromising, and determined characters. He shone forth not only as a miracle of mercy; but I speak advisedly, in calling him a mirror of wisdom, of goodness, of holiness, and of truth. Added to all these qualifications for usefulness, he was most zealous; and to crown and sanctify such talents, love to God and to immortal souls reigned in all his conduct.

We must not dwell upon his peculiar qualifications for the gospel ministry—his piercing eye, musical voice, ardent piety, deep experience, undaunted sufferings, clear

and comprehensive but deep insight into Divine truth. Faithful and indefatigable,—not seeking lucre or popularity—he was the much-loved pastor and preacher to one church and congregation, until they were suddenly called to weep over the loss of their affectionate friend, their elder and minister. We are now to consider his value as an author, by whose works he, having long since entered upon his eternal rest and glory, still speaketh unto the christian church. For the present, we leave out of our estimate, in appreciating his talent, those astonishing allegories which have surprised and blessed the world, and which, with an outline of his *Life, Times, and Contemporaries*, will form a third volume, and complete his whole works. The two volumes now finished contain the *Doctrinal, Practical, and Devotional*, works of the revered John Bunyan, one of our most illustrious pilgrim forefathers in the christian faith."

With regard to the contents of these volumes it would be superfluous to offer an opinion. The reputation of Bunyan is established. He stands beyond the reach of modern criticism; and yet, though we cordially concur in the main with his views of divine truth, we may be allowed to say that we do not always. No one, however, we are persuaded, can read these productions of his pen, without catching something of that holy fear of God, that love of the Saviour, that admiration of the gospel, and that burning zeal for the salvation of men, which shine forth brightly on every page; and the christian public are under obligations to the respectable publishers for this collection of all the known works of the brave baptist dissenter—the prisoner, for so many years, in the old gaol on Bedford bridge.

#### BRIEF NOTICES.

*The New Casket. A Gift Book for all Seasons.* London: Religious Tract Society. Thoughts, Tales, and Sketches, in prose and poetry, vary the readings of this beautiful Gift Book, which are illustrated by several splendid engravings in rich colours, as well as some superior engravings on wood; and being handsomely bound in scarlet, gilt, it will be found such a present for the season as the young would receive with joy.

*The Union Magazine for Sunday-school Teachers.* Vol. VIII. 1851.

*The Bible class Magazine.* Vol. IV. 1851.

*Notes on the Scripture Lessons for 1851.*  
*God the Guide of Youth: a Word of Loving Counsel to Sunday school Scholars for the New Year.*

*A New Year's Address to the Parents of Sunday Scholars.*

*New Year's Counsels to Sunday-school Teachers.*

*The Sunday school Teacher's Class Register and Diary for 1852.*

These, it will be noticed, are the usual annual publications of the *London Sunday School Union*, and we need only assure our readers that they are of the same character as those which have preceded them; for plain, practical, and pious, they are calculated to aid the earnest teacher in his good work; and we trust that all who sustain that important office will avail themselves of the valuable suggestions they afford. We should be rejoiced to hear that the Tracts, which are as attractive in their appearance as they are excellent in matter, had been circulated by hundreds of thousands among the parties to whom they are respectively addressed—especially that to Parents.

*Margaret Browning; or, Trust in God!* is another useful little book, with engravings issued by the *Religious Tract Society*, teaching, in a very pleasing narration, the great value of personal piety, and the unspeakable

happiness of those who trust in the Living God.

*Rural Economy for Cottage Farmers and Gardeners.*

*Family Economist*, 1851.

*Economic House-keeping Book for Fifty-two Weeks.* London: Groombridge & Sons.

The neat little volumes here mentioned contain a considerable amount of valuable information on economical subjects. The "Housekeeping Book" would save its own expense a hundred-fold, in suggesting economy to young housekeepers. When, in many families, we see so much waste and bad management, we cannot but wish such books as these a wide circulation.

*Remarkable Delusions; or Illustrations of Popular Errors.*

*The Life and Times of John De Wycliffe. Lives of the Popes, 1046 to 1431.* London: Religious Tract Society.

Three more volumes of the "Monthly Series," worthy of the same warm commendation which we gave to those that preceded them.

*Thoughts in Rhyme.* By W. F. Lloyd. London: Hamilton, Adams, & Co. Mr. Lloyd is a veteran in the great and good cause of educating the young in the knowledge and practice of piety. He never forgets that he is feeding lambs, and hence his thoughts, and words, and rhymes, are always adapted to the taste and capacities of his young auditors.

## Correspondence.

LONDON BAPTIST CHAPELS, CHURCHES,  
AND CONGREGATIONS

*To the Editor of the Baptist Reporter.*

DEAR SIR,—In the opening article upon "London Baptist Chapels, Churches, and Congregations," a quotation from a statement in your February *Reporter* is made, of a somewhat startling character. It is as follows: "It is a fact that half our London churches are melting away." I have called this statement "startling;" and so it is. Yet it finds corroboration to an extent, for in your editorial remarks you say, "similar views were elicited when the subject was suggested for conversation among a few friends."

My purpose is, in this communication, to say, by your permission, a few words in order to "show mine opinion" upon this very important matter; and my remarks may, or may not, form an appro-

priate conclusion to what has been furnished upon "Chapels, Congregations," &c., by your correspondent, "X."

I should say, without hesitation, that in London the baptist denomination is the reverse of prosperous; that with a population immensely on the increase, churches rising in all directions, Congregational chapels, as good as churches, multiplying in various quarters, the baptists are building no new chapels, and many of the old chapels are very thinly attended. I would not willingly inflict pain by particular reference; this might be worse than useless: but if a remedy shall ever be applied, to be of service, it must obviously have reference to the extent as well as to the nature of the evil. That the depressed condition of the denomination has excited serious apprehensions in the minds of wise and discerning men, will be abundantly clear from testimonies



that shall be adduced from printed and circulated documents; and I prefer rather to refer to such, than to advance precipitately any views of my own, unsupported by such testimony.

In a little work entitled "Practical Suggestions,"\* under the hand and editorship of the Revds. Charles Stovel and John Freeman, we meet with the following sentences:—"The following suggestions and remarks prepared while visiting a number of churches that are suffering under spiritual depression and discouragement." (*Vide* advertisement.) Again, "With every allowance that christian love can suggest, there are but too many things that affect our churches, for which no apology can, in justice, be advanced." p. 8. Again, "The churches exhibit, in many instances, departures from divine law which admit of no apology, and can in no case lead to anything but evil." p. 11. Other quotations of similar import might be added, but these shall suffice. Let me now refer, for a moment, to the last "Association Letter," written, as I understand, by Mr. Stovel, and published by Haddon, 1851. At p. 5, the writer says, "Some of our members become unknown in the churches with which they hold fellowship. The recognition of church membership is itself with us too indefinite and superficial to secure its end; too many of our brethren are, in our arrangements, without any defined and systematic employment whatever in the service of our Lord; defective organization, and a neglect of common business rules, reveal their consequences on every hand. Christian activities have thus, in too many instances, and to too great an extent, been removed from the church of Christ to external societies which are not subject to its discipline." The capabilities of that brotherhood which Christ has formed—inflexibility to adapt itself to ever-changing circumstances, and in concentration to combine its manifold resources, when meeting the exigencies of any great occasion,—are not sufficiently understood and acted upon; it has a power of sympathy and self-extension which is not now developed; communion in labour, in worship, in sufferlug, and in mutual edification, is scarcely known with us as the fathers enjoyed it in their trials, and as the Lord ordains in his word."

These extracts, dear sir, will sufficiently prove that the low condition of our churches is marked and lamentable. And it is with a feeling approaching reluctance that I add any further remarks to these observations of so judicious and respected a man and minister as Mr. Stovel. I think it must be admitted that, as a denomination, we are *not united*, either in sentiment, sympathy, or effort. If union is strength, and division weakness, we are, and must remain, weak, until our divisions are healed. Many of our churches have no sympathy with, and lend no aid, as churches, to our missions. It may be said, too, that many have no sympathy with, and render no assistance to, our educational institutions.

Several of our ministers are opposed to what is called the "invitation system." They refuse to invite sinners indiscriminately to believe, &c. But, lest I should misrepresent them—and I would not willingly do so—I will give you their own words. Some time ago, I think it was April 1849, a society was formed in London for the purpose of "Opposing the popular usage of offering Christ and gospel grace, and of inviting men indiscriminately to believe unto salvation; and also for the purpose of opposing the sentiments by which this inconsistent practice is attempted to be vindicated." Appended to the "purpose" so expressed, are the names of at least *ten* pastors of our London and suburban churches. I enter into no discussion in relation to the views of these gentlemen, and express neither dissent from, nor approbation of, the course they have thought fit to pursue. I adduce this as illustrative of the wide difference of doctrinal views held by various members and ministers of the same denomination.

The "communion" question also is one about which there are wide differences of opinion. It is not at all needful to go into details here, further than to say, that so strong, and, I will add, sincere, have been the feelings of those who advocate the "strict" on the one hand, and of the defenders of the "open" on the other, that in some cases painful divisions have been the result; and, as of old, the Jews would have no dealings with the Samaritans, there are some "strict communion" churches that have no church dealings with their "open communion" brethren.

There is another circumstance which must ever be regarded as militating

\* B. L. Green, Paternoster Row, 1860.

strongly against the success of the baptists, as a body. I allude to the fact of so many of our more wealthy and intelligent brethren connecting themselves with churches of the Congregational or Independent denomination. We are deprived of their presence, their example, their influence, and their contributions. More than one "Congregational church" can boast of a baptist deacon; and one flourishing church, with a very large sabbath-school, finds a gentleman of the baptist body its most indefatigable and efficient labourer for good amongst the young.

I adduce these facts, not from any feeling of jealousy, but as tending partly to account for our being less prosperous than under other circumstances we might be. It may be asked, Why do so many of those who could render such service to us forsake us, and throw in all their influence and efforts among others? Is there necessarily any stigma attaching to the baptists, that they would wish to escape? Is our ministry less powerful, less efficient? Are our principles and practice more difficult to defend? These questions, and kindred ones, that might be suggested, I will not reply, or attempt to reply, to, but leave them for solution, if of sufficient importance, to the thoughtful and the wise.

It should not be forgotten, when we speak about a thin attendance at our chapels, that *Old London* has fewer inhabitants now, by far, than in former years. And there are hundreds and thousands of our leading and more prosperous traders, commercial men, who, by means of cheap and rapid transit, can get away from the "noise and hum" of this busy city, into the calm and quiet country, where they reside, and of course spend their sabbaths. A very pleasant home can be had for a low rent, within twenty minutes, or half an hour's ride from London. I am quite aware that it may be said, These things affect other denominations as well as ours. Granted; but other denominations being wiser in their generation, are dealing with these circumstances, and are putting up splendid chapels, or churches, in many suburban districts. The congregational body have their "Chapel Building Society," and most efficient service has it already rendered in adorning many a neighbourhood with a handsome and substantial edifice. *The Baptists might have theirs if*

all were united and earnest. If suitable chapels were built, and suitable men placed in them, surely we should not have to mourn over "spiritual depression and discouragement."

I feel, dear sir, that to deal with matters of this kind, is not a very enviable task, and I could freely wish that such task had fallen into other and abler hands. But *one* may surely speak about what *many* lament. And if what has been uttered shall to any extent contribute to awaken attention to a proper and permanent remedy, it shall be to the joy and honour of all.

Dec. 5, 1851.

A BAPTIST.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—I am indebted to a friend who, a day or two ago, directed my attention to a somewhat extraordinary statement in your number for October.

You appear to have a correspondent who collects and reports statements in connexion with the baptist churches in and about London. In speaking of the church in Lewisham Road, Greenwich, of which I was the founder and first pastor, he is pleased to represent, in substance, for I have not the *Reporter* at hand, that I "had to do" with its origin,—that in its first years its difficulties were so great as to induce serious thoughts about giving it up, and that it had been raised to high prosperity by the Rev. Joshua Russell. It is quite true that I "had something to do with its origin," inasmuch as I collected the members of the church, chiefly from the world, for we robbed no existing church of a single member; and at my own risk I purchased the ground, and collected several hundred pounds for the erection of a portion of the buildings. I did this almost entirely without salary from the people, and have been amply rewarded by hearing of the success of my highly esteemed successor.

But where did your correspondent obtain his information that the interest was once so low that serious thoughts were entertained of giving up? *This statement contains not the shadow of truth.* The trials of the church arose from the opposition of some who ought to have sustained it, from the indifference of others, and from my inability to devote more time to the pastorate. But never was it thought, by any one person,

about giving it up. More than one party wished it, when I resigned to remove to this country. I hope your correspondent will be careful in futuro not to discourage any of his brethren by making statements every way injurious in their tendency. JOSEPH BELCHER. *Philadelphia U. S., Oct. 27, 1851.*

*To the Editor of the Baptist Reporter.*

MR. EDITOR,—By your kindness, I have been informed, by letter, that some of the statements I made in your *October Reporter* respecting the chapel in Lewisham Road, Greenwich, are incorrect. Allow me, if you please, a small space for explanation and defence; that I may just assure your American correspondent, Dr. Belcher, (the party complaining,) that to willfully misrepresent either him or any one else, is not what I would intentionally do; and secondly, that what I have said, when fairly and fully understood, cannot be construed in a manner that shall tend to disparage either the worthy doctor or his labours in the slightest degree.

It will be perhaps better, in the first place, to quote the extract of which Dr. B. complains; it is as follows: "We pass on now to *Lewisham Road*, where we find an admirable chapel. Dr. Belcher, now in America, had to do with originating the cause here. During the first few years it had to struggle with difficulties, and was so far from being successful that serious thoughts were entertained of giving it up. Mr. Russell, however, the present pastor, has succeeded in getting a good chapel, vestries, school-rooms, &c." Now for Dr. B.'s denial, or complaint. He proceeds upon what he calls my "somewhat extraordinary statement," to say, "It is quite true that I 'had something to do with its origin,' inasmuch as I collected the members of the church, chiefly from the world, for we robbed no existing church of a single member; and, at my own risk, I purchased the ground, and collected several hundred pounds for the erection of a portion of the buildings. But where did your correspondent obtain his information that the interest was once so low, that serious thoughts were entertained of giving it up? *This statement contains not the shadow of truth.* The trials of the church arose from the opposition of some who ought to have sus-

tained it, from the indifference of others, and from my own inability to devote more time to the pastorate. But never was it thought by any one person about giving it up. More than one party wished it, when I resigned to come to this country." So far, Dr. Belcher. My statement may be resolved into four distinct propositions, every one of which Dr. B. either directly or indirectly, confirms!

1st.—"Dr. Belcher had to do with originating the cause here." "It is quite true," says Dr. B., "that I had something to do with its origin;" then he kindly goes into details about collecting "members" and "mosey," "purchasing ground," &c.; and I thank him for this further information, as he has added what I omitted, but did not deny.

2nd.—"During the first few years it had to struggle with difficulties." These "difficulties," the doctor calls "trials," and he proceeds very candidly to point out their nature, and their sources. Thus, he fully corroborates in detail what I had only stated in substance.

3rd.—"Serious thoughts were entertained of giving it up." This statement seems to have constituted the "head and front of my offending," for the doctor declares that "it contains not the shadow of truth." Very well: let us take the doctor's own language which he employs to refute my statement. "Never," says he, "was it thought by any one person about giving it up. More than one party wished it," &c. "Wished" what? Why, to "give it up." So that the attempt of the good doctor to prove me in the *wrong*, does most clearly, satisfactorily, and triumphantly, prove me *right*.

But if Dr. Belcher had not most kindly and seasonably come to my aid, I might have availed myself of other help and evidence upon this point; so that however sad one's lot, there are usually some alleviating circumstances.

A young man, a member of the church at Lewisham Road, told a friend of mine, who is pastor of a church in London, that had not Mr. Russell been found to come forward at the time he did, "it must have been given up." And "your correspondent" got his information from that minister, whose name and address, with the name of the young man, I enclose to you, Mr. Editor.

4th.—“*Mr. Russell, however, the present pastor, has succeeded in getting a good chapel.*” And so he has; for the chapel was not built while Dr. Belcher was there: indeed, Dr. B. does not affirm that it was. He, “at his own risk, purchased the ground, and collected several hundred pounds for the erection of a portion of the buildings.” Well: Dr. B. deserves credit for all this; and it is not because he is on the other side of the Atlantic that we will forget him, or our obligations to him. All honour to him for the efforts he made in a locality needing the gospel, and for the disinterested and up-hill work he performed in laying the foundation of a cause now so flourishing. I had given credit to Mr. Russell for “getting a good chapel, vestries, school-rooms,” &c.; whereas, the “buildings,” with the exception of the chapel, and the ground for *all* were obtained by Dr. Belcher. All that Mr. Russell has done with regard to the “buildings,” has been to repair or improve them, and to make good the approaches, &c. This will probably meet the eye of our Transatlantic brother, and satisfy him. He may quite rest assured that I shall, in any communications I may make, be careful not to discourage any of my brethren by making statements in any way injurious in their tendency; and if an *apology*, as well as an *explanation*, be demanded, and is *due*, it shall be most promptly and cheerfully rendered. As a parting word, I may perhaps be permitted to add, that in your number for May, 1851, I distinctly stated that my object in giving you the sketches of our “baptist chapels,” was to furnish the most accurate information in my power; although I felt that *errors* and *omissions*, more or less, would be almost unavoidable.

Dec., 1851.

X.

#### BAPTISM OF CHILDREN BY BAPTISTS.

To the Editor of the Baptist Reporter.

DEAR SIR,—I know your love of impartiality will readily grant me the privilege of offering a short defence of the letter which appeared in the Nov. number of your magazine, on the subject of “the baptism of children by baptists.” That letter has received three replies, to which I wish to call your attention, and the attention of your readers.

I shall commence with D. R.’s communication: but as he informs us that he did not write particularly in answer to my communication, I shall be somewhat brief. He takes my letter to be a sample of a certain class of notions which prevail in many of our churches; but he is not sufficiently explicit to inform me what those notions are. They may, however, be inferred, (I do not however like dealing in inferences, in controversy, and that is why I am a baptist) from subsequent parts of his letter, and especially from the three questions which he proposes to me. In answer to those questions, I simply answer, I do believe children at eleven years of age are capable of experiencing the converting influences of divine grace, and of giving evidence of the reality of such a change; and that if such a change be manifested they should not be kept out of the church on account of their youthfulness. Nothing in my letter could lead D. R. to conclude I held any other doctrine, so that if this be the only charge my esteemed friend has to bring against me, my position remains the same, and my letter is not a sample of a certain class of notions which prevail in many of our churches. Other parts of D. R.’s communication are certainly very good, but I must complain of his last paragraph. He says, “That as he has not written particularly in answer to my communication, he has not deemed it necessary to advert to some other very questionable observations contained in my epistle.” This is too bad! Of all kinds of controversial writing, this is the worst, as it is merely to beg the question and assume the conquest. While I thank D. R. for his leniency, I do assure him, I should certainly have preferred his naming those “observations,” and proving them to be “questionable.”

Your other correspondent, D. B., appears to be labouring under the same mistake in regard to the purport of my communication. He, too, appears to suppose me to be an opponent to the admission of converted children into our churches. But nothing could be more incorrect, or more purely gratuitous on their part. What I intended in my letter, was, to point out a danger, which I apprehended the baptists were liable to, viz., a danger of admitting children into the church at an age when they can scarcely be said to possess sufficient dis-

crimination and judgment. D. B. has confessed that young children are more easily excited than those of maturer years, and thinks from this, there is less danger of their acting from improper motives. Now here I must differ from him. Seeing children are so easily excited, does not the very danger for which I contend become apparent, i. e., that children will be admitted to the church when their impressions are only transitory and visionary, in consequence of the easy excitement to which they are liable.

Your correspondent from Accrington thinks I cannot be a "sabbath school

teacher," or how can I reconcile my principles with my practice. For his information permit me just to say, that I am a sabbath school teacher, and that I find no difficulty in reconciling my practice with my principles; and for this reason, because I believe children are capable of experiencing the converting influences of Divine grace.

Thus you see, Mr. Editor, your correspondents have left me precisely where they found me; they have neither of them disproved my position, "that the baptists were liable to approximate too closely to infant baptism." R. B.

## Narratives and Anecdotes.

EIGHTEEN HUNDRED AND FIFTY ONE REVIEWED.—Those events of the year 1851 which have a special interest for protestant dissenters, are, though few, not unimportant, nor devoid of encouragement. Upon the Continent of Europe, the course of ecclesiastical occurrences has, with rare exceptions, been retrogressive. "The dog has returned to his vomit again, and the sow that was washed to her wallowing in the mire." The strenuous and enlightened advocates of religious liberty, whose hopes were raised so high by the political overturnings of the revolutionary year, have been thrown back by the revengeful tide of reaction to a state of depression worse than that in which the sudden shaking of the nations found them. Priests squat like toads at the ear of faithless monarchs, and the sword and the cowl are once again the twin symbols of power. The little fingers of the Reboams have proved to be thicker than their predecessors' loins. Ferdinand of Austria was indeed a paternal prince, compared with Francis Joseph, on whom the lessons of Jesuitism are enforced by a mother in whose lips they gain nothing, whether in justice or in humanity. Frederick William of Prussia rivals Ferdinand of Naples in perfidious disregard of oaths and promises, and, forgetting, in altered circumstances, the vows which he made in pain, employs his cruel triumph to extinguish the few traces of freedom of conscience that at any time found shelter in his dominions. In France, the wretched privilege of sepulture is now

denied to Protestants deceased, where, but lately, the confidential adviser of the reigning monarch was a Protestant. In the restored States of the Church, a poor Jew may not show his beard or shift his locality without special permission from the Cardinal secretary of state; and religious toleration, banished from nearly every other country in Europe, finds refuge under the wing of the constitutional King of Piedmont. From the Danube to the Mediterranean, however, seeds have been sown broadcast which cannot fail to bring forth fruit. The contrast between Europe and England is, of course, greatly in our favour. Yet it is to be noted that the same year of 1851 was chosen by the priest party which has reduced a whole continent to subjection, to impose the yoke of spiritual tyranny upon our own comparatively happy island. In rebuking the audacious attempt, we scarcely avoided the infringement of those very principles of religious equality which are the only sure safeguard against ecclesiastical despotism of every kind. The most effectual repulse of the Papal Aggression was administered by the spontaneous manifestation of protestant feeling upon a really national scale, and by the assertion of the sole supremacy of the Bible in matters of religious faith and practice, in quarters where creeds and formularies of human invention had too long been permitted to obscure the true light of the sacred records. Even in Ireland, notwithstanding the presence of a Legate *à latere*, this fidelity has been visibly

rewarded by multitudes of apparently sound conversions to protestantism in the dark provinces of Connaught; while, in England, the proud pretensions of a new-made prince of the Church are sustained only by here and there a few clergymen throwing off the mask which has too long concealed their fellowship with Rome, and by the occasional perversion of "silly women," and sillier men, made captive by the arts of priestcraft. Meanwhile, everything points to the distinguishing principles of protestant dissent as the weapons with which alone the advances of Antichrist can be successfully repelled. Only so far as they borrow from our armoury, can the defenders of the Established Church keep the invader at bay; nor will he be driven back and put to a final rout, until that Church, abandoning its adulterous connection with the civil power, and resigning all its exclusive pretensions, shall, once for all, make common cause with us, and unite in placing religious freedom upon the impregnable basis of religious equality. It is one of the benefits which our cause owes to the the Great Exhibition of 1851, that it furnished the occasion for drawing from the venerable Primate that virtual acknowledgment of the validity of non-episcopal orders, by which his Grace has hugely scandalized the Tractarian School. Such a declaration from so high a quarter is an encouragement to persevere in the dissemination of our principles. These must eventually produce conviction in minds that have not wholly rejected God's Word, or, which is the same thing, allowed human traditions and sordid interests to hide it from their view. Nor was the Parliamentary Session, barren though it may have been of great measures, wholly unproductive to us. It is very questionable, indeed, whether the Committee on Church Rates will issue in any measure delivering dissenters from that iniquitous burden, unless they continue and extend their local efforts to deliver themselves; and, when not strong enough to accomplish this, take care that the spoiling of their goods shall be well known to their fellow-christians, for whose convenience these "robberies for burnt offering" are avowedly committed. From the announcement of the Minister, however, that the Regium Donum will not again be included in the Miscellaneous Esti-

mates, we may derive fresh incentives to go forward. While this little victory will enable us to reiterate our protest against all state-payments for religious purposes, without being open to the semblance of retort, it teaches us that union and perseverance are unconquerable. Let us, then, renew our efforts to procure for our principles the due attention of the government and the legislature. With a firm faith in them, and with the aids of a free press, a free pulpit, a free platform, and a free hustings, we need not despair of their obtaining a strong and lasting hold upon the public mind. Once they were in the ascendant; and, in a reading and thinking age, they have a fair prospect, if wisely pressed, of recovering that position. True, we have a difficulty to contend with, from which our fathers were exempt. They had enemies to overcome, and overcame them. We also have enemies, over whom we may achieve an equal victory. But we have rivals too. There exists in our day a school of political philosophers, who, while not less opposed than ourselves to a system of government in which a dominant Church forms an element, fancy that they have discovered a better remedy for the evil than that which we present. They, like us, contend for religious equality; but that equality they would bring about by making all sects participants in the favours of the state; whereas we would accomplish it by rendering all alike independent as well of government support as of government controul. The good sense of the nation is open to us; and if, instead of vainly endeavouring to carry our point by the exhibition of our own numbers, we rely more especially upon the exposition of our principles, we shall reap our reward. Isolated, we are small and inconsiderable. Permeating the masses of society, we shall become truly great and influential. A little leaven will leaven the whole lump.—*Diss. Almanack*—1852.

ENGLAND AND WALES, which now contain about eighteen million, had, at the beginning of the century, only about eleven millions; and the houses, now 3,277,000, were under 2,102,000 in 1811, when the population had risen to 12,600,000. The number of houses appears, therefore, to have increased more than a third within the past forty years. A hundred years ago, the popu-

lation of England was estimated at only 7,200,000; and in 1690, the houses in England and Wales, according to the hearth-books, was only 1,319,215, with a population not exceeding, probably, 5,500,000. Going further back, towards the close of the fourteenth century, the official return of a poll-tax gave the population at only 2,353,203; and the turbulent times that followed, in the reigns of Richard II. and Henry IV., the foreign wars of Henry V., and the civil wars of the Roses, extending through thirty years, and signalized by twelve pitched battles, must have prevented any increase, till the stern reign of the first Tudor restored peace to the distracted country. Its commercial wealth was of later growth. The language of Tyndal and Coverdale, of Shakspeare and Bacon, could not have been spoken, or even understood, by more than some five or six millions of their contemporaries at most. It is now spoken by upwards of fifty millions, and is displacing the French in Canada, the Spanish in the Gulf of Mexico, the Dutch in Guiana, South Africa, and the Indian Archipelago, the Persian and Hindoostanee in India, and the Polynesian dialects of the Pacific. This astonishing spread and prevalence of the English language is, perhaps, the most remarkable phenomenon in modern history, as it is one of the brightest omens of the universal diffusion of the pure faith and morals, political wisdom and just sentiments, which are imbodyed in the theology, laws, and literature of Protestant England.

#### THE FUTURE OF THE UNITED STATES.

—What is America to become? is not very difficult to divine. An aggrandized Europe. And what a Europe! The space comprised between the Alleghanies parallel to the Atlantic, and the Rocky Mountains parallel to the Pacific—the valley of the Mississippi—is, as it is well known, six times larger than France. If to this is added the three hundred and ninety leagues of the old States, and the new territories acquired recently from the Rocky Mountains to the sea, imagination itself is astonished at these proportions. It is the tenth part of the whole globe. The population doubles every twenty years, and it is yet only a preparatory work. This strong race, which absorbs many others, is far, very far from having filled up its borders, from

Russian America, and the Samoyedis, to the Isthmus of Panama.

#### MACAULAY ON BUNYAN'S WRITINGS.—

To the names of Buxter and Howe must be added the name of a man far below them in station and in acquired knowledge, but in virtue their equal, and in genius their superior—JOHN BUNYAN. Bunyan had been bred a tinker, and had served as a private soldier. Early in life he had been fearfully tortured by remorse for his youthful sins, the worst of which seem, however, to have been such as the world thinks venial. His keen sensibility, and his powerful imagination, made his internal conflicts singularly terrible. At length the clouds broke. From the depths of despair, the penitent passed to a state of serene felicity. An irresistible impulse now urged him to impart to others the blessing of which he was himself possessed. He joined the baptists, and became a preacher and writer. His education had been that of a mechanic. He knew no language but the English as it was spoken by the common people. He had studied no great model of composition, with the exception—an important exception undoubtedly—of our noble translation of the Bible. His native force of genius, and his experimental knowledge of all the religious passions, from despair to ecstasy, amply supplied in him the want of learning. His rude oratory roused and melted hearers, who listened without interest to the laboured discourses of great logicians and Hebraists. His works are widely circulated among the humbler classes. One of them, the "Pilgrim's Progress," was, in his own lifetime, translated into several foreign languages. It was, however, scarcely known to the learned and polite; and had been, during near a century, the delight of pious cottagers and artizans, before it was publicly commended by any man of high literary eminence. At length, critics condescended to enquire where the secret of so wide and so durable a popularity lay. They were compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a masterpiece. Bunyan, indeed, is as decidedly the first of allegorists, as Demosthenes is the first of orators, or Shakspeare the first of dramatists. Other allegorists have shown great ingenuity, but no other

allegorist has ever been able to touch the heart, and to make abstractions objects of terror, of pity, and of love.

*History of England.*

The style of Bunyan is delightful to every reader; and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect—the dialect of plain working men—was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old, unpolluted English language; no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed. Though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds; one of those minds produced the "Paradise Lost," the other the "Pilgrim's Progress."

*Review of Southey's Life of Bunyan.*

[Yes: and they were both baptist dissenters.]

**LORD CAMPBELL ON THE PILGRIM'S PROGRESS.**—Little do we know what is for our permanent good. Had Bunyan been discharged and allowed to enjoy his liberty, he no doubt would have returned to his trade, filling up his

intervals of leisure with field preaching; his name would not have survived his own generation, and he would have done little for the religious improvement of mankind. The prison doors were shut upon him for twelve years. Being cut off from the external world he communed with his own soul; and inspired by Him who touched Isaiah's hallowed lips with fire, he composed the noblest of allegories, the merit of which was first discovered by the lowly, but which is now lauded by the most refined critics; and which has done more to awaken piety, and to enforce the precepts of christian morality than all the sermons that have been published by all the prelates of the Anglican Church.

**DR. MAGINN'S VISIT TO BUNYAN'S TOMB.**—Bunyan was buried in Bunhill Fields, where his tomb is often visited. Not long ago a funeral took place there, which was attended among others by the celebrated Dr. Maginn, for a long time one of the most brilliant writers of Blackwood's Magazine. As soon as the ceremony was over, the Doctor said to the sexton, "Grave-digger, show me the tomb of John Bunyan!" The grave-digger led the way, and was followed by Maginn, who seemed deeply thoughtful. As they approached the place the Doctor stopped, and touching him on the shoulder, said, "Tread lightly." Maginn bent over the grave for some time in melancholy mood, deeply affected, and exclaimed, in solemn tones, as he turned away, "Sleep on, thou prince of dreamers!" The "dreamer" had lain there one hundred and fifty years, but no lapse of time has destroyed the spell which he still holds over the strongest minds.

## Christian Activity.

**AN EXHORTATION TO CHRISTIAN PEOPLE.**

If you would have credit for being sincere in your profession, you will not, you cannot, in these eventful times, live unto yourselves in indolence or ease; for you are not your own. Bought with the precious blood of Christ, you are laid under the most righteous responsibility to live to him. What woes are denounced

on those who are at ease in Zion—what curses on such as come not up to the help of the Lord against the mighty! Take care, then, lest a woe or a curse does not fall on you, because you have substituted selfishness for self-denial. For are you not called upon to use self-denial in active efforts for the cause of your Redeemer? Gainsay this you can-



not. Why, then, do you stand all the day idle when so much work has to be done in the world, and the labourers are so few? Care you not that the active servants of Jesus are left to work alone when they so need your help? Look at the noble examples of those who now are resting from their labours—Caleb, Elijah, Daniel, Paul—Wycliffe, Luther, Tyndale, Knox—Watts, Doddridge, Wesley, Whitefield—Carey, Williams, Knibb, Judson. To the high places of the field, like these illustrious heroes, you may not be called; but in that day, thousands unknown of men, who served their generation by the will of God, will be found recorded on the annals of eternity, and will be commanded to stand forward and receive honourable reward; many a sabbath school teacher, village preacher, tract distributor, and visitor of the sick, who toiled on faithfully in humble obscurity. Seek for a place amongst these at least, and your Lord in that day will not forget you. There is need of you. You can do something. Try. Practice makes perfect. Laborers of all ages and of all talents are wanted. Why do you delay? The secret may be that you have not genuine love to Christ. Fearful thought! But is it so? How else is your backwardness to engage in his service to be accounted for? All who have engaged declare that his service is perfect freedom, and that their wages are always paid in full and beyond. Come then, and no longer act as breaks on the chariot of the gospel, but by your prayers and your efforts accelerate its progress over the whole earth, and then sit down and share its triumphs. Finally, remember that the world is in wickedness, souls are perishing, Christ has died! and the Holy Ghost wait to bless your efforts.

#### LIVE FOR SOMETHING.

THOUSANDS of men breathe, move, and live—pass off the stage of life, and are heard of no more. Why? They did no good in the world, and none were blessed by them; none could point to them as the means of their redemption. Not a line they wrote, not a word they spoke, could be recalled, and so they perished: their light went out in darkness, and they were not remembered more than insects of yesterday. Live, then, for something. Do good, leave behind you a monument of virtue that the storms of time can never

destroy. Write your name by kindness, love, and mercy, on the hearts of thousands you come in contact with, day by day, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening.

#### THE PRESENT MORAL CONDITION OF WORKING MEN.

LAST year we noticed briefly two Prize Essays obtained and issued by the religious Tract Society on this very important subject. Our working men, are, and must be, our glory or our shame. Too much attention cannot be secured for them. We intend this year to devote a few of our columns to this special matter; and, as adapted to our purpose, shall now select from the first Prize Essay, written by Henry Dnuickley, A. M., baptist minister, Salford, some pertinent remarks on their present condition.

“Discrimination is very necessary in forming an estimate of the character and habits of the working man. Unqualified statements of any kind would be erroneous. The most favourable and unfavourable assertions might equally challenge support from facts. Lord Brougham was unquestionably right in saying that ‘among our journeymen mechanics are to be found the most respectable, the most ingenious, the most skilful, and the most valuable members of the community.’ As was recently asserted before a committee on public libraries of the House of Commons, it would be easy to select men from the forge or the loom who are fully equal in point of intelligence to the best read among the middle classes. But it is equally true that the number of those to whom such statements can apply is very small. They are immeasurably the exception. ‘Not one in twenty of the men at work yonder,’ said an intelligent mechanic the other day, pointing from his shop to a mill where five hundred operatives are employed, ‘could converse sensibly on any topic at the slightest remove from their daily avocations.’ For every operative whose shelf contains the productions of our classic authors, at least twenty could be adduced who never heard their names.

“There are several simple tests by which we can form a tolerable correct

judgment respecting a man's mental character. We look first at the general arrangements of his dwelling, certain that, apart altogether from its affluence or poverty, they will furnish us with obvious marks from which we may infer the presence or absence of a cultivated mind. We ask next whether he is able to read, and if so, what kind of reading yields him most interest. But above all we note the character of his amusements, assured that the occupations which employ the mind in its lighter moments, afford the clearest insight into its condition. Let us apply these tests to the case before us.

"With respect to the *domestic arrangements* of the working classes, while, in many instances, the amount of comfort they enjoy fully equals, if it does not exceed, what we might expect from their pecuniary resources, it must be confessed that in the majority it falls far below that standard. Many a man in the regular receipt of good wages, has a home into which decency can scarcely venture. Neither taste, order, nor even cleanliness, has a place in it. The light can hardly force its way through its dirty windows; it would be impossible to guess the original colour of its walls and furniture, so covered are they with a common dinginess; while chairs and tables are always crowded with confused heaps of articles which completely usurp their proper uses.

"In inquiring how far the working classes are able to *read*, we will not insult them by an appeal to criminal statistics, believing that those statistics cannot be taken as indicative of their general intellectual condition. Sufficiently approximate data may be gleaned from the returns of the Registrar-General. From these we gather that, of the operative population, about one-half of the men and two-thirds of the women are unable to write their names. This, it is true, relates to writing, but there are good reasons for believing that the ability to read is not much more extensive.

"The next question therefore is, what *kind of reading* affords them the most interest? This question will be decided if we can ascertain what kind of books they spend their money in purchasing. The information given on this point by the largest provincial bookseller in England, Mr. Abel Heywood, of Manchester, whose business lies chiefly among the

working classes, is very important. The issue of trash from his establishment is thirty times greater than that of works of average excellence. The publications constituting the larger class are beneath criticism, while their morality is still worse. They are sold chiefly in the form of penny pamphlets; usually the first page is half covered with a miserably executed wood-cut, representing some coarsely tragic scene. The character of those engravings deserves special notice, giving, as it does, such a clue to the condition of those to whom they can minister gratification. They are disgustingly tragic, the tragedy lying not in sentiment, but in gross sensualism, in the inflicting of so many wounds, and the loss of so much blood. Their contents are in perfect keeping, just as the interior of a penny show corresponds to the pictorial horrors depicted outside. The scaffolding of every tale is much the same. Without any attempt at caricature it might be said that in most cases it runs thus,—'Clifford loves Clara, so does Belmont: Belmont kills Clifford, and himself falls a victim to revenge; while Clara either retires to a convent, or poisons herself in despair.' It is wonderful how the greatest variety of villany can succeed in imparting freshness to such a uniformity of plot, and still more so that human nature, in its most degraded state, should not refuse with loathing such tainted food. What must be the intellectual and moral condition of those persons who can give their time and money to such productions; and under such developing influences what must they ultimately become!"

[Their *Amusements* we must notice in our next.]

#### A SERIOUS OBSTACLE.

ONE of the most serious obstacles, if not the most serious obstacle, in the way of reaching many of the working classes, is the habit they unhappily indulge of visiting drinking establishments on the sabbath day. We do not like restrictions on buying and selling, for, as a general rule, they ought to be free, but we hold that there may be in this matter, as in other cases, exceptions, which establish the rule. The old public houses, for the convenience and refreshment of travellers, were a public accommodation

under proper restrictions; and we remember some which were conducted with great propriety. Within the present century however a great change has taken place for the worse. Gin shops, which once were dark and dingy dens in obscure corners, into which only the lowest and most degraded were seen to enter, are now among the most prominent and splendid of our trade buildings, attracting by their glare and grandeur the visits of persons in better circumstances. Besides these, Beer shops, allowed on the principle of free trade in beer, have been opened throughout the land. These latter are the most injurious; especially those which allow both the liquor and its drinker "to be drunk on the premises." For every man who opens one of these places feels anxious to secure custom, and every such man has a smaller or a larger circle of acquaintance which he secures, with as many more as he can attract by blazing fires and Sunday newspapers. Thousands of these places have been opened throughout our land, and their influence on the conduct and morals of the working classes has been dreadful. Saturday nights and sabbath days are their harvest times. The Saturday night debauch completely prostrating them and rendering them totally unfit for any serious thought or action on the sabbath, which is spent in sleep or stupidity till the evening, when, if they have the means remaining, they will again visit the scene of dissipation. In such cases the wife is left to struggle through as she can—and the children run wild where they please. This habit, which too many of the working classes indulge in, forms, we say, one of the most serious obstacles in the way of christian effort for their benefit; and it has now become a grave question whether some more stringent legal measures ought not to be sought for in order that the evil may be mitigated and suppressed. A wise regulation has recently been made by parliament for the sale of arsenic, but where that destroyed here and there a victim, this destroys multitudes. It is a public nuisance—a gangrene on the body politic—which without violating freedom of trade, or personal liberty, ought to be removed by a skillful and resolute operation. We make these remarks independent of the questions of "moderate temperance" or "total abstinence."

## THE BOOK PREACHER.

For many months we knew that a gentleman in feeble health was frequently purchasing books, which he sent to such persons as he thought they were adapted to benefit. He was a preacher by books.

In August last we were hastily called to the dying bed of Mr. CHARLES H. KELLOGG, and learned that he was the man who had purchased and distributed so many books. Obeying the summons, we found him very low, but enjoying a peace and confiding trust in his Redeemer, which made us almost envy the happy condition of this favoured servant of Christ. After prayer and some conversation, on his part chiefly in a whisper, while he seemed to slumber we asked his wife in a low voice when his distribution of books commenced, and how far it had been extended; but soon again approaching his bedside, he drew our ear near his lips, and said, "Twenty-five hundred books—twenty-five hundred books, or twenty-six hundred—bless the Lord—bless the Lord—bless the Lord! That little library that you see there is the Lord's." The "little library" to which he referred, consisted of about 150 select volumes, which he was proceeding to send out to particular persons, as he thought best adapted to their spiritual state, when God called him to rest from his labours. He then referred to another "precious little library," which stood on the mantle in a neat case, and which embraced seven favourite works: Doddridge's Rise and Progress, Pilgrim's Progress, James B. Taylor, Harlan Page, Norman Smith, Thomas Craufield, and Harriet Newell—four copies of each work; forming a little library for his wife, for his only son, and for his two daughters, one four years old and the other an infant, to be kept as a legacy, indicating his wish that they might imbibe the spirit of those volumes. Besides his gifts to individuals, he had, with great care, selected and made up libraries, some of 100 volumes, which he presented to destitute sabbath schools near home and in the distant West, of the usefulness of which he had received many testimonies. "O, I wish," said he, "that I had begun this work sooner. I am sorry I began it so late. You are doing a great work; O be faithful unto death, and the Lord will be with you."

He had professed religion in youth at Amherst, Mass., but about eight years before his death awoke to newness of life, and entered on a course of unremitting personal exertion, more especially for reckless children and youth who had none to care for their souls. He was almost throughout the whole eight years a laborious tract visitor and sabbath school teacher; he formed a sabbath school of

neglected boys gathered in by himself from the streets, and sustained it many months in his own house till it was enlarged to a mission school, and it is now very prosperous. He wrote about ten tracts adapted to meet particular circumstances, which were printed and circulated at his own expense. His charities were constant, discreet, and liberal.—AMERICAN MESSENGER.

## Baptisms.

### FOREIGN.

*From the "Oriental Baptist."*

**INDIA.—Calcutta.**—The Rev. A. Leslie had the pleasure to baptize two believers on sabbath-day, Sep. 7th, at the Circular Road chapel.

**Scampore.**—One young man, a student in the Scampore College, was baptized by the Rev. W. H. Denham, on the 7th of September.

**Dum Dum.**—Two persons were baptized at this station on Sunday, August 31st, by the Rev. C. B. Lewis;—one of them a young man, a native of British America, the other an East Indian woman.

**Chitaura.**—The Rev. J. Smith writes, "On sabbath morning, July 20th, I had the pleasure of immersing five native converts, four women and one man, and I pray that they may have grace to adorn the gospel in all things."

**Dacca.**—August 31st the Rev. W. Robinson was permitted to baptize one native woman, formerly a Roman Catholic.

**Dayápur, near Dacca.**—The Rev. R. Bion writes, "On sabbath morning, Oct. the 12th, the congregation assembled on the banks of the Burigangá at 7 o'clock A. M. We sung a hymn, and then I gave an address from my boat and offered up a short prayer, after which I went down into the river and immersed five believers in Jesus Christ—four men and one woman, all of whom have long been under instruction. There were some Hindus and Musalmáns present, and some people in boats, passing by, witnessed this interesting event. An hour afterwards I went into the Bungalow, delivered a sermon, and administered the Lord's Supper. I have eight candidates more, who, with one exception, have for some time belonged to my congregation; but I think it proper to try them a little longer. An

inquirer who has been at Dayápur for some months, was a candidate in 1848, but left through fear of his relatives; he came back during my absence, and I hope after some time to admit him into our flock."

**Agra.**—A correspondent writes, "It affords me much pleasure to communicate that Mr. Lish administered the ordinance of baptism to three persons on sabbath morning, the 7th of September. One of them is the grand-daughter of the late Rev. Mr. Rowe; a second, the daughter of our missionary brother Harris; and the third, a young man, who after many conflicts has been brought by the grace of God to put on the Lord in baptism. Mr. T. Phillips preached on the occasion, and took for his text, or rather for mottoes upon which his discourse was based, the following scriptures: Matt. xxviii. 19, 20: Mark xvi. 15, 16: 1 Peter iii. 21."

**Cuttack, Orissa.**—The Rev. J. Buckley writes, "Two young persons were baptized at this place, on the 3rd of August, one of whom was the eldest daughter of our much esteemed native preacher Bonamáli, who last year pœnoefully finished his consistent course. Sep. 7, two persons—a young man and his wife—were baptized into Christ here. The young man is the son of the late Krupá Sindhu, one of our elder converts, and for several years deacon of the Cuttack church.

**Choga, near Cuttack,** August 10th.—Mr. Lacey baptized one young man at Choga. It is interesting to remark that Náráyan Sâhu—the young man baptized on this occasion—is the son of the "old persecutor," of whom an account is given in the *Calcutta Christian Observer* for October 1850. His father said a few days before his death, when the claims of Christ were urged on his attention: I have served

Jagannáth all my life, and I will not leave him now. Come pleasure, or come pain: come heaven, or come hell, I will die a votary of Jagannáth." Let us hope that the son's path will, as the shining light, shine more and more unto the perfect day.

*Barisal.*—Mr. Page says, Aug. 19,—"On Saturday, at 1 p. m., I had the pleasure of baptizing the three young women candidates at Barisal. They went to the meetings; and we thought it right to receive them on the occasion. I never was more affected at a baptism. Oh, to meet the three in heaven! If you had seen them before their baptism for days,—how by reading the scriptures, by sorrow and tears, by clinging to us, by earnestness and solemnity, they showed the state of their minds,—you would have been rejoiced. It was altogether a solemn time, we had near three hundred spectators, all around the tank,—all still and motionless: no confusion, no disturbance. May such scenes be renewed!" Mr. P. also baptized one woman at Dhándobá, in September.

*Asam.*—The Rev. N. Brown, of Sibsagar writes, "On the 6th of July three young women, who had been receiving instruction under Mrs. Brown, were baptized, and thus far they appear to adorn the profession they have made. On the 7th of September, also, two young men, one a Naga, were baptized by brother Whiting."

*Sewry, Birbhum.*—The Rev. J. Williamson baptized one young man, of christian parentage, at the beginning of September.

*Comilla.*—At this place eight converts to christianity were baptized by the Rev. J. Johannes of Chittagong on the 15th of August.

*Cawnpore.*—Mr. Greenway writes, "On Thursday evening, October 2nd, brother Williams baptized two men of H. M.'s 70th Regt. May the Lord still continue to smile upon the work here!"

#### DOMESTIC.

*LEEDS, Byron Street.*—On sabbath evening, Nov. 16, after a discourse by Mr. Horsfield, from 1 Kings xiii. 26, "It is the man of God, who was disobedient unto the word of the Lord," six persons professed their love to the Saviour by being baptized in the names of the Sacred Three. The place was well filled, and the people were very attentive. W. F.

*LONDON, Devonshire Square.*—On Thursday evening, Dec. 4, Mr. Hinton preached from Mark x. 21, "Then Jesus beholding him loved him." One of the things which Jesus loves to see, said the preacher, is an obedient disciple keeping his commands. Obedience to the least of Christ's precepts will be noticed and honoured by him. The observance of the positive institutions—believers' baptism and the Lord's supper displays our love to Jesus, even though, as some say, they be the least of his commandments. For conformity to the principles of moral rectitude may arise from other motives. Men may be generally honest and upright in their conduct for various reasons, but love to Christ is the only conceivable or worthy motive that can influence persons to keep even the least of his commands; and where this conformity to Christ's will is wanting, the sincerity of profession of love to Jesus is questionable. After this pointed discourse, it was a truly interesting and solemn scene to see two females and four young men go down into the water to be buried with Him in baptism; especially as we were told that three of them were brothers of one family. The other three were baptized for other churches. T. R.

*Morpeth Street, Bathnal Green.*—Seven believers were baptized by our pastor, Mr. Appleford, at Providence Chapel, Shoreditch, Dec. 5, and added on the following sabbath. One had been one of the "Latter-day" people. Another had for some time been subject to severe hysterical fits, producing contraction and rigidity of the whole body. Doubts were raised of the propriety of baptizing her; but no ill effects followed. May the Lord add more to our number! F. M.

*John Street.*—A friend says, (Nov. 20,) "I was at Mr. Noel's chapel last evening; and after a pleasing address on the subject, saw Mr. N. immerse seven candidates."

*Hill Street, Dorset Square.*—Mr. Foreman baptized five believers in the Lord Jesus, Nov. 26.

*Blandford Street.*—Two candidates were baptized by Mr. Bowes, on sabbath evening, Nov. 23, who were added to our fellowship. R. B.

*NEWCASTLE-ON-TYNE, Tuthill Stairs.*—Two believers were immersed on a profession of their faith in the Redeemer, on Wednesday evening, Dec. 3, by our Pastor, Mr. Pottinger. J. P.

**BREACHWOOD GREEN, Herts.**—On Thursday evening, Sept. 4th, Mr. Parkins baptized two female candidates, one of whom for some years had been connected with a pædobaptist church; but being convinced that believers' baptism is right, she yielded to her convictions. On the following Lord's-day they were both added to the church. On Thursday evening, December 4th, Mr. P. baptized two brethren, one of whom had been prevented by illness from attending to that ordinance a few months ago; and the other had been a member of a pædobaptist church for some years, and had often heard believer's baptism held up to contempt, and spoken of as preposterous and unscriptural. This led him to examine the subject more carefully for himself, and the result was a thorough conviction that the immersion of believers is in strict accordance with the mind and will of the Saviour. He then resolved to act in accordance with his own convictions. On the afternoon of the following sabbath, they also were both added to the church. May they all continue faithful unto death! and then enter into the joy of their Lord. There are others amongst us who we hope will shortly follow their examples.

**LEE, Kent.**—As you have frequently requested news of the welfare of Zion, I send the following. Some friends of gospel truth residing at Blackheath, have opened a small place of worship in the adjoining hamlet of Lee, and have preaching there twice on the sabbath and once in the week. God has encouraged them by blessing his word. On Thursday evening, Nov. 20, five disciples witnessed a good confession before a large congregation at Zion Chapel, Deptford. Mr. Felton, minister of the place, preached, and Mr. Jones, of Chatham, baptized the candidates, after addressing the various classes present. A ballowed feeling pervaded the assembly. J. M. W.

**LEICESTER, Archdeacon Lane.**—On the 1st Lord's-day in Dec., Mr. Stevenson, after discoursing on the subject, immersed eight believers in the Lord Jesus, six of whom were females. The spacious place of worship was crowded.

**LOUTH.**—Four disciples of the Holy Saviour followed their adorable Lord into the baptismal waters, and were thus buried with him, on the first Lord's-day in Dec. They afterwards partook with us of the emblems of his death.

**READING, Kings Road.**—The ordinance of baptism was administered here on the evening of Lord's-day Dec. 14, in the presence of a very large and attentive audience. The pastor of the church, Mr. J. Jenkyn Brown, preached and baptized. He selected as his text, "Whatsoever he saith unto you, do it;" and the sermon was a very affectionate appeal to his unbaptized hearers to yield a prompt, cheerful, and universal obedience to the commands of Christ. There were seven persons immersed, five females and two males; of these, two sustained the relation of husband and wife, two were brother and sister, and three were members of the senior bible classes. Five of these will be added to the church at Kings Road; and two, being Primitive Methodists, will continue to dwell among their own people. It would seem to be impossible to attend the baptismal services in this chapel without being impressed with their solemn and devotional character; and there is hardly an ordinary service in which some serious feeling is not produced, and, we hope, lasting impressions made upon the mind. May those who on this occasion "witnessed a good confession before many witnesses," be kept from falling, and at last be presented faultless before the throne of the Saviour's glory with exceeding joy; and may those who were the "witnesses" of such a "confession" not be among the number of whom Christ will be "ashamed" in that day!

**STONEHOUSE, near Plymouth.**—On Lord's-day evening, Nov. 23, three persons were baptized by our pastor, Mr. John Webster, in the presence of a crowded congregation. Two of these, husband and wife, were led to decision by the death, under hopeful circumstances, of their only son, a scholar in our Sunday school. The other is a private in the Royal Marines, whose wife had long been a member of the church. May the Lord add many more!

**KEIGHLEY, Yorkshire.**—On Wednesday evening, Dec. 3, Mr. Harrison, our pastor, after delivering an appropriate discourse, immersed two young females in obedience to the command of our risen Lord. J. G.

**HUDDERSFIELD.**—One disciple was immersed on a profession of his faith on the Lord Jesus Christ by Mr. W. K. Armstrong, late of Glasgow University, on the first Lord's-day in Dec. J. E. W.

**ROSNY.**—In this up-hill place for dissent, our church, we rejoice to say, continues to enjoy the special presence and blessing of God. Peace reigns in our midst, and prosperity in our borders. Inquiry and anxiety after salvation characterizes a large portion of the congregation, and earnest, unwearied prayer for the out-pouring of the Holy Spirit, the church. On the first sabbath in Oct., after a discourse on "The christian's rule of conduct on points of difference," founded on the language of Paul to the Romans, "Let every man be fully persuaded in his own mind," our pastor baptized three candidates, and received them into the church at the Lord's table. And on Nov. 30, four more were baptized, in the presence of a large and attentive audience, including members from the various religious bodies in the town, after a sermon on "The apostolic view of baptism, its prerequisites and consequents," founded on Acts xvi. 32, and two following verses. The newly baptized were added to the church the following Lord's-day. Truly God is doing great things for us, whereof we are glad!

**WOODFORD, Northamptonshire.**—Our new pastor, Mr. J. Domoney, baptized two candidates, Nov. 30. Several of our Episcopalian friends came to see the ordinance administered, who wondered much to see an aged woman of 70, at such a season of the year, go down cheerfully into the water. Her aged husband too, not being a believer in "hydropathy," expected the immersion would be attended with baneful consequences, and instead of being there to see with what fortitude she followed her Lord, he remained at home; made up an unusual fire, and had the warming-pan and bed in readiness, expecting to see his wife come in shivering with cold; but to his surprise and satisfaction she returned quite warm and comfortable! Our pastor is such an out-and-out baptist, that though previously, to his being settled amongst us, we had constructed a bridge to let our sprinkling friends over into the church, he is making it so narrow that no more will be able to pass that way.

M. B.

**WHITESTONE, Herefordshire.**—Mr. Ramsey baptized two believers in the Lord Jesus, Dec. 14. The Lord the Spirit, was, we humbly believe, present in our midst.

**WEST BUTTERWICK, Lincolnshire.**—Some of our friends complain that we never report our baptisms. Let me mention some of them. Last June we baptized one female who had long hesitated. Our baptism was the noble river which flows through the Butterwick's—the Trent, which for generations has been used by our ancestors for the purpose. Many came as spectators, and behaved well, and one person professed to be convinced that this is the scriptural way. In Sept. we baptized another believer—an aged woman. These baptisms made no small stir about this way. Meeting with our Clergyman in a sick-room shortly after, he said to me, "Mr. W., I was surprised on Sunday morning to find myself almost alone in the church, but my Clerk told me that you were baptizing, so I did not wonder; pray how often do you baptize in a year?" I explained the matter to him—that we only baptized as approved candidates offered. He seemed to suppose that our baptismal services were appointed to be at certain seasons, like the Bishop's confirmations.

S. W.

**BOSTON.**—Eight believers, who had previously been baptized, were received into communion with us, Dec. 7. Two of them were formerly Methodists. The number of members present at the Lord's supper, was far greater than on any previous occasion during the year. May this be a sign of returning spiritual life in answer to the prayers and labours of both people and pastor, all of whom are anxious to see the church holy, active, and prosperous.

J. N.

**LUMB ROSSDALE, Lancashire.**—On the last sabbath in Nov., our pastor, Mr. Jones, baptized four persons in an adjoining rivulet, making eighteen who have been added to the church under his ministry. The first he led into the water was a young woman who very courageously assisted him in breaking the ice. We have much cause to be thankful. Our congregations are on the increase, and we believe the Lord is working amongst us. All praise be ascribed to his name!

W. H. J.

**BROMSGROVE.**—Three believers, who had been awakened to serious concern for the salvation of their souls, under the searching ministry of our late pastor, Mr. Sneath, were baptized on sabbath evening, Nov 16, by Mr. A. Jones, late of Dudley.

J. H. S.

**MAESTRO, near Bridgend.**—Mr. B. Cole, minister to the English baptist church at this place, baptized ten individuals, Dec. 7th. In default\* of a baptistry the ordinance was administered in the river. Among the candidates were a husband and wife—a brother who had been a member of the Wesleyan Society, and a teacher and two scholars from our sabbath school. This accession to the church and the prospect of other additions gladden the hearts of both pastor and people. On the same day, and in the same river, a young female was baptized by brother Hughes, the recently-ordained minister of the Welsh baptist church. G. E.

**SUTTON-IN-ASHFIELD, Notts.**—We had a baptism of one believer, on Nov. 23. This friend had been a local preacher in the New Connexion of Methodists for nearly twelve years. He had read all he could find, in order to overturn immersion, but could not. At various times, he has preached for us; and I have sometimes asked him to speak from certain texts, such as Acts xx. 27, Luke vii. 29, 30, and Romans vi. 3, 4, and 5, but he would not venture. Now he says his way is clear. J. E.

**UPPER BROUGHTON, Leicestershire.**—Nov. 16, we had a baptism; when four females were immersed. We felt it to be a good day for our souls. May this small increase be but as the droppings before a shower. H. W. B.

\* No default at all, we think, with a clear convenient river hard by.—Ed.

**BIRMINGHAM, Cannon Street.**—On sabbath morning, Nov. 2, Mr Swan had the pleasure of baptizing five disciples—four males and one female. One was a teacher in the school, and two were elder scholars. They were added in the afternoon.

**Circus.**—On sabbath evening, Nov. 30, Mr. Landels delivered a discourse on the "great commission," and, after a short address, descended into the water and immersed five disciples. These, with several others previously baptized, were added on the following sabbath, when this spacious chapel was crowded.

**Heage Street.**—Dec. 7, six believers were baptized by Mr. Taylor. These were all added. W. H.

**KEVSOE, Beds.**—Three believers in Jesus Christ were baptized here Nov. 16. One of the candidates stated, that she received her first impressions while attending a prayer meeting, when hearing her father-in-law pray for his children.

**DEVONPORT, Morice Square.**—Mr. Horton baptized two young females Dec. 4, each the eldest child of members of the church. May our dear young friends walk well, and the happiness of their parents be extended to all the members of this and all other churches!

**HALIFAX, Pellon Lane.**—Mr. Whitewood immersed three females and one male Dec. 7. One of the candidates is approaching "three score years and ten." Two are young persons from the Independents; and the other is a teacher in our sabbath school. There are others of whom we have hope. J. C.

## Baptism Facts and Anecdotes.

### THE CONTROVERSY AT TROWBRIDGE.

In our last volume, Nov. number, page 468, we gave "a specimen of Pædobaptist arguments against immersion," which we extracted from a Tract, without either the writer's name or the printer's, entitled, "Immersion not Christian Baptism." We thought at the time, knowing something of the character of the Trowbridge baptists, and of the peculiar ability of the pastor of the first of the four churches in that town, that this affair would afford a fine opportunity for the defence of im-

mersion as the scriptural mode. We are not disappointed; having just received a copy of a reply from his pen in the form of a Tract, entitled, "Sprinkling not Christian Baptism." Unlike the anonymous author of the first-named Tract, the writer and the printer of this give their names in full,—"By WILLIAM BARNES," "J. Diplock, Printer, Trowbridge." Sold by Simpkin and Co., London.

We notice this Tract in this department of our columns rather than with our "Reviews" because we noticed the first here, and because we wish to point



more directly to this remarkable local controversy. Mr. B., in "a word or two of explanation," states of the Tract to which he now replies, that "its authorship, or sponsorship, being generally, and with good reason, attributed to the Wesleyan Minister then residing here." And adds, "after much hesitation, on the ground of its scurrilous character, I was induced to notice it in five week-day lectures. Its local origin, the exultation of its abettors, and the solicitation of my friends, left me little liberty of choice." "Had I written spontaneously, or in reply to a respectable publication, I should have adopted a more subdued style. Esteemed paedobaptist brethren will, I am sure, not forget the provocation given, nor wonder that I have 'used sharpness.'"

An "sharpness" was justifiable. For it is not only unfair and un-English, and unscriptural, to make attacks under shelter of darkness, but if the "Wesleyan Minister" did write that Tract, he may also have done something else. He may be one who joined in condemning the celebrated "Fly Sheets" and their supposed authors. If he did, why then he judged himself! except his mind be of such peculiar construction that he can see no inconsistency in doing at Trowbridge what he condemned at Manchester. Perhaps he thought the baptists were 'fair game,' and that he might have at *pop* at them with impunity providing he mentioned no names, and prudently kept his own out of sight, like his noble and veritable exemplar, the skulking writer of the "Confessions of a Convert." We loathe such sneaking. Daniel Isaac, with his "ten thousand" oddities, was an honourable man. And although this man may attempt to hide himself in "another circuit," the eye of the public will follow him, and its finger will point him out as a secret accuser of the brethren.

Are we, too, indignant? We may be. But it is no light thing to misrepresent a whole community of christian people as this man has done, in the dark, and by the most palpable perversions of the Holy Scripture. Baptists do not act in this way. We do not. What we say on these matters we say openly before all men—giving our names. We leave him, however, in the hands of Mr. Barnes, who has got fast hold of him, and if our readers wish to have a peep at the scene, they

may for *one penny*, and we assure them that they will be both amused and edified. We would fain give the whole of his Tract by piecemeal in our columns; at present a specimen must suffice, and we select it as adapted to the Picture we give with this number.

"Acts viii. 38, 39. 'The baptism of the Eunuch is a conclusive case.' So much so, that my antagonist cannot be civil to '*this black gentleman*.'

"If Philip sprinkled him why did he wait till 'they came to a certain water!' No traveller of his rank, or any other, ever took that route without carrying water enough to *sprinkle* a host.

Why was it that 'they both went down into (or if it please you, to) the water.' The Eunuch doubtless had a travelling tent with him; why not pitch it and there sit decorously till Philip had fetched a little water to sprinkle him?

"It is asserted, that 'what is true of the Eunuch is of Philip, for they both went into the water: of course they dipped each other.' This is false. There are *three* actions specified; they both went down into the water, *Philip baptised him*, and then they came up out of the water.

"Again, it is asked 'Who ever heard of a river in a desert! Travellers have never found it there.' A river is not in request, a pool will do as well, but whether a river or pool, *travellers have found it there*, as may be seen in Dr. Robinson's Researches, vol. ii. p. 641.\*

"On the account of the Eunuch, Dr. Carson says, 'The man who can read it and not see immersion in it, must have something in his mind unfavourable to the investigation of truth. As long as I fear God, I cannot, for all the kingdoms of the world, resist the evidence of this single document. Nay, had I no more conscience than satan himself, I could not as a scholar attempt to expel immersion from this account. All the ingenuity of all the critics in Europe could not silence the evidence of this passage. Amidst the most violent perversion that it can sustain on the rack, it will cry out, immersion, immersion!'"

\* Copied in Reporter, 1847, page L.

## Sabbath Schools and Education.

### TO MEMBERS OF BAPTIST CHURCHES.

THE conduct of some, who by baptism have openly put on Christ, is by no means creditable to their profession. There may be little fault to find with them as regards their attendance on the means of grace, but they seem to think this is all that is required of them; and as for engaging in any active efforts of a benevolent character, why they act as if they concluded that they were quite at liberty to do as they like, and they just like to do nothing at all. Is the reader one of this class? If he be, will he suffer himself to be asked, in all faithfulness, the solemn question—it will be asked retrospectively by higher authority another day—whether he is filling up the measure of his duty to his Lord? With such we would now remonstrate by adopting a paragraph from a Scotch baptist publication, the *Evangelist*.

“You profess to serve Him, who while on earth manifested a benevolence and kindness towards children, which we are much afraid you have not faithfully copied. ‘His disciples rebuked those that brought them’ to him; and ‘when Jesus saw it, he was much displeased.’ So lovely and interesting did they appear in his eyes, that their nature and disposition were laid hold of by him as an illustration of the frame of mind required of all who should come to him. He took them in his arms, and blessed them: but he did more than that; to his disciples he said, ‘Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God (or the gospel dispensation) as a little child, he shall not enter therein.’ It may be true that many members of our churches are able to say they have never interfered to prevent children being brought to the Saviour; but are they able to affirm they have actively engaged in bringing them? It is not enough that you do not prevent; you must see to it that you render an active, and not a passive obedience to your Lord’s command, and bring them. The christian life is not one of indifference and passiveness; it is one of intense anxiety and activity. Your Lord and Master went about con-

tinually doing good; and shall you be inactive and selfish? It may be true that the grown-up world despises you, and treats you with scorn and contempt; and that you cannot prevail with them to come to God. But children are by nature possessed of those qualities of mind and dispositions which are wanting in men and women, and the want of which lies at the bottom of all your want of success in prevailing upon them. Will you spend all your strength in vain attempts to snap the trunk of the oak, when a much less exertion of effort will bend a hundred willows? Will you allow abundance of waters to flow past you, and then make costly erections to gather the distilling dews? Will you suffer children to grow old and hardened in iniquity, and then try to melt their hard hearts, and reclaim them from the paths of vice? or will you prevent them going astray, by seizing the golden opportunity when they are naturally possessed of the proper qualifications? Meekness, simplicity, and teachableness, are not the characteristics of adults. O, then, see to it, that as your Lord has commanded your active attention to children, you be not found regardless about them! He loved them while on earth; he loves them still, and many of them are now with him; and to you, in the words of Mrs. Hemans, we would say—

‘Honoured be all childhood for the sake  
Of that high love! Let reverential care  
Watch to behold the immortal spirit wake,  
And shield its first bloom from unholy air;  
Owning in each young suppliant glance the sign  
Of claims upon a heritage divine.’

We have said that you profess to serve Jesus; but forget not that you also profess to love him. You remember that on one occasion Peter was asked three times in succession, ‘Lovest thou me?’ His answer was uniformly affirmative; but Jesus requires not foliage—he comes seeking fruit; and so, instead of passing any encomium on Peter’s profession, he laid commands upon him, and the first was—‘Feed my lambs.’ In this, Jesus enforced in a practical manner, his former saying, ‘If ye love me, keep my commandments.’ Now let every member of our churches put the solemn question to himself. ‘Have I sufficiently attended to this duty?’ Sab-

bath schools have been compared to the hands of the church, with which she takes hold of those without, and brings them within the pale of her communion. Have you, by those hands, laid a firm and widespread grasp on the rising generation? Have you made a vigorous, unrelaxing effort on their behalf? O see that you have not hid your talent in the earth! Let every church look at its sabbath school. Let the members of every church look at the sabbath school. Let each put these solemn questions to himself, as in the sight and service of Christ, 'How many opportunities have I neglected?' 'how many souls are perishing for lack of knowledge through my indifference to my Saviour's express command?' 'I profess to love Jesus, and he requires, as an evidence of it, that I feed his lambs—am I doing so? is my love sincere? am I deceiving myself with a name to live while I am dead? does my Saviour accept or reject my love? does it manifest itself in my works, or does it only exist in the sound of my tongue?' Let every one realize his position and duty as a missionary of his Lord to the lambs of his fold, teaching them his will before the seeds of sin have begun to strike their roots downwards, or cast forth their sturdy branches and bitter fruits. You cannot do this too soon. Begin when you may, you shall find that sin and the wicked one have got the start of you.

Few are exempt from a wish to be remembered after death. Be zealous and active benefactors of the young, and you will. Let your ambition be to do your Lord's will, and your best monument on earth will be a tablet of gratitude deeply engraved on the hearts of the rising generation. Seek their good, and then you shall be remembered with more than mere feelings of esteem.

We cannot conclude without saying to all, slift not the matter from your shoulders. We say to every one, individually and personally, 'Thou art the man for this work,' 'And thou art the woman.' Each may do something."

#### TO TEACHERS OF BAPTIST SCHOOLS.

WE mean all baptist teachers, whether engaged on the sabbath or week-day, or both. For we deem it important that you should all be aware of the attempts which will be made at the opening of parliament to effect a revolution in the whole system of education in England.

Two schemes, both originating in Manchester, are propounded, and both are grounded on public taxation for support. One is from the church party, and, considering who are its authors, proposes liberal terms. But can we trust them? Will they not, as in all our public institutions—gaols, infirmaries, hospitals, work-houses,—turn all as fast as possible into ecclesiastical capital to advance the interests of the established church, and furnish more places for young clergymen? This is no insinuation—it is natural, and experience justifies the apprehension. The other had its origin among the Unitarians and Utilitarians—with a sprinkling of young evangelical dissenters, ministers and others—Fox the Finsbury lecturer, and Cobden the Free-trader! being among its leaders. It is somewhat ominous too, that the chosen Lecturer for advocating this scheme, is an individual bearing a name revered among evangelical dissenters, but who, if we be correctly informed, was lately a socialist lecturer. And this "Dr. Watts" does not entertain any high opinion of voluntary christian philanthropy. This we heard from his own lips at a public meeting, when we felt it to be our duty to gainsay his statement and oballenge a further discussion, of which we heard no more. But how is it, some may ask, that the Unitarians are so forward in this matter, for, with some honourable exceptions, they have not hitherto kept up with the evangelicals. Why, thereby hangs a tale! We do not wish to say or suggest anything invidious; but we cannot resist that evidence from passing events which have produced our convictions. We shall not, however, at this time, do more than sound a note of warning to all our baptist brethren and sisters who are engaged in the good work of instructing children, whether in sabbath or day schools. Let them keep their eyes and ears open during the next sitting of parliament, and stand ready, if needs be, to pour into the Commons House—for us money bills they must first go there—hundreds of petitions against these aggressive measures, or some fine day next summer they may not only have the tax-gatherer calling for a "School Rate"—as objectional for its purposes as "Church Rate,"—but what is worse, they may find their schools, before another winter, reduced to less than half their present numbers, and in some villages the whole of them drawn away.

## Religious Tracts.

### OUR GRATUITOUS DISTRIBUTIONS.

WE now enter upon another year of service in this department of christian labour—a labour which is very aptly illustrated by the sower who casts his seed upon the earth; who sows in hope, and who trusts in Him who giveth plentiful rain, and the clear shining of the sun after the showers, to prosper with his blessing the work of his hands. For many years now have we been engaged in providing seed, which has been sown plentifully by many willing hands, and not without success. But we shall never know until eternity reveals the facts, how much good has been effected. Until then we willingly wait. Our duty is to work on; and then, dying in the Lord, our works will follow us; and then too, those who sowed and those who reaped will rejoice together.

Every year we indulge the hope that we shall be permitted to enlarge the sphere of our operations. But this, as our readers have often been made to understand, will be in proportion to the circulation of the *Reporter*—for as its circulation is extended our grants will be enlarged. Our anxious desire to do more this year than we have ever done in any preceding year, especially for out-of-door preaching services, depends upon the active efforts of our friends in extending our sales.

Already we have received several pressing applications for grants of tracts, which, as soon as the bustle of our first month's business is over, shall have our attention. A minister in Northamptonshire, who lately received a parcel, says:

"With gratitude for the parcel of tracts and handbills which you sent me for distribution, I have much pleasure in informing you they have been productive of good. I cannot but rejoice that we have such a medium of diffusing the truths of the blessed gospel; and I earnestly pray that God may abundantly bless the seed sown. I do not hesitate to say too, that I am thankful for tracts on baptism, which are calculated to inform many that their practices are not founded on scripture. I have examined myself nearly one hundred writers of other denominations, every one of whom gives it as his opinion that immersion was

the primitive mode of administration. May we not ask our brethren then, by what authority they have altered the laws of the Great Legislator of the christian church? for their practice has done incalculable mischief to the cause of truth. I hope your *Reporter* will, in the forthcoming year, obtain a much wider circulation. I have felt it my duty to recommend it from the pulpit, and have intreated our friends, as much as possible, to facilitate its circulation. I cannot conceive where we should obtain the information which we do, were it not for your periodical. We are always thankful to find champions in any cause where truth is at stake, but more especially in those which relate to the interest of souls, and the glory of God. The plea of the harmlessness of the practice of our pædobaptist brethren, is now made obvious. Do they not see that they are associated, in form at least, with those who assert that children are actually regenerated in baptism. For my part I am not sorry that Henry of Exeter has acted like an honest man, and brought out this monster error in its full proportions, and avowed his belief in it. He must, as an honest churchman and a bishop. The thing will do good. It has caused many to read the scriptures and think for themselves; and this is just what we wish them to do. Let them only read the simple facts and truths of the gospel, and not be led by any man, or set of men, and we believe they would soon see immersion to be the mode, and believers the subjects. Some may be ready to say, 'Ah, this is only your view of the matter! you are a baptist.' My reply is, that this view is right, our opponents being judges. I will give one specimen. Some time ago I was invited to supply for an Independent church, which was destitute of a pastor; accordingly I did so once a fortnight. I did not, however, take the liberty to discuss the subject from their pulpit; but, being invited to take tea at a friend's house, a conversation was introduced by my friend on the disputed subject of baptism. My opinion was required; and then, and not till then, did I venture to give it: and then advised all present to read the scriptures for themselves, and earnestly pray for the Holy

Spirit to guide them into the truth. This led to an investigation, which ultimately resulted in ten persons being baptized. This matter created great alarm; and a good man, a deacon of that church, consulted a popular Independent minister upon the subject; and his advice was, 'If any of your members seem uneasy in their minds about baptism, you must not set them on examining scripture, or they will be sure to become baptists!' Now 'I am no prophet, nor the son of a prophet,' yet I think the time is not far distant when the church of Christ will adopt this, as well as other primitive practices. I really tremble for some who make void the law of God through their traditions or fancies—corrupting or mutilating the word of God. That Trowbridge tract was a most barefaced violation of scripture truth. Surely that reckless writer will be exposed and chastised as he deserves. I certainly could not have thought any person but Exeter or Wiseman could have had the hardihood to issue such consummate folly. I was at Trowbridge when the letter came out without its author's name: but I must say that I thought it a daring challenge to be offered in such a place. I hope our esteemed brethren in that town—where are so many intelligent baptists—will not allow this champion to walk over the field. My decided opinion is, that this Wesleyan minister was fearful that some of his sheep would leave his fold and walk into the baptists'! But why try to pervert the scriptures for this purpose? Good John Wesley knew better than to utter such untruthfulness. We would advise this man to act honestly, and go over to the Puseyites, with whom he would be at home. May the Holy Spirit guide all who fear God, and may all ministers be ensamples to the flock; not handling the word of God deceitfully."

*Special Notice to Applicants.*—When applying for grants of Tracts, address Mr. J. F. Winks, Leicester, and take care to mention the name and residence of your country Bookseller, and the name and residence of his London Publisher. This need not be done when the applicant has his monthly parcel direct from Leicester. In all other cases it must, and when neglected, as we are sorry to say it usually is, the delivery of the parcel is delayed. Many of our applicants,

through not observing this *Special Notice* which we give in the January number of every year, do not, when making application for a grant, follow the directions there given. Unwilling that they should be disappointed, we have usually been compelled to be at the trouble of writing to them by post, which has been done by us at the expense of much time and money. Every applicant must enclose in his letter of application three penny postage stamps: one for a postage of letter to him in return, and two for the booking of the parcel in London. If the application be not approved, the stamps will be returned. The name and residence of the writer should always be given in full and in a plain hand.

Now let all our friends understand distinctly, that in making application for a Grant they must do *three things*. They must send—

1. Name and residence of Country Bookseller.
2. Name of that Bookseller's London Publisher.
3. Three Postage Stamps.

**AN EARLY NOTICE.**—We fill up this space by giving an early notice of our intention to do all we can in the way of sending Grants of Tracts to any of our brethren, who, during the next summer, may engage in the much-needed and important labour of preaching the gospel in the open air. We should be happy to be able to do more in this way than we have ever done, but our resources are limited, as we have intimated above, by the sales of this periodical. If our friends will therefore at once, for now is the time for doing this, aid us by promoting the extension of our circulation, we shall then be able to do what we desire.

#### SUMMARY OF DONATIONS.

FROM THE PROFITS OF THE "BAPTIST REPORTER" AND THE "BAPTIST SABBATH SCHOOL HYMN BOOK."

	Handbills.	Tracts.
To Dec., 1860 . . . .	468,800 ..	23,100
To Dec., 1861 . . . .	31,000 ..	1,475

Total . . . . 500,300 .. 24,075

And about 6,000 copies of "Reporters," and 50,000 Invitations to Worship.

# Intelligence.

## BAPTIST.

### FOREIGN.

UNITED STATES.—*Escape of a Fugitive Slave. — The Baptist "Member."*—Canning is said to have described slavery as "the curse of the civilized world;" and truly it is, as regards sin against his fellow, the highest which a man can commit. There cannot be, between man and man, a greater. To seize a man, made in God's image, by force, call him freehold property, compel him to work, scourge him if he does not, herd and breed human beings like cattle, sell fathers, mothers, children, separate them never to see each other again, refuse them education and books and bibles, is such a system of outrage and tyranny, of inhumanity and injustice, that no language has any word, or number of words, that can adequately stigmatize the enormous sin. But all these things, and worse, are done in the United States of America, where, we are told, between two and three millions of black men, women, and children, are in this most horrible condition, and their number is increasing; for—oh, climax of iniquity!—they breed them for the market!

But these slave-holders and slave-breeders in the southern states tell us that the English held slaves when they held the country. So they did. But is that a sound excuse? Not it! Such an excuse as this would not be admitted in any court of justice—"Others did wrong, and so I do." But if they will have the English for an example, let them do as we have done, and liberate all their slaves.

"American Liberty" is one of the greatest lies of this lying world. To call a nation free where more than one-tenth are the property of others is a loud and daring lie, uttered in the face of earth and heaven. Out upon such bold-faced hypocrisy!

Let us be just. We retract not one word that we have written; but in justice to some of the people of the United States, and we rejoice in being able to state fact, there are hundreds of thousands, especially in the northern states, who hate slavery with a perfect hatred, and, at great risk, are making vigorous efforts to root it out of the land. May He who "knew the sorrows" of the enslaved Hebrews in Egypt aid and bless their efforts!

Yet the stigma sticks fast on the government of America, who, instead of wiping off the foul stripes from their star-spangled banner, have tinged them, lately, with a deeper dye of blood, in passing what they

call the Fugitive Slave Law. Formerly slaves running away from hated bondage in a slave state—who would not?—could take refuge in one of the free states. Now, however, American law allows the master to follow him and seize him wherever he can find him. The fugitive is hunted out and seized—it may be when at work, it may be when sitting at his own fireside with his wife and children—he is hurried off, and if the judge, before whom the case is tried, condemns the poor wretch, he, the said judge, receives so much—if he does not, then he receives less. There is pretty law! Only think of an English judge receiving five pounds for every man ordered to be strangled, and only two for every one he transported! But this is American slave law. Why if that nation as a whole, black or white, can sit down quietly and never protest against such worse than outrageous wickedness, they deserve, every man of them, to be made slaves all the days of their mortal life, and never take their place among freemen more—and a greater punishment, short of death, could not be awarded them.

We have made these strong remarks because of a scene which took place in the city of Syracuse, in New York State, in October last, when a coloured man, named William Henry, a cooper, was seized when at work, and dragged before the commissioner. By some means Henry escaped, but was again captured, and dragged with great violence to prison, from which a crowd rescued him, and he finally escaped. The details we have in full; and they are very exciting; but one fact of the re-capture excited our indignation, and led us to pen the foregoing. A prominent actor in this disgraceful scene was a member of a baptist church in the city!!! But our readers shall have a glance at the scene as depicted by an Englishman—a baptist—then in that city. H. L. D., in a note we received from him soon after the event, says:—

"On Wednesday, the 1st of October, 1851, in the city of Syracuse—the central city of the Empire State—the agricultural show of Onondaga county was held, and also a convention of the liberty party of the state of New York. The town clock struck, but the striking continued, and steadily and dolefully the bell tolled on. I asked why, with a city full of festivity? And then I learned that a poor colored man had been seized under the provisions of the compromise Fugitive Slave Law. Again the bell quickens its note rejoicingly—the man has escaped! But the officers pursue and bring him back,

and these eyes of mine saw the spectacle. On a common cart, bound hand and foot with chains, and held down, lies the captive with bare breast, the dignity of the law having torn off his very shirt. They hurry onward and reach the police court, for the examination of the villain who had dared to be free, and—oh! I did blush to hear it!—a member of the first baptist church, club in hand, aided in the seizure and assisted the man-stealers, in broad day, well knowing what he did!

The anxious hours of remaining day pass on, and night draws over the city's glory its veil of darkness, and again I heard a tumult and a crash, and find a crowd of men with a heavy plank, which they are using as a battering-ram. They force an access, and bring out the chained man. The dense crowd opened a way, and the rescuers and the rescued fled, while the shout triumphant went up as music to heaven.

All this was done peaceably—none were harmed by violence. The blacklegs of the city were under pay from the man-stealer, but dare not act. The only man hurt was a man-stealer, who broke his arm in too hasty flight."

Our friend promises to tell us how the baptist church acts with regard to its "member" who aided in this outrage. We only add now, that it appears this seizure was made out of bravado, and to fulfil a threat made by Daniel Webster a year ago, that a coloured man would be seized at the next Liberty Convention in this city. Honour to the lovers of liberty in Syracuse—shame to the member of the baptist church!

#### DOMESTIC.

**SALTER'S-HALL CHAPEL, CANNON-STREET.**—On Thursday evening, Dec. 4, a deeply interesting meeting was held in the school-rooms connected with Salters'-hall Chapel, to present a testimonial of esteem to the Rev. S. J. Davis, who, for nearly fifteen years, had sustained the pastorate of the Church with great honour and usefulness. Upwards of 150 persons having taken tea, the Rev. Jesse Hobson, the recently elected minister, was called to the chair. An appropriate devotional exercise was conducted, and Messrs. Redington, Chandler, Stabb, Thompson, and Stradley, addressed the meeting, yielding, in the most unequivocal manner, an attestation to the uniform kindness and courtesy which had invariably been manifested by their late minister, as well as to the instructive character of his pulpit ministry. J. R. Bousfield, Esq., (the senior deacon,) in a kind and generous speech, presented to Mr. Davis a very handsome gold watch and chain, bearing the following appropriate inscription:—"Presented to the Rev. S. J. Davis as a token of respect and affection, from the Church and

congregation assembling in Salters'-hall Chapel, 1851." Mr. Davis, in acknowledging the gift, referred to many interesting incidents in his ministerial career. W. Benson, Esq., then addressed the meeting, and, in a very handsome manner, expressed his determination to render the gift still more complete by the addition of a gold seal, inscribed with Mr. Davis's crest.

**GENERAL BAPTIST CHAPEL, COMMERCIAL ROAD, EAST.**—This place was re-opened for public worship on Thursday, the 13th, and Sunday, the 16th November. The Hon. and Rev. B. W. Noel, M. A., J. Lefebild, D. D., J. H. Hinton, M. A., and G. W. Pegg, minister of the chapel, preached on the occasion. Several other ministers took part in the services, among whom were the Revs. J. Kennedy, M. A.; J. Stevenson, M. A.; W. Underwood; Dr. Hewlitt, &c. The chapel has been enlarged about twenty feet; and the addition of extra galleries, an organ, and two large chandeliers, suspended from the ceiling, add greatly to the elegance and accommodation of the place. The services were exceedingly well attended, and in several instances crowded to overflowing. On the following Tuesday, a public tea-meeting was held in the newly-erected school-room, when between 300 and 400 persons took tea together to celebrate the opening of the place. The school-room is erected on a somewhat novel principle, being built over the chapel. It is an excellent room, and will accommodate about 500 children, including class-rooms for the elder scholars, librarian's room, &c., all complete.

**WALSALL.**—A valedictory service was held in the Baptist Chapel, Walsall, on the evening of the 24th Nov. on the occasion of the removal of the Rev. J. Williams, Baptist minister, to Glasgow. The Rev. D. Wright, of Coseley, occupied the chair. After some preliminary addresses, Samuel Wilkinson, Esq., rose, and, in the name of the congregation, presented Mr. Williams with a purse of gold, as a token of their deep and affectionate respect. Mr. Wilkinson bore a high testimony to the zeal and fidelity with which Mr. Williams had discharged his duties. The Rev. A. Gordon, M. A., Independent minister, spoke of the brotherly and obliging disposition which Mr. Williams had manifested, and congratulated him on the stirring sphere of labour on which he was about to enter. Mr. Williams then took leave of his beloved flock in a speech of much pathos. Many were in tears.

**FALMOUTH.**—The Rev. John Jackson has resigned the pastorate of the baptist church in this place, being about to proceed as a missionary to India, to take the oversight of the European church at Agra, at the earnest request of the Baptist Missionary Society. P. H. G.

**LEW, Kent.**—On Lord's-day, Nov. 23rd, in the afternoon, the five friends recently baptized and ten others formerly baptized, were united in church fellowship, and partook of the Lord's Supper, which was administered by Mr. Jones, of Chatham; who in the morning described the plan of a gospel church, and in the evening preached from 2 Cor. xiii. 11. Several christian friends were present from London, Deptford, and other places, who expressed many kind wishes for the infant cause. A hymn composed for the occasion was sung, of which I enclose a copy. May the work of our hands be established upon us!

KINDRED, are we, in Christ the Lord;  
Believers of his sacred word;  
Our trust is only in his cross,  
And all beside we count but loss.

His Spirit quickened us when dead,  
Showed us how for our sins he bled;—  
What griefs he bore, and why he died,  
That sinners might be justified.

We've been baptized at his command;  
And now, within his courts, we stand,  
A willing people, one in heart,  
Resolved from him we'll ne'er depart.

In his blest name we here unite,  
To walk in Zion's ways aright;  
His statutes keep, his yoke to wear,  
Each other's griefs and joys to share.

Lord, grant us peace! be ever nigh!  
Our every want thine hand supply!  
And we'll with all the blood-bought host,  
Praise Father, Son, and Holy Ghost.

J. M. W.

**PRIZE ESSAY ON THE DIVINITY OF JESUS CHRIST.**—Some of our readers have seen in the daily papers reference to a prize gained by the Rev. J. Angus, of an unusual character, and they may desire some farther information respecting it. The facts, we believe, are these:—In the year 1850, a gentleman named Tucker, in the civil service of the East India Company at Allahabad, anxious to have a treatise on the character and work of our Lord as exhibited in his life, adapted for translating into the vernacular languages of India and distribution throughout that portion of the world, offered a prize of two hundred pounds for the best essay on this subject. It was required that it should set forth “the original deity of the Son of God, the circumstances of his life so as to show the wonders of his love in the work of redemption, and the exceeding sinfulness of sin which required his obedience unto death, the glorious exaltation of Christ, and his second coming, with its consequences; the whole work being such as to exhibit most forcibly to the minds of enlightened heathen the wonderful character of the Son of God as revealed to us in the scriptures.” The adjudicators appointed were the Rev. James Scholfield, M.A., Regius Professor of Greek in Cambridge, the Rev. John Tucker, Secretary of the Church Missionary Society, and the

Rev. T. Sale, of Southgate. The prize was awarded by these gentlemen a few days ago to our esteemed friend the president of Stepney College. There were sixty-four competitors.—*Bap. Mag.*

**LONDON, Morpeth Street, Bethnal Green.**—We had our second anniversary in Nov., when Messrs. Katterns, of Hackney, and Vince, of Stepney College, preached for us on the 16th. Mr. V. kindly occupied the pulpit in the absence of Mr. Angus, who was prevented by severe illness from fulfilling his engagement. On the following Tuesday, we had a tea-meeting at the charge of three-pence each, with the view of bringing the poor to the house of prayer. Our desire was in a great measure realized, for about 200 sat down, and many more attended the meeting in the evening. The deficiency in the receipts was borne by our friend Dr. Oxley, who presided. On Thursday, the 20th, Mr. J. Viney preached in the evening. Special prayer meetings for the out-pouring of the Spirit of God, were held on the other evenings of the week. The services were all well attended, and we hope will produce good results. F. M.

**BURNLEY.**—Mr. John Batey removed from Eyre Street, Sheffield, to the newly-formed General Baptist Church at Burnley, in November last. The church and congregation are erecting a spacious and handsome chapel, with school-rooms underneath, in which they at present worship, the chapel not being expected to be completed until April next. G. W.

**SHEFFIELD, Eyre Street.**—Mr. H. Ashbury, the senior student at the General Baptist College, Leicester, having received and accepted a unanimous call from this church to become their minister, proposes to commence his labours there with the present month. We are happy to add that our circumstances present cheering prospects. G. W.

**TWYKESBURY.**—The Rev. T. Wilkinson, late of Manchester, has accepted a cordial and unanymous invitation from the Baptist church at Twykesbury, Gloucestershire, to become their pastor, and commenced his labours there on the 7th December, under most cheering circumstances, and with prospects of great usefulness.

**HAWORTH, Yorkshire.**—Mr. H. J. Keats, late student with Mr. T. Dawson, of Bacup, under the auspices of the Strict Baptist Society, having accepted a unanimous invitation from the first baptist church here, commenced his stated labours in November last. G. T.

**ALLENTON, Yorkshire.**—Mr. John Taylor, late student in the General Baptist College, Leicester, has accepted a cordial invitation from the church at this place, and will enter on his engagement during the present month.





### BAPTIST MISSION HOUSE, LONDON.

THIS handsome erection stands in Moorgate Street, which was opened from City Road to the Bank about twenty years ago. The building stands rather more backward than the rest of the street, and "looks well from the road." It was erected under the direction of the Missionary Committee, with every suitable convenience of offices, rooms, &c., for the several secretaries, and for Committee meetings. One spacious room upstairs is called the "Library," in which, conveniently arranged in glass cases, are several hundred volumes, chiefly, we believe, by baptist authors. On the walls are several valuable portraits of baptist worthies of past days, and oil paintings of scenes in baptist history. The room will conveniently hold several hundred persons, and in it the general meetings of members of various baptist societies for the election of officers, and the Annual Meeting of the Baptist Union, are now usually held. The house is a great acquisition and convenience to the body. Visitors always meet with attention, and are politely conducted over the premises.

## MISSIONARY.

## BENGAL NATIVE BAPTIST MISSIONARY SOCIETY.

We find the subjoined report of a Native Missionary meeting in the *Oriental Baptist*, and as we are not aware that it has appeared in any English publication, we give it for the gratification and encouragement of the friends of missions. What a contrast does this scene present to those which passed before the eyes of our first missionaries, "sixty years ago!"

"The first Annual Meeting of this Society was held at the Baptist Chapel, Cuttack. A considerable number of native brethren, and a few members of the English churches, were present. The proceedings were conducted principally in the Bengali language.

The Meeting was commenced by singing a hymn, after which Mr. Aratoon engaged in prayer. Mr. Wenger was then called to the chair. He made a few introductory remarks in English and Bengali, after which the Secretary, Rām Krishna Kabirāj, was requested to read the Report.

This document stated the reasons which had led to the formation of the Society in January, 1850. From the apprehension that the funds obtainable would be very small, it was resolved to wait four years, (by which time the Committee hoped that a considerable sum would be at their disposal) before commencing operations; but it was agreed to begin earlier if possible. A very pleasing degree of liberality had been displayed: the poor had given out of their poverty, some of the women had earned money for the Society by the manufacture of bobbins, the sale of eggs, &c., a few brethren had given important donations, and Christians of other denominations had not withholden their assistance. Thus during the year 1850 a little more than 160 rupees had been collected. Encouraged by this success, the Committee had resolved on a commencement, and had prepared a house for preaching, at Boitak Khāna at an expense of about 25 rupees. The Report concluded with an appeal to the brethren present to aid in the good work.

The first Resolution, 'That the Report now read be adopted, printed, &c.' was moved by Mr. Russell, who having expressed the joy he felt at meeting with the native brethren on such an occasion, gave them many important counsels. He reminded them that the gospel they had received was committed to them in trust for others also. He rejoiced that they were making efforts to disseminate it, and his desire was that their efforts might not be marred by pride and unbelief, but might all be made in accordance with God's will, and in dependence upon his grace. He was glad they had resolved

to do something at once; and advised them to seek the advice and co-operation of their pastors, the Missionaries, in what they did. God had called the members of the Society to a mighty work and to noble privileges—to the enjoyment of fellowship with himself and his church. Let them, then, be holy and prayerful. Inconsistency had done much harm to the cause of the gospel in India: let them be careful to act in all respects as becomes the servants and followers of Christ.

The Resolution was seconded by Shem Chandra Nāth. He remarked that the Report was a good one. The object for which the Society had been established was good: it was designed to promote the preaching of the gospel. They had themselves been enlightened by these means, let them be earnest in extending them to others. The work should be commenced at once. He was glad that they had employed a portion of the funds to erect a bungalow for preaching purposes: such a shelter from the heat was of great importance to street preachers, and enabled them greedily to prolong their labors. The Society had been established solely by natives: let them be *steadfast* and avoid that inconstancy and instability which was their national disgrace. Let them be *united* or they could accomplish nothing; and let them be careful that their members and officers were faithful God-fearing men.

The second Resolution was expressive of gratitude to God for enabling the Society to commence its operations so much sooner than had been expected. It was moved by Mr. Mundy of the London Missionary Society. He had never before, he said, attended a Meeting of a Missionary Society exclusively *native*, and he blessed God for what he was permitted to see. He trusted that all present were sincere believers, and that all would feel it to be their incumbent duty to set the gospel before their heathen countrymen. He would have them imitate the Christian zeal and liberality of the converts in the islands of the South Seas. Let them look upon the millions of heathens and Musalmāns in the villages and towns around them, and consider their miserable state. How are all these to be made acquainted with the gospel of salvation? It cannot be that the thousands of evangelists necessary for the great work can be sent out from the churches of Britain. The churches in India must supply the requisite laborers. Native Christians called themselves the servants of Christ—and his servants they were—he had bought them with his blood. Let them then give themselves to the work of extending his gospel. He rejoiced to bear testimony to the fact that the native brethren of the Baptist denomination were active in preaching to their countrymen. Let them

labour on, in faith that their efforts would be successful. His earnest prayer was that an abundant blessing might rest upon them.

This Resolution was seconded by Shuját Ali, who called upon all his hearers to unite in praise to God for the great salvation he had wrought for his people. When Herod sought to kill the child Jesus, God preserved the infant Saviour from all the rage and power of the tyrant by the instrumentality of Joseph, a poor and obscure man. The supporters of the Society might derive encouragement from this. The Society was designed to promote the salvation of the world, and in Satan it had a powerful enemy, who would seek to destroy it. Like Joseph they were poor and powerless; but as the Lord, whose is the silver and the gold, provided Joseph with all that he needed for the support of the babe by the presents of the wise men of the east, so could he furnish them with all needful funds for carrying out their great design. As he protected Joseph, so would he deliver them from all difficulties and dangers. Let them only be ready to do all that they were called to do, and God would bless them, and make them a great blessing to the world.

Having first spoken in Bengali, Shuját Ali addressed his hearers to the same effect in Hindustáni.

The third Resolution, appointing the officers and Committee of the Society for the ensuing year, was moved by Mr. Pearce, who, on account of the lateness of the hour, said but a few words.

He was followed by Biprá Churn Chakrabaty of the Church of Scotland Missionary Society, who, in seconding the Resolution, made an urgent appeal to the native brethren to be liberal in supporting the Society. He reminded them of the sums which the poor heathens voluntarily expended on their *pujas*, &c. and maintained that Christians, having been set free from such expenses, could all give something for the gospel, if they would. He exhorted them to abandon the spirit of dependence upon foreign support, and to act, as far as possible, for themselves—not as children, but as men.

After a few remarks from the Chairman, the benediction was pronounced and the Meeting was dissolved."

**DESIGNATION OF A MISSIONARY TO HAITI.**  
—On Thursday evening, the 30th of October, Mr. Webley, late a Student at Bristol College, was designated in King Street Chapel, Bristol, as a Missionary to join his brother in Haiti. Messrs. Haycroft, Crisp, Winter, and Davis, were the Ministers who engaged in conducting the services. The charge—a most affectionate one—was delivered by Mr. W's. father, the Rev. H. Webley, of Woodhouse, Gloucestershire. J. E. H.

**AN OLD "SPUR TO CERTAIN PROFESSORS" AGAIN APPLIED.**—We say, that to love our neighbour as ourselves, and to do unto all men as we would they should do unto us, is the consentaneous voice of the prophets and the apostles, of the law and gospel. We say well; but *do* we do as we say, and practise as we believe? Do we love in word and in tongue only, or in deed and in truth? Speak ye desolate shores of Africa! Declare ye bloody fields of Indostan! Bear your impartial testimony, ye numerous islands of the Western and Pacific Oceans! Have we not said, "Be ye free—be ye free—be ye civilized—be ye converted—whilst we have eaten as heartily, slept as soundly, dressed as expensively, and enjoyed every good thing within our grasp as freely, as though they had been as happy as ourselves! What fellowship have we had with the Saviour in his agony and bloody sweat, in his prayers and tears for the salvation of mankind? Provided we may live in peace and comfort, do a little good in England, accumulate fortunes, marry wives, take care of children, and creep into heaven at last, do we not appear satisfied to leave our Master to propagate his own gospel in the world?"

*Evangelical Magazine, 1806.*

#### THE DYING HEATHEN'S PRAYER.

Hark! what cry salutes my ear?  
Hark! what accents of despair?  
Friends of Jesus! hear, O hear!  
The dying heathen's prayer.

Men of God! to you we cry;  
Rests on you the tearful eye;  
Help us, christians, or we die—  
Die in dark despair.

Hasten, christians, haste to save;  
O'er the land, or o'er the wave,  
Dangers, death, and distance brave.  
Hark! for help they call.

Afrio bends her suppliant knee;  
Asia spreads her hands to thee;  
Hark! they urge the heaven-born plea—  
Jesus died for all!

Haste, then, spread the Saviour's name;  
Snatch the fire-brands from the flame;  
Deck His glorious diadem  
With their ransom'd souls.

See! the pagan idols fall—  
See! the Saviour reigns o'er all;  
Crown him! crown him Lord of all!  
Echoes round the poles.

A. SUTTON.

## RELIGIOUS.

**PERSECUTION OF CHRISTIANS IN MADAGASCAR.**—The determination of the idolatrous Queen to uproot "the new religion," is of the most unmoveable character. Rich and poor; bond and free; the officers of the army, and the princes of the blood Royal are alike the victims of the Royal displeasure, and are made to suffer its consequences. Yet in spite of all, the prohibited religion spreads. Prudence dictates concealment, but when discovered, then love and truth impel to the most fearless and self-sacrificing confessions. There is, therefore, no fear that christianity itself will be exterminated. But we are bound none the less to sympathize with the accumulated anguish of thousands of individuals, whose goods are seized, whose property is confiscated, whose wives and children are sold into perpetual slavery, whose very lives are sacrificed to the demon of idolatrous tyranny. Madagascar is beyond the pale of civilized nations, and no diplomacy intervenes to abate the furious rigour of her children's fate. Yet let the facts be known, that in the last outburst of this protracted persecution, four persons have been burnt alive; fourteen precipitated from a high rock and crushed to death; a hundred and seventeen persons condemned to work in chains as slaves as long as they live; twenty persons cruelly flogged with rods; besides 1,748 other persons mulcted in heavy penalties, reduced into slavery, and compelled to buy themselves back, or deprived of their wives and families. Persons of rank have been degraded, and sent as forced laborers to carry stone for twelve months together to build houses; and in an endless variety of other ways have the maddered passions of one wicked woman been permitted now for years past to plunge a large, populous, and beautiful country into misery and ruin.

**MR. BURFORD'S PANORAMA OF NIMROD.**—This panorama is exceedingly interesting, and is remarkable for high and minute finish. The country represented is a broken and seamed plain, green with vegetation, stretching out to a vast extent all around the spectator, and bordered by high and jagged mountain sierras—the expanse studded with villages and the encampments of Nomadic tribes, and watered by the winding Tigris. Embracing no inconsiderable portion of the area is seen the chain of mounds which mark the walls and outward towers and gates of the buried city. Within these walls are separate and still larger mounds, where great palaces have gradually fallen in, mouldered away, and become mere masses of pounded brick, covered with a superficial

vegetation. It is in these mounds that the excavations are made, and the massive basement stories, with their huge blocks of imperishable stone, laid bare. The spectator in the panorama is supposed to be stationed on one of the mounds in question, in the centre of the excavations. All around him the earth is cut into deep trenches and ravines, and from these the vast sculptures and ponderous walls of the ancient palaces are seen protruding. Mr. Layard's encampment, and the brown tents of the assistant Arabs and Kords, are scattered around. Near this point is seen Mr. Layard himself on horseback, accompanied by Mr. H. Rassam, the British Consul at Mosul; they are superintending the removal of the great bull, which is being dragged along by a whole army of Arabs, in a state of extreme excitement. Parties are here and there at work digging, or swaying up masses of carved stone; and on the rude and broken road leading to the river is seen a spiritedly drawn mob of people, yoked to a sort of clumsy truck, and bearing it up with levers, conveying a great sculptured slab to the water's edge. The play of light and shade and atmospheric effect produced by the sun, already low in a somewhat clouded sky, is admirably managed, and throws great variety over what, otherwise treated, might be a very bare and uninteresting prospect. The painting has had the supervision of Mr. Layard himself, on the readers of whose interesting book Mr. Burford's panorama has conferred a boon, by placing so vividly before them the scene of his enthusiastic and wonder-teeming labours. The great merit of the picture is truth of detail, and consequently an inspection of it will prove a most admirable expedient for realising the impressions left by the descriptions of the works before mentioned.

**IRISH CHURCH MISERIES.**—In West Galway, a district, extending 50 miles in length and 30 in breadth, where three or four years since, there were not more than 500 Protestants, there are now at least 5,000 persons free from Romanism, and attending the services and instructions of the Church, while upwards of 3,500 children of converts or Romanists are to be found in the Society's schools. In the city of Dublin alone 2,000 Protestants are visited weekly by the agents of the Society, who found a ready access and a willing attention to their instructions. The spiritual enlightenment which had taken place had been accompanied in every district with a marked social melioration. Not a single instance had occurred in which a convert had been convicted before a magistrate of any crime, or of a breach of the peace. There is undoubted evidence of success amongst the people, and undisguised alarm amongst the priests.

**PAPISTS AT WORK.**—"On Tuesday, Dec. 2, Cardinal Wiseman publicly laid the foundation-stone of a new Roman Catholic church, now in the course of erection, in Westmoreland-terrace, Westbourne-grove, Bayswater. The edifice is being built by subscription, upwards of £8,000 having been contributed by two ladies, sisters, now deceased, and it is dedicated to St. Helen, the mother of Constantine, the first christian emperor." Another similar building has been recently erected and opened at Greenwich. Will their zeal provoke us?

**A BIBLE FACT.**—Facts must be fairly looked in the face. Many of our neighbours are not possessed of the sacred book. But the want of the scriptures is not the greatest want. Many in Tottenham and neighbourhood could not read. On making a recent call, a woman was asked to produce her bible, which was found carefully wrapped up, and turned out to be the *Gentleman's Magazine*.

**JUBILEE OF THE GERMAN LUTHERAN CHURCH IN LONDON.**—Nov. 30, the jubilee of the establishment of the German Lutheran Church in London was celebrated at the church in the precinct of the Savoy, the first German mission in London having been established there fifty years ago by the present minister, the Rev. Dr. Steinkopff.

**TAX STATE OF RELIGION** on the continent of Europe is far from encouraging. We intend to devote more space to this important subject during the coming year. We now state briefly, that the most repressive measures are in active operation in Roman Catholic nations to prevent the circulation of the Holy Scriptures.—Yes, the Holy Scriptures—the Word of the living God! But why do these heathen priests rage, and their princes imagine so vain a thing? He who sitteth in the heavens shall laugh, the Lord shall have them in derision!

**A PECULIAR CASE.**—*To the Benevolent.*—We have been requested to state that Mr. P. Alcock, of Parley, Hants, has been obliged to resign his pastoral connection with the church at that place, in consequence of ill health. He has a disease of the chest and lungs, brought on by over exertion in the work of the Lord, and exposure to the damp night air after preaching, which has for the last fourteen months rendered him unable to speak, except in a low whisper. His wife, who had been a great sufferer for fourteen years, died a few months ago. Her illness, and the expenses of an afflicted family of ten children, having rendered him unable out of a small income to provide any sort of annuity to fall back upon now, he is solely dependent on the promises of that gracious God who never forsakes his aged servants, and the kindness of considerate christian friends.

## GENERAL.

**SUBMARINE TELEGRAPH BETWEEN ENGLAND AND IRELAND.**—Active measures are about to be taken for carrying out this species of communication between England and Ireland. It will require about 60 miles of cable, or three times the length of that between Dover and Calais.

**MONTHLY PUBLICATIONS**, it has been decided by the Judges, are not newspapers subject to stamp duty, but historical chronicles. So we may now give intelligence of this character, of which before we were in doubt.

**NONCONFORMIST CLUB HOUSE.**—It is proposed to erect spacious and convenient buildings in London to which dissenters from all parts may resort. Board and lodging on moderate terms will be provided, with a reading room, and a large Hall for public meetings of dissenters; so that they may not be dependent on the whims or prejudices of the managers of Exeter Hall.

**FIVE HUNDRED PERSONS** are said to have been destroyed in Sicily by two waterspouts, December 8th.

**THE WAR IN CAFFRARIA** continues with all its usual characteristics of revenge and bloodshed.

**KOSSUTH** arrived safe at New York, Dec. 5. Vast crowds greeted him, and a splendid procession conducted him to his hotel. The Governor of Hungary seems to be acting with the same discretion which marked his conduct in this country.

**A NEW REFORM BILL** is expected on the assembling of Parliament in February.

**A CHURCH-RATE CONTEST** at Brighton resulted in 443 for, 745 against. Majority 302.

**A NEW YORK JOURNAL** tells its readers to be careful in directing their letters. According to the new official list of post-offices in the United States, there are 25 Washingtons, 24 Franklins, 23 Salems, 23 Springfields, 25 Centervilles, 19 Jacksons, 15 Jeffersons, 13 Lafayettes, 10 Fillmores, 9 Kossuths, 10 Lowells, 20 Richmonds, 15 Waterloos, 22 Columbias, 18 Concordes.

**THE AMERICAN GOVERNMENT** has received a severe and deserved chastisement on their slavery system from—whom? the *Austrian* minister at Washington; and this was done when they were preparing for welcoming the liberator of Hungarian serfs. Will they blush?

**AMERICAN MEN-STEALERS.**—The *Jamaica Standard* says that several persons of colour have been abducted on board American steam ships, and sold into slavery in the United States. The Governor's attention had been drawn to the matter.

## REVIEW OF THE PAST MONTH.

ABROAD.—The work of despotic reaction is proceeding vigorously on the continent of Europe; but the most important event took place on the 2nd, when Bonaparte, the President of the Republic, by what the French call a *coup d'etat*, turned out the National Assembly, seized on the persons of his opponents, and put down every indication of resistance by armed forces, who fired indiscriminately upon the inhabitants. It is asserted that his soldiers were drunk, and knew not what they did. The farce of a new election of himself for ten years is now proceeding. Few can sympathize with the Assembly, which had been for some time a scene of party contentions, in which a true patriot could scarcely be found. But this Bonaparte has proved himself a traitor-tyrant, and no doubt will be aided by the despots. The Jesuits are in ecstasies. Now they can have their will on the protestants. Poor France! who can pierce the clouds that enshroud thee? Two things we think we see already—the spirit of Napoleon, which she worshipped, will now be, exorcised,—the name of "Bonaparte" will lose its charm; and the Jesuits will again be seen as the enemies of liberty. France needed such severe lessons, and when she has been taught *them*, she will need lessons which the Bible only can teach before she ever becomes a truly wise and great nation. At present, the character of her people presents the greatest anomalies—polite and generous, yet fierce and cruel—frank and liberal, yet cunning and over-

bearing—unbelieving and undevout, yet superstitious and outwardly reverent—and so we might go on to the end of the chapter of the phases of French character. What can be done with such a people? What faith can be reposed on them? None: until, enlightened by the word of God, they obtain the wisdom which cometh from above, which is first pure and then peaceable. There can be no hope for France, until her sons possess the Bible, and practise the just and holy precepts which it inculcates. With all our imperfections in England, the strength and stability we hold is mainly owing to the knowledge which our people generally possess of the word of God, expounded by public preaching, and taught in our families and sabbath schools. The latest news of the presidential election gives Bonaparte a majority of about five million votes.

AT HOME.—The most significant event is the resignation of Lord Palmerston as Foreign Secretary, which looks as if our government had succumbed to the despots. But the end is not yet. We hope one day to see Lord Palmerston the prime minister of England. Another thing we do not quite like—the Queen is said to have sent a splendid present of plate to the boy Emperor of Austria; as a price of expected courtesy to a young sovereign, we presume. With regard to the people of England generally, never, perhaps, were they in better circumstances—having employment, with food and clothing cheap; and yet the tide of emigration flows on rapidly, not only from Ireland but from England too.

## Marrriages.

Nov. 29th, at the Circus Baptist Chapel, Birmingham, by Rev. W. Landels, Mr. Robert Charles Batchelor, of Smithfield, to Miss Lucretia Hollis Morley, eldest daughter of Mr. C. T. Morley, of Constitution Hill. This is the first marriage celebrated in this chapel.

Dec. 4, at the General Baptist Chapel, Hose, Vale of Belvoir, Mr. John Mantle, to Miss Hourd.

Dec. 10, at the General Baptist Chapel, Quorndon, Leicestershire, by Rev. J. G. Pike, of Derby, his son, Mr. J. C. Pike, late of Wisbech, to Miss Maria Balm, of Quorndon.

Dec. 10, at Paradise Chapel, Chelsea, by the Rev. C. H. Harcourt, baptist minister, Wokingham, the Rev. John Gipps of Harlow, Essex, to Miss Elizabeth Bounin, of Marlborough-square, Chelsea.

Dec. 11, at Friar Lane General Baptist Chapel, Leicester, by Rev. S. Wigg, Mr. John Langham, to Miss Lucy Sarsou.

Dec. 13, at the Baptist Chapel, Blakeney, Gloucestershire, by the Rev. W. Copley, Mr. James Birt, of Viney Hill, to Miss Elizabeth Dobbs, of Bradley-hill East.

Dec. 16, at Victoria Street baptist chapel, Windsor, by the Rev. S. Lillycrop, assisted by the Rev. J. J. Brown, of Reading, Mr. McArthur, of Bonverie Street, London, to Elizabeth Haynes, second daughter of Jacob Haynes, Esq., of Brentford and Upton Villa, Slough.

Dec. 17, at the General Baptist Chapel, Fleet, Mr. Charles Keen Halford, grandson of the late Rev. J. Binns, of Bourne, to Elizabeth Hill Sanby, grand-daughter of the late Rev. T. Rogers, of Fleet.

Dec. 18, at St. Andrew's Street baptist chapel, Cambridge, by the Rev. James Cooper, of Sobham, Mr. James Cooper, jun., to Lydia Sears, widow of the late Mr. James Thornton, of the Crescent, Cambridge.

## Deaths.

Sep. 20, lost at sea, near Cape Horn, Captain John Young, of Sunderland, in the 40th year of his age. Business had led him to many parts of the world; and wherever he went, he rejoiced to confess Christ. The spiritual welfare of his fellow-seamen, especially, lay constantly near his heart. A great wave swept him from the deck of his vessel, along with his only son, a fine young man in his 21st year.

Oct. 23, Mr. Joseph Hawksley, Southwell. In him the baptist church mourns the loss of an active, devoted, and efficient officer; a brother whose integrity, piety, sincerity, and liberality, constituted him a pillar and ornament of the truth. His sufferings during his short illness were very acute, but his mind was in peace, trusting in God, to whose mercy and faithfulness twenty-five years experience enabled him to testify. His death occasioned universal regret, and was improved by Mr. Simcox to a very crowded audience. He left a pleasing testimony of his interest in the welfare of the church by bequeathing £400 to pay off the chapel debt.

Nov. 11, Mr. William Beavon, of East Town, near Trowbridge, in the 67th year of his age. He had been many years a consistent member of the baptist church in Back Street, and died, after a protracted illness, in perfect peace.

Nov. 12th, Miss Emma Davies, of Hereford, in the 21st year of her age, after a severe affliction of three months, which was borne by the sufferer with much christian fortitude and resignation. She at length peacefully departed in hope of a joyful resurrection to eternal life through Him who rose on the third day. Awakened under the preaching of Mr. Pulsford, sen., she continued a useful member of the baptist church, and a devoted teacher in the sabbath school.

Nov. 23, at his house, 56, Halkner Street, Liverpool, in the 73rd year of his age, the Rev. James Lister, baptist minister.

Nov. 26, at her residence, Upper Sydenham, aged 61, Mary, widow of the late Rev. John Dyer, who was for many years Secretary to the Baptist Missionary Society.

Nov. 26, at March, highly respected, aged 76, Mr. John Cole, who for more than fifty-five years was a consistent, pious, and valuable member of the General Baptist church, and fifty-one years filled the office of deacon in the most honourable, upright, and satisfactory manner. He was a regular attendant on both Lord's-day and week-day services, and his fervent prayers and supplications at the throne of grace will be long remembered by his christian friends, for whom they were so feelingly and affectionately offered.

Nov. 28, at Dodmarsh, Westhild, Herefordshire, in the hope of eternal life through Jesus Christ, Miss Ann Parsons, for many years a member of the baptist church at Whitestone, Withington.

Dec. 1, at Haverfordwest, in peace and hope, aged 85, Mr. John Poyutz, who was a member of the baptist church at the above place during a period of 55 years. He was baptized by the late Mr. B. Davies, in 1796, from which time till his death he walked worthy of the vocation wherewith he was called. He also had the pleasure to see his children walking in the truth. One of his grandsons is a baptist minister in Scotland.

December 3, after a long and severe illness, Tamar Emma Lewis, the beloved wife of the Rev. W. Lewis, Independent minister of Walkerfold, Lancashire, in her 58th year. She was distinguished by seriousness of mind, ardent piety, and circumspection of conduct. She died in the vigorous exercise of faith in the atonement of her blessed Redeemer.

Dec. 9, Mary, widow of the late Mr. Robert Orchard, of Ashby-de-la-Zouch, aged 72, who, with her late husband, were for many years worthy members of the General Baptist church. It is deserving of honourable mention that the eight sons and three daughters of our departed friend became members, all of whom survive their esteemed parents. The father and mother of Mrs. O. and her grandfather were also members of the same church.

Dec. 9, in the 58th year of his age, at the house of the Rev. W. Wright, Honiton, Devon, where he had gone as a deputation from the London Missionary Society on the 8th of Nov., the Rev. William Morton, many years missionary in India.

Dec. 17, Mr. Richard Waite, having been for more than 45 years a useful and an esteemed member of the General Baptist church, Louth.

Dec. 17, at Starborne, and formerly of Caroline Street, Birmingham, Mr. J. Goodie, sen., in the 62nd year of his age. Mr. G. was for many years a member of Bond Street baptist church, but for the last few years attended at Mount Zion.

Dec. 20, Mr. Robert Needham, Manchester, for many years the valued secretary of the Manchester Sunday School Union. His recent exertions in connection with the great gathering of Sunday Scholars, on the 10th of October, to welcome our gracious sovereign, are well appreciated by all Sunday school teachers. "He rests from his labours and his works do follow him."

## BAPTIST REPORTER.

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 FEBRUARY, 1852.
 

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## THE BAPTISTS "SIXTY YEARS, AGO."

IN proceeding to furnish some further extracts from the volume to which we referred in our last, we cannot but remark on the improved condition of our periodical literature. The zealous editor of the "Register" appears to have been able to do little more than reprint, in a collected form, the reports, or "Minutes," as they were called, of the various baptist Associations in Britain and the United States. Considerable time would therefore be required for their appearance. Now, to say nothing of our religious newspapers which give weekly reports, our monthly magazines furnish records of the events of the month up to within a few days of their appearance; whilst cheap postage affords facilities of communication which our fathers did not possess. These advantages ought to be duly appreciated, and vigorously employed by us, for the advancement of that holy cause for which our fathers manifested such ardent zeal.

But we proceed with our selections: the following is curious in its way:—*"The Commencement at the Baptist College, Rhode-Island. Providence, September 3, 1789.* Yesterday was celebrated the Anniversary Commencement of Rhode-Island College.—The Honourable Chancellor and corporation convened in College-hall;

and after having transacted the necessary business previous to the exercises of the day, the procession was formed as usual, consisting of the students, candidates for degrees, the instructors and corporation of the college, with a number of respectable literary characters from abroad, and proceeded to the Baptist Meeting-house, when the following exercises were performed:—Instrumental music while the auditors were seating themselves. An introductory prayer by the President. Salutatory addresses, with an oration on the progress and improvement of the arts and sciences in America—By John Clark Nightingale. A piece of music. A Forensic dispute on this question, 'Whether Columbus, by discovering America, benefited mankind?'—Between Edward Richmond and Paul Draper. An oration on patriotism—By J. B. Howell. In the afternoon, an oration on Liberty—By Thomas Park. An oration on the pleasures of the imagination—By Edward Richmond. Music. An oration, shewing the propriety and importance of the establishment of a gymnasium for the education of American youth.

"The degree of Bachelor in the Arts" was then conferred on nine "young gentlemen;" and "the degree



of Master in the Arts" on nine others, all alumni of the college. One of these bore the name of "Preserved Smith." "The degree of Doctor in Divinity was conferred on the Rev. Caleb Evans, of Bristol, Great Britain. Then followed the charge delivered by the president to the graduates. This was succeeded by a poem, and the valedictions of the class—By James Fenner. A prayer by the president concluded the performances of the day."

"The Commencement" for 1790, is also recorded, and the proceedings are similar. Among the "orations" and "disputes" are "a Greek oration on the slave trade"—"Would mankind have been more happy than they now are, had the earth spontaneously yielded her fruits necessary for the support of man?" Twenty-two B.A. and nine M.A. degrees were conferred on alumni of the college. Two degrees of D.D. were also conferred; "and the degree of Doctor of Laws was conferred on GEORGE WASHINGTON, President of the United States of America." We are then told that "The young Gentlemen performed their several parts much to the honour of themselves, and those who have had the care of their education, and to the general admiration of crowded and brilliant audiences in both parts of the day.—The concourse of Ladies and Gentlemen from other towns far exceeded any thing of the kind ever seen here; and their polite attention on the occasion did honour to themselves as well as to this rising seminary."

With regard to the degree conferred on the President, the following humorous foot note is added:—

"In a conversation between several friendly Gentlemen, some time since, which turned chiefly on the confinement of Lewis the little, who, like an absolute sovereign, had said to five and twenty million of people, I—will be obeyed; contrasted with the popularity of WASHINGTON the GREAT—it was mentioned, that the Baptist College in Rhode Island had conferred the degree of Doctor of

Laws, on the President of the United States; while it seemed to be the general mind, that this distinguished character in the history of man, would prefer the laurels of a College to a crown of despotism, one of the company, it is said, quite impromptu, gave vent to the feelings of his heart, in the following effusion:

When kings are mere sovereigns, or tyrants, or tools,  
No wonder the people should treat them as fools;  
But WASHINGTON therefore presides with applause,  
Because he well merits the doctor of LAWS.  
I'll ne'er be a ruler till I'm L. L. D.,  
Nor England, nor Scotland, shall send it to me,  
I'll have my diploma from PROVIDENCE HALL,  
For WASHINGTON had—or I'll have none at all."

At the next "Commencement," 1791, the procession was "preceded by the Independent Artillery Company, commanded by Colonel Tillinghast, in uniform." Among other "orations" and "disputes," we find, "Is Fashion, everything considered, beneficial to mankind?"—"Past, Present, and Future, of America." Degrees were conferred as usual; among (those of M.A. we find the "Consul of France, resident at Boston." Hon. D. Howell, Esq., presided, and delivered an oration, which is given in full, and in which are some good sentences. We select a few.

"An overweening fondness for our own abilities, leads us, in the ardour of youth, to pourtray in our imagination future greatness. Time and experience only can correct the error, and reduce us to think of ourselves soberly, and as we ought. Human life is full of disappointments.—A readiness to listen to counsel is the surest mark of wisdom in youth.—If you wish for prosperity in your worldly affairs, rise early in the morning, and attend to your own business with diligence, punctuality, and order; pay a sacred regard to truth and justice; live temperately, and moderate your passions by listening to the voice of reason. Take not the lead in fashions, nor suffer yourselves to be noted for singularity. Discover your knowledge on proper occasions, but avoid an affected and pedantic display of it.—Let the rights of man ever be held sacred. A moment's reflection will convince you, that others' rights are

\* The Americans sent us a statue of a "Greek Slave" to the Exhibition of 1851. We wish they would let the Greeks alone, and do something after the English pattern of liberation.

\*\* He said *mere* sovereigns."

as inviolable as your own; and a small degree of virtue will lead you to respect them.—Never aim to rise in life by depressing others; it is more mainly to rely on the strength of ones own abilities and merit. Avoid publishing, or even listening to scandal. To mention, with pleasure, the virtues even of a rival, denotes a great mind.—Aim to instruct and entertain your company, rather than to divert them with the affectation of wit and drollery.—Render to your superiors due respect. Order is Heaven's first law. Nature teaches subordination; society demands it. The best soldiers make the best officers; and the best citizens the best rulers. Yet carefully distinguish the honours paid to rank and office, from those paid to personal merit; and let the latter be the principal object of your ambition.—Forget not this precious motto: '*Nihil humanum a me pulo alienum.*' Consider every one in human shape as your brother; and let charity in golden links of love connect you with the brotherhood of man. Let your benevolence be broad as the ocean, your candour brilliant as the sun, and your compassion and humanity extensive as the human race.—The brevity and uncertainty of life, should admonish us never to procrastinate the duties of the present time. Of all things, our salvation is of the greatest moment. Man is fallen into a wretched state of sin and depravity, and needs a renovation of nature—the implantation and cultivation of the sublime virtues of Christianity to restore him to his true dignity—to qualify him for happiness.—The sacred Scriptures are to be the study of your lives; nor let it be thought an employment beneath a gentleman; Newton, Locke, and the most eminent philosophers studied and wrote commentaries on them. It is a mark of vanity to speak lightly of revelation. Not to admire those ancient and sublime books shews a want of taste in fine writing, as well of real judgment in discerning the truth. And here let

me caution you never to ridicule whatever may be held sacred by any devout and judicious man. If you cannot join with him, at least do not disturb him by your irreverence.—Young gentlemen, it is your good fortune to enter on life in a country peculiarly favoured by the bounteous hand of Nature, and blessed with the best government in the world. Your education distinguishes you among your fellows; the eyes of many are fixed on you. Your parents and friends have, no doubt, the most flattering hopes of your future eminence. Do not disappoint them. The patrons of this college also feel a peculiar interest in your prosperity; let me entreat you, therefore, as you esteem your friends, as you respect the place of your education, resolve to act your parts in life well, and may Heaven strengthen you with grace so to do!—The day is at hand when all of us, whether young or old now, must appear, and give an account of our conduct, before the Creator and Governor of the World. Time, with all its concerns and enjoyments, will then vanish from our eager grasp. Eternity will then commence, and a solemn COMMENCEMENT will that be. Your worthy President\* has gone before you. If you loved him, or if you even love yourselves, let me, in the most earnest and solemn manner, call on you to recollect, and imprint on your memory, his pious care over you, his faithful admonitions, and his amiable example, and to prepare to follow him. In behalf of the Corporation, young gentlemen, I bid you FAREWEL."

We would here give a fact or two on American slavery as then existing. In a letter to the editor the writer says: "*Virginia* is a prodigious large state, and, while under the old government, was supplied with Parsons in plenty; but it would be difficult to find such another set of abandoned wretches on earth. Most of them were drunkards, whoremongers, &c., practising vice openly and boldly. They had good

\* Dr. Manning.

livings, the greater part of them worth from twenty to twenty-five thousand weight of tobacco. But this is now done with. The clergy, and many of the gentry, treated the Baptists in a most scandalous manner. Our preachers were often insulted in the midst of their sermons, denied justice in the courts of law, dragged from worship to prison, and frequently whipped. They bore all patiently, and endeavoured to overcome evil with good; but preach they would, and the poorer sort of people flocked around the prisons to hear them. Thus it continued in many counties till the revolution, since which many thousands have been converted. In the time of the war, 1780 and 1781, I was there, and preached in different parts of the state, sometimes to two or three thousand hearers. They have several truly valuable ministers. A great number of rich planters have now joined them. On my visit I was introduced to four gentlemen in one county; Robert Carter, Esq., who had been of the king's council, he possessed eight hundred slaves; John Crawley, Esq.; James Crawley, Esq.; — Downing, Esq., all baptized within a month. These gentlemen live near one of the first settlements in Virginia."

In a foot note Dr. Rippon says:—"I have heard from very good authorities, that 'Squire Carter's conduct to his negroes is distinguished by a peculiar humanity, as well as by a religious attention to their best interests; and in a letter which I had the honour of receiving from him some time since, writing of the then existing laws concerning slaves, and of the abolition of the slave trade, he concludes his paragraph with these very expressive words: *The toleration of slavery indicates VERY GREAT DEPRAVITY of mind.*"

Further on we find the following: "'It is said that *Mr. Robert Carter*, of Nominy, Virginia,' the gentleman who is so respectfully mentioned in a former part of the Register, 'has emancipated 442 slaves. This is a

sacrifice on the altar of humanity of perhaps an *hundred thousand dollars.*' If this be true, vote him a *triumph*, crown him with laurels, and let the million listen while he sings—

'I would not have a slave to till my ground,' &c."

In our last we gave a list of "Particular Baptist Churches," we now come to a notice of the "General Baptists," who are introduced as "THE NEW ASSOCIATION," to distinguish the evangelical churches from those which had fallen into Unitarianism. This is the list of churches as reported to the annual Association, held at Castle Donington, Leicestershire, 1790. Dan Taylor, chairman.

CHURCHES.	Counties.	Number of Members.	Baptized.
Ashford .....	Derby	20	1
Barton .....	Leic.	174	20
Birmingham .....	Warw.	78	14
Boston .....	Linc.	90	6
Burnley .....	Lanc.	32	2
Caldwell .....	Derby	46	5
Castle-Donington .....	Leic.	102	4
Church-lane, Whitechapel	London	225	10
Gamston and Retford ....	Notts.	95	21
Gosberton .....	Linc.	16	
Hallifax .....	York	56	
Harbury .....	Warw.	0	
Hinckley .....	Leic.	140	0
Ives, (St.) .....	Hunt.	40	
Ilkoston .....	Derby	112	20
Kegworth .....	Leic.	180	10
Killingholm .....	Linc.	54	14
Kirkby-Woodhouse ....	Notts.	38	2
Kirton .....	Linc.	61	1
Leake .....	Notts.	157	7
Loicester .....		111	4
Longford .....	Warw.	150	18
Long Sattou .....	Linc.		
Longwood .....	York	16	
Loughborough .....	Leic.	308	32
Maltby .....	Linc.	68	3
Melbourn .....	Derby	218	
Nottingham .....		154	0
Queenshead .....	York	47	1
Wadsworth .....	York	66	0
Wisbech .....	Camb.	38	16
Yarmouth .....	Norf.		

The totals are--Members, 2843; Baptized, 237; Number of members last year, 2792. Increase this year, 51.

Forty-five representatives attended, of whom twenty-two were ordained,

and twenty-one unordained ministers, a column being given of each class! Only three "laymen," as they are called, were sent as representatives. This is very remarkable, as they now form a considerable majority of the assembly. But in those days both the Annual Associations and the Quarterly Conferences were usually regarded as "ministers' meetings."

"The Northampton Letter," for 1791, contains some interesting facts. The Association met at Oakham, June 14, 15; and 16, 1791. Brother Greenwood, pastor of the church at Oakham, presided. The Letter, on "Holy Peace," was written by him. The "Breviates" mention that "brother Carey, lately ordained at Leicester," with Ryland, Sutcliff, and Fuller, were present. It is then stated:—"With respect to the (Association) fund, as several of the associate churches do not contribute towards it, we agreed to remind them all, that various valuable ends might be answered by it, if it were more generally encouraged. We now voted half a guinea a piece to four of the poorest of our brethren who came from a distance; but would recommend it to all the churches, that they should, if possible, bear the expense of their own minister's journey to the Association, that the fund may be better able to give assistance in other cases. It was unanimously voted, that five guineas should be sent

up to the Treasurer of the Society for procuring the abolition of the Slave Trade, that we might shew our hearty abhorrence of that wicked and detestable merchandize; the reception of which sum has been since acknowledged in the most obliging manner, by Granville Sharp, Esq., Chairman of the Committee; who assures us, that the Committee 'are now more animated, if possible, than ever, against the iniquitous and disgraceful practices of Slave-dealers and Slaveholders, and are firmly determined (as by an indispensable duty to God and man) to persevere in their endeavours, by all legal means, to effect the abolition of such enormities.'

The next Association was to be held at Nottingham, "brother Carey to preach." He did, and the world now knows with what effect. "Put up at the Flying Horse," is the laconic direction at the foot. Only think of these venerable men, some on horseback and some on foot, "sorely bestrided" and "bespattered" with their long journey, asking their way, as they ascended the steep "hollow-stone," for the "Flying Horse!" Our faith is not so tried. We can sit at ease and be at Nottingham from Leicester in an hour! Are we as zealous as they were?

We have marked some other interesting selections for extraction.

## Spiritual Cabinet.

**HOMAGE TO REVELATION.**—The Bible is a book of facts, at least as well authenticated as any in history—a book of miracles incontestably avouched—a book of morals, such as human wisdom never framed, for the perfection of human happiness. I will abide by the precepts, admire the beauty, reverse the mysteries, and, as far as in me lies, practise the mandates of the sacred volume; and

should the ridicule of earth and the blasphemy of hell assail me, I shall console myself by the contemplation of those blessed spirits who, in the same holy cause, have toiled and suffered. In the "goodly fellowship of the saints," in the "noble army of the martyrs," in the society of the great, and good, and wise of every nation—if my sinfulness be not cleansed, and my darkness illumined, at least my

pretensionless admission may be excused. If I err with the luminaries I have chosen for my guides, I confess myself captivated by the loveliness of their observations. If they err, it is in a heavenly region; if they wander, it is in all events a glorious drawing; and rather than sink with infidelity into the dust, I am content to cheat myself with their visions of eternity. If I err, I err with the disciples of philosophy and virtue—with men who have drunk deep at the fountain of human knowledge, but who dissolved not the pearl of their salvation in the draught. I err with Bacon, the great confidant of human nature, fraught with all the learning of the past, and almost prescient of the future, yet too wise not to know his weakness, and too philosophic not to feel his ignorance. I err with Milton, rising on an angel's wings to heaven, and, like the bird of morn, soaring out of sight amid the music of his grateful piety. I err with Locke, whose pure philosophy only taught him to adore its source,—whose warm love of genuine liberty was never chilled into rebellion against its Author. I err with Newton, whose starlike spirit shot athwart the darkness of the sphere, too soon to reascend to the home of its nativity.—With men like these I shall remain in error. For shall I desert those errors even for the delicious war-whoop of those men who would erect their altar on the ruins of society.—*Charles Phillips.*

**SEPARATE EXISTENCE OF THE SOUL.**—Where will the soul be after it has left the body, and what will be the extent of its sensations in reference to happiness or misery? Here let it be borne in mind that the design of the scripture is not to gratify mere curiosity, yet it reveals all that is necessary to alarm the fears of the wicked and to inspire the hopes of the righteous, and with this we should be satisfied. From the New Testament we learn, that the soul will be in a state of conscious existence. This may be proved from the parable of

Dives and Lazarus,—and from the appearance of Moses and Elias on the mount,—and such passages as refer to “the spirits of just men made perfect,” &c.; as well as from the philosophy which teaches that the soul is a spiritual thinking essence, having a kind of immortality in itself. We also learn that the souls of the righteous will be in a state of happiness, whilst those of the wicked will be in a state of misery; for death does not effect any change in the nature of souls: they will be the same as regards their moral qualities when out of the body as when in the body: in this respect, “as the tree falls, so it will lie.” “The wicked is driven away in his wickedness: but the righteous hath hope in his death.” Our Lord said to the thief on the cross, “This day shalt thou be with me in paradise;” and Paul says, “absent from the body, present with the Lord.” But the happiness of the righteous will not be so great before the resurrection as it will be after it; this arises from the imperfect state of the soul as absent from the body. The happiness of the separate state will be connected with anticipation, whilst after the resurrection it will partake of full fruition. But the question remains, where will the soul be in the separate state? It is enough for us to know that the souls of the righteous will be “in paradise,” or “with the Lord,” or “in glory.” It is not probable that the condition of the soul in a separate state will be either that of the greatest misery, or of the greatest happiness to which it may be destined. But it should be observed that, allowing the soul to be in a state of conscious existence, that must be a state of happiness or misery according to its moral qualifications or capabilities; and these will always be accompanied with some knowledge or apprehension of its future destiny. The happiness of the righteous in a separate state will only be complete when its powers and capabilities for complete happiness are perfected at the resurrection. Whether *paradise* therefore refers to the *highest*

heaven, or not, it is enough for us that it refers to a state of *certain* happiness; and is the forerunner and pledge of all that happiness which heaven will supply to its future inhabitants. With respect to a judgment and formal consigning of men to their eternal destiny, it should be observed that body and soul will then be united, and that then God will finally, in a public and solemn manner, manifest his justice in the punishment of the wicked, and his mercy in the happiness of the righteous. J. B.

*Downham.*

WHAT IS LIFE?—"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Until Adam fell, he was innocent and happy; but when he partook of the forbidden fruit, he brought death and woe into the world. Had he not sinned, he would never have tasted death. Life was his birth-right until he lost all title to it by disobedience. Now, life is but a span; and although it is the desire of every breast, its longest term rarely exceeds threescore years and ten. It is, moreover, the period in which God calls upon us by his Word and Spirit to repent and believe the Gospel; it is while natural life is extended to us, that if we are saved, we must obtain pardon and justification. If we permit these fleeting moments to pass unheeded, without seeking a title to an enduring state of happiness, we are verily inexcusable! We know not a moment, but that the next we shall stand in the presence of God! Like the shadow which we perceive declining as the sun goes down, so, as time moves onwards, it is numbering our days. We cannot call the morrow our own: the present only can we boast of. The past is gone for ever, and the future must be measured out to us by the hand of God. He sends his messenger death upon the errand, and we are gone! We cannot stay his hand, nor say to death, "go thy way for this time."

Not only is life given to us that we may find a hiding-place in Christ from the penalty of the law, but that we may love and serve him while we are on earth, and be meted for the joys of heaven. Since life is so uncertain, it behoves us to enquire whether we are prepared to meet the Judge of "the quick and the dead." If we have not "passed from death unto life;" if we are not relying simply upon the Lord Jesus Christ for acceptance with God; if the Spirit of God does not bear witness with our spirits, that we are his children; we are in imminent danger. Besides, our souls are immortal. Happiness or misery, heaven or hell, will be our eternal portion. While our bodies must die and return to dust, our souls will survive the tomb. How essential to be persuaded of our security,—to know that we shall be ready when the bridegroom cometh; for we may now be standing upon the verge of heaven, or upon the threshold of perdition.

*Rowland Elliott.*

"THE THIRD HEAVEN."—The Hebrews acknowledged three heavens. Gathering the sentiment from the expressions of the scriptures, which certainly imply that other places besides the immediate residence of Deity are intended by the term heaven. The last is therefore frequently called "the heaven of heavens" to distinguish it, and to denote its infinite superiority. The first heaven is the atmosphere, where the clouds float—the showers are formed—and the birds sport, which are therefore called the fowls of heaven. The second is the ethereal or visible heavens, those higher regions of immeasurable space, where suns, and worlds, and systems are fixed, or perform their mysterious revolutions; they are, therefore, said to be set in the firmament or expanse of heaven. The third, and so named by Paul, is the place of God's residence,—the dwelling of Angels, and of the blessed—the palace of the Deity—and the temple of the redeemed.—*Collyer.*

## Poetry.

## INVOCATION.

COME, Holy Spirit—come!  
 Spirit of peace, of righteousness and love,  
 We cry to Thee—Oh spread thy wings and come  
 From the bright realm above.

The world is dark and cold,  
 Sin like a midnight cloud o'ershadows all—  
 A cloud surcharged with wrath, whose deadly folds  
 Enwrap us like a pall.

We struggle mid the gloom  
 Which presses on the soul like bands of steel.  
 We cry to Thee—Oh Holy Spirit come!  
 Thy mighty power reveal.

God said let there be light,  
 And o'er the earth a flood of glory rolled,—  
 Oh, pierce the shades which wrap our souls in night,  
 And bid the clouds unfold!

Shine on us with the beams  
 Of light Divine, and bid our spirits live—  
 We faint with thirst—unclench the hidden streams,  
 The healing waters give.

Dissolve the Iron chain  
 Which binds us down, and help us to arise,  
 And, stretching out the hand of faith, to gain  
 Our birthright in the skies. Y. G. R.

## THE ROCK.

In the sleepless Atlantic, remote and alone,  
 Is a rock which the wild waves all wrathfully boat;  
 Its echoing bulwarks with sea-drift are strown,  
 And dark are the waters that roll at its feet.  
 Let the shrill winds of ocean go forth as they may,  
 It wars with the surges, and knows not of rest;  
 Its pinnacles drip with the fast-falling spray,  
 And billows are breaking in foam on its breast.

But though breakers and whirlwinds around it may  
 sweep,

That hermit of ocean lives conquering on,  
 And the mariner sees it still fronting the deep,  
 As it flung back the surf in the years that are gone:  
 All worn but unshaken that desolate rock,  
 Fast rooted where islands and earthquakes are  
 born,

Looks fearlessly down on the breaker's rude shock,  
 And laughs the vain force of the tempest to scorn.

O thou who revereest a Master above!  
 And highest for glories immortal and high,  
 Be strong in believing, and steadfast in love,  
 When passion is loud and the tempter is nigh:  
 When infidels bid thee be false to thy Lord,  
 When they laugh at the Faith that ennobles and  
 saves,

When they scoff at His people, and rail at His word,  
 Be thou to their wildness that rock in the waves.

Ay! stand like that sea-cliff, nor ask thou to shun  
 The work of obedience, the cares, or the cost:  
 There are treasures of infinite price to be won,  
 There are treasures of infinite price to be lost.  
 With the wiles of the tempter, his vengeance or mirth,  
 Strive thou as the bold and the faithful have striven,  
 And the sorrows and toils of thy warfare on earth  
 Shall be paid in the peace and the raptures of heaven.

DR. LYONS.

## THE SOWER TO HIS SEED.

SINK, little seed, in the earth's black mould,  
 Sink in your grave so wet and so cold—

There you must lie—  
 Earth I throw over you,  
 Darkness must cover you,  
 Light comes not nigh.

What grief you'd tell, if words you could say,  
 What griefs make known for the loss of the day?

Sadly you'd speak—  
 "Lie here must I ever?  
 Will the sun-light never  
 My dark grave seek?"

Have faith, little seed—soon yet again  
 Thou'lt rise from the grave where thou art lain;

Thou'lt be so fair,  
 With thy green shades so light,  
 And thy flowers so bright,  
 Waving in air.

So we must sink in the earth's black mould—  
 Sink in the earth so wet and so cold;

There must we stay,  
 Till at last we shall see  
 Time change to eternity,  
 And darkness to day.

From the German.

## Reviews.

*The Progress of Religious Sentiment. The Advancement of the Principles of Civil and Religious Freedom. The Affinity of Romanism, Tractarianism, and Baptismal Regeneration; also Diversities of Creeds, Modes of Christian Communion, and Evangelical Statistics. An Historical Sketch. By Joseph Adshcad, Manchester. Thirty-two Articles of Christian Faith and Practice, Catechism, &c. London: Houlston and Stoneman; Charles Gilpin.*

DURING the last few years considerable attention has been paid to the history of the baptists: from historians generally they have not received that attention to which their numbers and proceedings fairly entitle them. We hail, therefore, every attempt to do them justice.

The work before us is a compilation, bearing more or less directly on the distinctive principles of that body of christians. The publication of the baptist "Confession of Faith" of 1689, the compiler informs us, was his "chief intent:" it was proposed "to give a brief sketch of the progress of baptistical sentiments, as introductory to that confession. In proceeding with his work, however, the writer found that his subject widened upon his hands."

As the book has no index, and is not divided into chapters or sections, it is difficult to give an analysis. "An historical sketch, or the progress of sentiment," occupies 194 pages— an appendix 24: then the "Baptist Confession of Faith, and the "Baptist Catechism," each with scripture proofs, fill 95 closely printed pages.

The former part of the "sketch" is compiled from the usual authorities on baptist history: the latter part, comprising the first half of the present century, is of a varied character—Acts of Parliament relating to Dissenters—

Regium Donum—Tractarianism—Puseyism—Romanism—Pædobaptism—Open and Strict Communion—Institutions—on these and kindred subjects a considerable amount of information is given, with copious illustrative extracts, and some statistics.

We will first, with feelings of kindness and respect towards the author, point out what we regard as defective.

He observes—

"It should be remarked, that from the beginning of the Reformation the Baptists were divided into TWO PARTIES, on account of their peculiar doctrinal views. Those were considered as Particular Baptists who embraced what is termed the Calvinistic scheme of doctrine, viz., of personal election and particular redemption.

The General Baptists are distinguished for their receiving the Arminian tenets, or Universal redemption—distinctions which exist at the present day."

We notice with regret the brief space assigned to the latter: were it a history of Particular baptists, the brevity would be excusable; but professing to be an historical sketch of "baptistical sentiment," the senior section, with its 140 churches and 19,000 members, spread over 22 counties, ought, surely, to occupy more than—a page! Two lines are devoted to the G. B. College, but the interesting Orissa mission is not noticed, while the P. B. mission deservedly occupies 5 pages. The *Baptist Magazine* obtains a due share of attention, but the *G. B. Repository* is not referred to: the recently established "The Church," is named as "advocating baptist sentiments," but no allusion is made to the long-established *Baptist Reporter*. Will not our brethren justly complain of this?

Without desiring to give undue prominence to "priority," we deem it to be due to this PART of the denomination to say a word or two on the subject. After quoting Crosby's statement that the baptists began in 1633 "to form distinct societies of



their own," and referring to the earlier existence of the G. B. churches at Canterbury and Eythorne,\* and the P. B. churches at Shrewsbury and Birkenhall, the author observes:—

"The balance of evidence appears to favor the views, that although Mr. Spilbury's church at Wapping, 1633, might have been the first church formed in London, there were other churches formed at a MUCH EARLIER PERIOD IN THE COUNTRY."

Though the church under John Smyth and Thomas Helwys (who were General Baptists) was *formed* in Holland, yet Helwys and his friends returned to London about 1614, and continued their church-state,† and Mr. Adshead himself says, (p. 22,) "In the year 1615, Mr. Helwys and his church in London, published a treatise, entitled, 'Persecution for Religion Judged and Condemned.'" Other G. B. churches existed in the country prior to 1633: at Yarmouth in 1624; Stony Stratford in 1625; Amersham in 1625.‡

At page 183, it is said,—

"Unlike the First General Baptists, they [the New Connexion] hold the doctrine of original sin, or the naturally corrupt state of the heart."

If by the first General Baptists are meant those of 1611, this statement is erroneous: they did hold the doctrine of "the naturally corrupt state of the heart," as appears from their confession of faith:—"Through whose [Adam's] disobedience all men sinned; his sin being imputed unto all; and so death went over all."—Art. 2. Again, "Men are by nature children of wrath, born in iniquity, and in sin conceived; wise to do evil, but to do good they have no knowledge." Art. 4.

May we be permitted to point out also the following errors: p. 33, Samuel Taverner is said to have been "governor of Dover Castle;" it should be Deal Castle, to the governorship of which he was appointed by Cromwell, and which he resigned on becoming a G. B. minister. || P. 201, Yueren-

don Park, should be Garendon Park. P. 208, *Baptism*, should, we presume, be *Baptizo*.

The "Appendix" contains the Waldensian confession of faith of 1640, a list of "Perverts" to the church of Rome, giving the university or college where they were educated—extracts on the baptismo-registration theory of Dr. Halley; from Sheridan Knowles to Cardinal Wiseman on baptism; from learned men on baptism—a letter from Dr. Neander—Abraham Booth's confession of faith—Statistics on open and strict communion.

From this, some idea may be formed of the diversity of the information, to be found in the volume before us. Having frankly stated our opinion of some of its defects, we as frankly bear testimony to the interest and importance of the general contents. The arrangement might be improved, and a good Index is highly desirable. Should another edition be issued, its value will be considerably increased by attention to these suggestions.

The foregoing notice is from the pen of a gentleman who has paid considerable attention to baptist history. He will excuse us, we feel confident, if we add a supplementary remark or two. The work of our esteemed friend, Mr. Adshead, which must have cost him much time and labour, will, we trust, be duly appreciated with regard to its main object, which is, to mark the peaceful progress of religious sentiments. With this same object in view, we are now forming a leader monthly of the state of the baptists sixty years ago. We deem these labours to be necessary and important, for if our peculiar views have progressed to such an extent as we now find them in the face of the numerous obstacles which once impeded them, how much more, by the rule of proportion, may we expect them to progress with our present facilities—given, that we are as zealous and con-

\* Not Eythorne. Page 26.

† Wood's Hist. 106. Crosby, vol. 1, 271.

‡ Wood's Hist. 109, 117.

|| Wood's Hist. p. 139.

sistent as our fathers were? The other matter to which we shall briefly refer is one to which also we attach some importance. Our constant readers will bear us record that we are impartial with all sections of the baptist body, and have long laboured to bring them to a better acquaintance with each other. Any mistaken apprehension, therefore, we shall always point out, that it be removed as an obstacle to such a consummation. The phraseology of Mr. A. is incorrect when he describes General Baptists as receiving the tenet of "Universal Redemption." We know our good brother did not mean to say the General Baptists were "Universalists," or Winchesterians. But his words may be so read by many. Seldom, very seldom, are the "Generals" properly represented by the "Particulars" on this essential point. Properly speaking, they believe, not in "Universal Redemption," but in a PROVISION for the redemption of "every man" by the death of Christ. If others do not, or will not, understand the baptists, the baptists ought to understand one another; for the more they do, the closer will they draw together. And is not this desirable and practical? The Independents, though differing like ourselves on doctrinal matters, are united, and why not we?

#### BRIEF NOTICES.

*The Elijah of South Africa; or, the Character and Spirit of the late Rev. John Philip, D.D., unveiled and vindicated.* By Robert Philip. London: Snow. This pamphlet contains the substance of a funeral oration from the words, "My father, my father, the chariot of Israel, and the horsemen thereof," and hence its title. Mr. P., though bearing the same name as the late Dr. P., is not a relative, but offers this "brief tribute to the hallowed memory" of one whom he esteemed as a father in the gospel. This oration is written in the clear and concise style for which the minister of "Maberly chapel" is distinguished, and gives the honour due to the memory of one who ever proved himself the staunch friend and advocate of the negro race. A more extended memoir of the venerable departed is expected.

*Way-side Gatherings.* By Rowland Elliott. London: B. L. Green. This small book, the work of a young man during hours of confinement by affliction, contains thirty-five separate chapters, on religious subjects, written in a serious and earnest strain of pious feeling. The sentiments are decidedly evangelical, and the various subjects are sketched in a lively style, so that the book may be read with interest and pleasure by the young, to whose taste and position in life it is more especially adapted. For the encouragement of the writer, and for the advantage of those who peruse its pages, we wish for it an extended circulation.

*A Memoir of the Life and Character of the late Mr. Peter King, Deacon of the Baptist Church at Kingstanley.* By T. F. Newman. London: B. L. Green. In May, of last year, we furnished a brief outline of the life and death of this worthy christian, and it affords us pleasure to announce this more extended view of one who so well discharged the duties of his calling. It would be a pleasing indication were memoirs of this class more in demand, because of their practical usefulness. Tradesmen may here learn how they might, without being inattentive to business, find time for serving God on the week-day as well as on that day when, by common consent, business is suspended; and all might learn how to improve their various talents, so as to bring glory on the name of the God of their salvation.

*Wyard's Pastoral Letters.* London: Millon Press, Chandos Street, Strand. The writer of these epistles tells us that about 30,000 of them have been distributed in the land; we presume in a separate form. Here they are collected in one pamphlet. We have not read them all, but we find in some which we have, much that we love; and whilst others are rather too "highly seasoned" for our taste, the author expresses his hope that they will all "prove savory meat."

*Lydia and Philip, or the Visit to Kiffenford. A Narrative for the Times, founded on facts: wherein are set forth—The True Church, its Profession and Fellowship.* By William Hawkins. London: Houlston and Stoneman. Third Edition. This, like its companion—The Anabaptists of Knollysford Dean—is a neat little book, written, it would appear, to interest the young persons in baptist families and schools in some of the leading facts of baptist history. A frontispiece, engraved on wood, represents a public baptism in a river. We do not wonder that this little book has met with an extended demand, for its handsome dress and spirited narratives are every way calculated to attract and please.

## Correspondence.

### YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—The tendencies of the present age to superstition, semi-infidelity, profanity, and licentiousness, are too numerous and glaring to be concealed. Evident to all, and distressing to many, they call for some suitable check. With these sentiments, the thoughtful and the energetic fully agree; for the present and future welfare of the rising generation is an object dear to every christian patriot. And by many of the brightest ornaments of society it is an object contemplated with anxiety, and promoted with assiduity. Day and sabbath schools, bible and senior classes, are among the means steadily supported and engaged in, with the most disinterested zeal and constant determination. The prayers, the purses, and the personal services of many are cheerfully afforded: and they are worthy of honourable distinction for their praiseworthy efforts to promote the welfare of the young. But experience evidently demonstrates the distressing fact that these praiseworthy efforts and self-denying exertions do not accomplish the desired object. Our young men generally are not pious. Their influence on those who are about to emerge from childhood is blighting, and their example pestiferial. Small country towns, as well as large cities, prove the truth of this statement. It is clear that the efforts now made are but part of the moral machinery necessary to meet the case. Youth is the most critical period of life, and is not included within their operations. The years intervening before the youth arrives at manhood, and becomes settled in life, are neglected.

The memoirs of many boys who were promising when at school, but who, when removed from the eye of their parent or teacher, have pursued courses more or less ruinous, under the stimulative and seductive influences of the age, would grieve and sadden the spirit of the friends of their boyhood. Grief and sadness, however, are not the only fruits resulting from such recollections: they teach us the necessity of some shield being thrown around the inexperienced and the unwary, by which, protected from

such influences, they may not be seduced from sobriety, integrity, and virtue, to seek pleasure in the gratification of those tumultuous passions which they should rein and curb.

Employers, it is true, are not free from blame in this matter. Many houses of business are neither schools of morality, nor nurseries of truth, virtue, sobriety, or religion. The deceptions practised, the tricks and dishonesties, the scheming, adulteration, and falsehood, often connected with business, tend to enervate and eradicate the religious principles previously inculcated. Sometimes the habits of masters and the vices of parents are pernicious; and to crown all, seats of folly, and the gay scenes of ruinous pleasure, present temptations, which, too frequently, entangle such as were very promising in the bud of life, in the web of the sceptic, the drunkard, the debauchee, or the gambler, before the flower of manhood is fully blown.

It is true, for the last twenty-five years, Literary Societies, Mechanics' Institutes, Mutual Improvement Associations, &c., have been originated and supported, to counteract these dreadful influences: but have they answered the purpose? Have they in any cases increased the evil? Experience teaches that in several instances the reading-room has been flooded with the productions of wit and humour, and the works of fiction without regard to their moral tendency. The debating club has been used by the enemies of religion with disastrous effect upon the unpractised debater, and unfurnished minds. The lectures have not been always courses of a scientific character, nor yet on regular series of historic events. It is not intended to insinuate that no individuals have been improved and edified by such means, but it is designed to elicit inquiry into the effects of Mechanics' Institutes, &c., where, while religion is not only ignored, but excluded, works of a sceptical, and fiction of a demoralizing tendency are admitted, while debates of an irreligious character are sustained.

One writer says,—“But we think that while religion is not permitted to elevate the tone of these Mechanics' In-

stitutes, and is characterized by their supporters as so much sectarianism, frivolity is admitted, and mere amusement, which ultimately renders the cultivation of the intellect distasteful."

The author of a prize essay entitled, "Knowledge among the Middle and Working Classes," says, "What amusements are the institutions to select; which are they to approve, and which condemn? The object, however, is not to select one or two sources of recreation, but to make amusements generally adapted to the real purpose of improvement; to introduce good music to the tastes of the multitude; to have dancing free from ostentations parade and immorality; to establish games without vice, seductive enough to supersede the present gambling table; to hold *soirees* for intellectual and social refinement; and as far as possible to encourage athletic exercises, that will strengthen the limbs and sinews of the thousands employed in sedentary occupations. This would do something to regenerate society." The spirit of this extract from Mr. W. Purdy's work, patronized as it is by one of the first and most Literary and Scientific Institutions of the metropolis, speaks volumes to the thoughtful mind; and proves that lectures of a more useful character than "Irish Bulls," "The British Drama," "The Comic Characters of Shakspeare,"—works of a more instructive nature than novels, of a more serious design than "Punch," and his imitators,—and amusements or recreations of a tendency very different from "Chess," are required as the sources of instruction and mutual improvement for the young!

Why not a "Christian Association" for mutual improvement in connection with every christian church and congregation? Would not the study of the original languages in which the writings of Moses and the prophets, the apostles and evangelists, are written, be as interesting as the study of French, and more useful to our aspiring youth?—Researches into ecclesiastical history, the evidences of christianity, both strengthen and improve the understanding. Might not natural theology be so pursued as to embrace a more regular and well adjusted scientific knowledge than is now sought after or desired? Jewish antiquities, the structure of Hebrew verse, the fulfilment of prophecy, lectures on different

periods of the history of mankind, and the characters who have figured on the stage of history, and a thousand kindred topics, would be very interesting. A good library, a table well stored with periodicals, religious and scientific, and a well-conducted paper or two, form a pleasant retreat, and the result would be pleasure, profit, and usefulness.

*Battle.*

F. P.

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TITLES OF RELIGIOUS CONGREGATIONS ACT.

A correspondent in Brecon desires to call attention to this Act—commonly called Mr. Peto's Act. He states that several baptist churches in that neighbourhood, after rejoicing to hear that it would afford considerable relief to them in the appointment of trustees, were sadly disappointed in their attempts to carry it into operation. He wishes some competent correspondent would expound its clauses plainly, so that they might be fully understood. He further asks what expense would be incurred by an appointment of trustees under its provisions, and if it would be necessary to employ a solicitor. We join him in the request, for we have also found obstacles in attempting to carry out its provisions; which, in the opinion of some, do not comprehend burial grounds and glebes. We also know dissenting solicitors who do not advise their clients to make use of the Act, especially with regard to copyholds.

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BAPTISM OF CHILDREN BY BAPTISTS.

On this subject we have received replies to R. B. from O. K. A. and D. B. H.; but we do not deem it expedient to prolong the controversy. R. B. felt it his duty to caution the baptists against approaching too near to the baptism of infants by admitting children to the ordinances. Three brethren, in reply, vindicated the admission of pious children, and expressed their opinion that they ought to be encouraged, and that his fears were groundless. R. B. replies in explanation, and there the matter may rest without detriment to any; but not, we hope, without benefit to some.

## Narratives and Anecdotes.

**THE JEW, THE NEOLOGIST, AND THE CHRISTIAN.**—Mr. Arthur, baptist minister, Edinburgh, relates the following incident, in a note we received from him recently:—

Neological sentiments are yet very prevalent in Germany. The works of David Strauss have been re-published in a cheap form, and circulated in immense numbers among the people. Infidelity has thereby become strengthened and increased. For the illustration of these views, I may record the following incident that occurred during my voyage to Hamburg. Amongst the passengers, I found a remarkably intelligent and conscientious Jew, who entered very freely into conversation with me respecting the Messiahship of Jesus Christ. He disposed of Isaiah liii. by applying it to the sufferings of the Jewish nation, and still maintained that *their Christ* was to come. On my remarking that the time of his appearance had been now long postponed, he replied that, "Though it should be 100,000 years more, the real Jews would still hope and wait for him." This person was extremely candid, most willing to listen to argument, and even went so far as to observe, "I wish, sincerely, I could believe in christianity." While conversing together, a very respectable-looking gentleman drew near, and listened with attention to the debate. He proved to be a professed christian; but full of the wide-spread neology of his country,—denied the plenary inspiration of the Bible—received only those portions which his own wisdom approved, and felt himself at liberty to reject the rest. The disciple of Moses was a firm believer in the miracles performed by the Hebrew lawgiver and other prophets, and therefore I could argue with him on common ground—for if he admitted that these were wrought by one or more men under the legal dispensation, why not by Jesus Christ? It resolved itself, therefore, into a matter of proof, whether the latter gave these credentials of a divine mission, and consequently of the truth of his claims. But the professed Lutheran did not believe that any man was ever enabled by God

to suspend the course of nature for the purpose of attesting messages from heaven. He ascribed them all to the operation of ordinary causes. His creed seemed to be that this life was the commencement of another, and that if we acted somewhat respectably on earth all would terminate well in eternity. This avowed christian professor was in a far more hopeless state of mind than the Jew; and I could not help feeling the force of the remark made by the latter, "You must," said he, "make the christians right *first*, before you begin with the Jews." To the German Lutheran it was replied, "You certainly hold doctrines very different from those maintained and propagated by Martin Luther, whose name you bear." And to them both, "An irrefragable evidence of the truth of the gospel is to be found in the great surrender it requires from the human heart. It strikes at the root of self-righteousness, pride, and worldliness, and gives a view of the Divine character, which, so far from originating in man, is wholly opposed to all his favourite notions and prejudices. From whence, then, could the revelation of saving grace have come but from God? The spiritual remedy prescribed could never have been suggested by man. On the contrary, it has encountered the most determined hostility, and been contemned as folly, yet this restorative system of Divine grace has been felt to be the most efficacious, in the experience of all who have received it. To those who are saved Christ has been the wisdom of God, and the power of God." This, then, is the good seed which our German brethren have been, and are, energetically employed in sowing among the people; and which, by the Divine blessing, will prove the only and efficient counteractive to a system of unbelief, darkness, and death.

**THE POPE IS A SHAM.**—If we proceed to sacred history in search of this papal supremacy,—First, it is obvious the pope is never mentioned, nor did Christ say anything of the Roman organization, out of which they say no one can be saved. The Inspired Book, therefore, is false, or the pope is a vast

Impostor — the Bible is a ridiculous failure, or the pope is a ridiculous sham. Even the supremacy of Peter is a false pretence. They should, at least, consult the New Testament, in which it is evident that Peter had no authority over the other apostles, but was entirely eclipsed by the apostle Paul. It was with great difficulty Peter could be got to visit a gentile, and he returned to what he was most attached, the conversion of the Jews. On one occasion, Paul withstood him to the face, because he was to be blamed; so that the only true successor to Peter is more likely to be the Secretary of the Society for the Conversion of the Jews. Peter's Master refused to be made a king; but the pope tries very hard to keep being one. Peter wrote epistles; but no bulls. But did he ever sign his with a fisherman's seal, as the pope does? No. Therefore the pope is not only a sham Peter, but a very clumsy sham. Peter says, "be subject to one another;" the pope says, "be subject to me." Did not Dr. Newman say, "We cannot detect the false, except by the presence of the true." Here is the false Peter detected by the presence of the true. Peter said, "Do not lord it over God's heritage." The pope says, "I am the lord and ruler." Christ said, "Call no man father," that is, in the sense of your soul's ruler. Now the pope is called father, and in Italian is called papa, hence the term papacy. Therefore, the pope is a sham, and ought to be rejected by all in the name of liberty and our common humanity. Until the papacy is dissolved, as frostwork in the sunshine, liberty never will be free. And now what is the hope of mankind? It is the downfall of the papacy. The Millennium of Christ's spiritual presence will be the overthrow of a carnal anti-Christ. Peter's sword, by the general of the christian order, was commanded back to the scabbard; and "the captain of our salvation" will come again in the brightness of his truth, before whose face the papacy will retire as when the sun dismisses all shadows by his radiant beams.—BREWIN GRANT.

**THE COURTSHIP AND MARRIAGE OF JOHN KNOX.**—In a letter written by Mr. Robert Millar, minister of Paisley, to Wodrow, the historian of the "Sufferings of the Church of Scotland," the following interesting particulars occur:

—Mr. John Campbell, minister at Cragie, (says Mr. Millar) told me this story of Mr. Knox's marriage, so far as I mind it. John Knox before the light of the reformation broke out, travelled among several honest families in the West of Scotland, who were converts to the Protestant religion, particularly he visited oft Stewart Lord Ochiltree's family, preaching the gospel privately to those who were willing to receive it. The lady and some of the family were converts; her ladyship had a chamber, table, stool, and candlestick for the prophet, and one night about supper, says to him, "Mr. Knox, I think you are at a loss by want of a wife," to which he said, "Madam, I think nobody will take such a wanderer as I," to which she replied, "Sir, if that be your objection, I'll make inquiry to find an answer 'gainst our next meeting." The lady accordingly addressed herself to her eldest daughter, telling her she might be very happy if she could marry Mr. Knox, who would be a great reformer, and credit to the church; but she despised the proposal, hoping her ladyship wished her better than to marry a poor wanderer. The lady addressed herself to her second daughter, who answered as the eldest. Then the lady spoke to her third daughter, about nineteen years of age, who very frankly said, "Madam, I'll be very willing to marry him, but I fear he'll not take me;" to which the lady replied, "If that be all your objection, I'll soon get you an answer." Next night at supper, the lady said to Mr. Knox, "Sir, I have been considering upon a wife to you, and found one very willing." To which Knox said, "Who is it Madam?" She answered, "My young daughter sitting by you at the table." Then addressing himself to the young lady, he said, "My bird, are you willing to marry me?" She answered, "Yes sir, only I fear you'll not be willing to take me." He said, "My bird, if you will take me, you must take your venture of God's providence as I do. I go through the country sometimes on my foot, with a wallet on my arm, a shirt, a clean band, and a Bible in it, you may put some things in it for yourself, and if I bid you take the wallet, you must do it, and go where I go, and lodge where I lodge." "Sir," says she, "I'll do all this." "Will you be as good as your word?" "Yes, I will." Upon which the marriage was concluded,

and she lived happily with him, and had several children by him. She went with him to Geneva, and as he was ascending a hill, as there are many near that place, she got up to the top of it before him, and took the wallet on her arm, and sitting down, said, "Now, goodman, am not I as good as my word?" She afterwards lived with him at Edinburgh.—*Letters to Wodrow*, Vol. xix. No. 197.

**KOSSUTH AND THE BIBLE.**—A deputation from the bookbinders of the Bible House having waited on Kossuth, and presented him with an elegant Bible, the speaker remarking that they would not rest satisfied with giving him this mark of their sympathy, but purposed offering him, in a few days, something more substantial—M. Kossuth interrupted these remarks, saying:—"No, my dear sir: anything more substantial you cannot give. This is the most gratifying presentation you could make; but yet I thankfully accept your promise, and acknowledge its kindness; but we must not apply the word 'more substantial' to it, because more substantial aid you cannot give me. I declare frankly and openly, my conviction to be, that here are the principles, not only of the salvation of men, but of the liberty of mankind also; that those virtues which are taught as the great moral principles of christianity in this holy book, are the principles which must be carried out, not only in private life, but in national intercourse between different members of the great family of humanity, and only on that foundation can mankind be happy, contented and free."

*New York Tribune.*

**HALF A CENTURY AGO.**—At the beginning of this century, there were less than twenty-five Colleges in the United States; now there are more than 120. In 1801, the baptists had one, now they have twenty, together with ten Theological Seminaries. In 1800, about 200 newspapers were published in this country, now the number is over 1600; besides 175 reviews, magazines, and other monthlies and quarterlies. Then there was not one religious newspaper; now there are about 120, of which twenty-four, besides seventeen other periodicals, are baptist. The various Bible Societies established since 1804 in different parts of the world, have issued no less than 40,000,000 copies of the Holy Scriptures.

Last year, Great Britain raised 3,500,000 dollars for the spread of the gospel; the continent of Europe raised 760,000, and the United States 1,760,000 for the same object. The number of christian missionaries in 1800, probably did not exceed fifty; now it is stated not more than 2,000; assistants, 4,208; stations, 1,280; pupils in the schools, 173,000; communicants in mission churches, 300,000. What hath God wrought!

*American Baptist Almanack.*

**THE ROMAN CATHOLIC JESUITS**, to gain the attention of the American Indians, who measured a man's capacity by the number of scalps he had taken, told them that Jesus Christ had killed and scalped more persons in three years than any man living. Among the proud Chinese they denied that Jesus Christ had been put to death as a malefactor, and represented him as an Eastern prince glittering in "orient pearl and gold." In Hindostan they wrote books to show that christianity is the purest form of Brahmanism, and forged documents to prove that the Brahmans and the Catholic priests are of the same race. No wonder that for the most part their proselytes are made "twofold more the children of hell than themselves." How terrible must be the final reckoning!

**THE CHRISTIAN MISSIONARY.**—What the man of liberal philosophy is in sentiment, the missionary is in practice. He sees in every man a partaker of his own nature, and a brother of his own species—he contemplates the human mind in the generality of its great elements—he enters upon the wide field of benevolence, and disdains those geographical barriers, by which little men would shut out one-half of the species from the kind offices of the other. His business is with man; and let his localities be what they may, enough for his large and noble heart that he is bone of the same bone. To get at him, he will shun no danger, he will shrink from no privation, he will spare himself no fatigue, he will brave every element of heaven, he will hazard the extremities of every clime, he will cross seas, and work his persevering way through the briars and thicketts of the wilderness. In perils of waters, in perils of robbers, in perils by the heathen, in weariness and painfulness, he seeks after him. The casto and the colour are nothing to the comprehensive

eye of a missionary. His is the broad principle of good will to the children of men. His doings are with the species; and overlooking all the accidents of climate or of country, enough for him if the individual he is in quest of be a man—a brother of the same nature—with a body, which a few years will bring to the grave, and a spirit that returns to the God who gave it.

## CHALMERS.

**SINGULAR HISTORICAL FACT.**—Last year "a celebration" of the opening of the railway from Boston to Canada was held at Boston, when the chief authorities, British and American, were present. About 2,000 from Canada had free passage. "Gentlemen," said the mayor to the British officers, "We have not had such a gathering of *red-coats* in Boston since 1776, when they were here for a very different purpose. We are glad to see you, for you are come to celebrate the triumphs of peace. We shall always be glad to see you, but only thus, in peace." There was a procession of nearly 150,000, and above 20,000 school children. Without barrels or bottles, 3,000 were dined under a tent, on the common. There were present, the President of America, the Governor of Canada, the Governors of the New England States, and other distinguished men, but no beer, wine, gin, rum, or brandy! Is not this a singular historical fact?

**THE PRESIDENT'S FAMILY.**—Mr. Fillmore was married in 1826, to Abigail Powers, the youngest child of Rev. Samuel Powers, a baptist minister. She is described as a lady of great worth, modest and unobtrusive in her deport-

ment, and highly esteemed for her many virtues. They have but two children. The oldest, a son, is about twenty-one years of age, who has just entered upon the practice of law in Buffalo. He is said to be a gentleman of fine qualities, and worthy to be the son of a Republican President. The daughter presents a more notable example. She is about eighteen years of age. Her accomplishments are many and varied, and her independent, self-reliant character is exhibited in the fact that she is now, or was very recently, a teacher in one of the free public schools in Buffalo. She is one of the women of whom the Republic has much more reason to be proud than of all the gay, gaudy women of fashion, who often show as much scorn for school teachers as they do ignorance of the true qualities of a republican character.

**THE ELDEST DAUGHTER.**—The deportment of the older children of the family, is of great importance to the younger. Their obedience or insubordination operates throughout the whole circle. Especially is the station of the eldest daughter one of eminence. She drank the first draught of the mother's love. She usually enjoys much of her counsel and companionship. In her absence she is the natural viceroyn. Let the mother take double pains to form her on a correct model; to make her amiable, diligent, domestic, pious; trusting that the image of those virtues may leave their impression on the soft waxen hearts of the younger ones, to whom she may, in the providence of God, be called to fill the place of maternal guide.

## Christian Activity.

### CHAPEL-BUILDING IN AND NEAR LONDON.

THE Annual Meeting of the "Congregational (Independent) Chapel-Building Society," was held at the Independent Chapel in the Poultry, Jan. 14, when the LORD MAYOR, who is a dissenter, and an attendant at that place of worship, presided.

His Lordship observed:—"For his own part, he could say, that it would

give him great pleasure to promote the objects of the Society in any way within his power; and he cordially rejoiced in this opportunity thus to express, in the most unequivocal terms, his feelings of gratitude and praise for the blessings which he had himself received from the ministrations of the gospel in the place where they were then assembled. He did trust, that he might yet be instrumental in doing some little good in his



day and generation; and he trusted also, that all those present who had received spiritual benefits themselves, would be abundantly instrumental in dispensing similar benefits to others; which, he thought, could not be done more efficiently, than by supporting such a Society as that whose objects they were met to promote."

The *Patriot*, in remarking on this, observes:—"On this text, several ministers and other gentlemen expatiated with much impressiveness. From the Report, it appears, that nine chapels have been erected or enlarged since the commencement of the Society's operations; four of which are the handsome and commodious chapels near Kensington, and at Haverstock-hill, Somers-town, and the City-road. The last chapel, only recently opened, and suited to accommodate 1,200 persons, is crowded; and the congregation have already paid back £900 of the cost, which is devoted by the Society to the building of others. The income for the year, from all sources, amounted to £3,360, and the expenditure to £3,100, leaving a balance to the credit of the Society, of about £250. It is proposed to endeavour to undertake the building of five new chapels in the course of the present year. Here, certainly, is a measure of success highly encouraging. City-road Chapel is by no means a singular case. The best proof that the new chapels were wanted, is, that all of them are well attended.

We understand that the baptists of London are about to concert a similar movement; and we heartily wish them equal success."

Indeed! and is it so, that the baptists are actually about to awake and bestir themselves? Well, we hope the report is true. We believe it is for two reasons, and are sorry we have no other—one is, that for very shame they cannot slumber any longer, while their neighbours are all up and at work—and the other is, that as one of the Editors is a baptist, these few hopeful lines would not have appeared in the *Patriot* had there not been some well-grounded reasons for inserting them. Now we wait to see. May we not wait long!

#### THE PRESENT MORAL CONDITION OF WORKING MEN.

The *amusements* in which men choose to indulge are among the most significant signs of their personal condition. As an index to the mental character, whatever is spontaneous is best; the mind is seen most accurately in a careless mood. The amusements of the working classes are an order of phenomena which have not received due attention. As they are not capable of being illustrated by facts which are statistically ascertained, we must appeal instead to such as are open to common observation. The lowest order of popular amusements are such as we find connected with village wakes. They are degrading to the last degree. We blush for humanity in referring to them. On such occasions a spectator might see a pole erected, duly greased and sooted, with a hat or a joint of mutton at the top, the prize of the successful climber. Presently a number of young females present themselves, indecently clothed, to run for a paltry gown-piece. A dozen men come next, tied to the neck in sacks, "jumping for a goose," or else, with their hands tied behind them, trying which shall first catch it in his mouth. What shall we say of the boasted triumphs of civilization, when, midway in the nineteenth century, such scenes can be snuffed to take place in an English county town? How can the working man expect to be respected if he does not raise his voice in their condemnation?

Another order of amusement consists of those sports which spring from training and exercising the instincts of the lower animals. In past times, a love of field-sports was a conspicuous element in our national character. Our patrician forefathers delighted in hawking and the chase, and many of their descendants still find their element on the race-ground or the steeple-course. Parallel with these amusements among the working classes were those of cock-fighting and bull-baiting. These have nearly died away; not so, however, the tastes which produced them. The sentiments of the more refined portion of the community suppressed those sports, but there are others equally degrading in which the same feelings find expression. One of the most prominent of these is the practice of the dog-fancier. In manufacturing towns this is carried on to a

remarkable extent. We have been told of instances in which men suffered their families to want bread, while their dogs were well clothed and regularly fed. The wagers sometimes ventured upon them in a trial of speed are comparatively enormous, rising to as much as twenty or thirty pounds.\* We recently fell upon a group of factory operatives to the number of three or four hundred, who had been brought together simply for the purpose of witnessing a dog race. It was truly painful to witness the earnestness they threw into the sport, as contrasted with its degrading littleness. Three hundred immortal souls sunk so low as to be capable of feasting themselves on such a petty exhibition of brute force! Three golden hours a-piece, or more than two months of precious working-time, wasted in grovelling amusement! What *might* have been done in that time! How much knowledge gained! How large an addition made to all the elements of respectability previously existing among the working classes! But what must have been the mental condition of the men?—this is the saddest thought.

The highest order of popular amusements consists of those which derive their interest from musical or dramatic performances. These are more expensive; they appeal, at least professedly, to sentiment, and require some degree of taste and information for their enjoyment. Their character and pretensions are extremely various, extending from the common saloon to the metropolitan theatres, with their vaunted array of histrionic talent. With respect to the theatre, its ancient pretensions are notoriously exploded. The great lights of dramatic literature are extinguished. Shakespear is driven from the stage, and finds his warmest admirers among those who never venture into the theatre. Drivelling sentimentalism and the coarsest buffoonery hold equal sway within those walls whither we were once directed to go in search of exalted taste, and for initiation in every moral virtue. The professed play-goer is now, by general consent, a man for whose intelligence

and taste we require the lowest fractional expression.

The saloon has now a wider influence than the theatre, and is a growing instrument of mischief. It accommodates itself to all the vicious elements which exist in the bosom of a large town, and panders with little disguise to the most sensual passions. The saloons are places where men can get drunk to music, where the depraved of the one sex may most conveniently meet with the abandoned of the other, and where those acquaintances and assignations may be made which ruin virtue. These dens of iniquity abound in our large manufacturing towns. We know one which has been recently opened on a large scale, the building alone involving a rental of six hundred pounds per annum. Pitiably is it to see its contents disgorged about midnight, a motley group, in which, among rakes and prostitutes, it is too easy to recognise a large number belonging to the rising population of the factory.

Besides these saloons it is common for public-houses to have their musical performances on sabbath evenings. In order to be tolerated by the public, it is given out that they consist entirely of sacred pieces, though on notorious evidence they are plentifully interspersed with profane songs. Some conception of the medley of which they consist may be gained from the fact, that the keeper of such a place of entertainment, when summoned before the magistrates of Rochdale to answer for disturbances which had taken place at one of his sabbath evening concerts, alleged in his defence that they were always closed by "singing the doxology."

From facts of which these are but a few specimens gleaned by individual experience, we have to infer the character and habits of the working man. That the inference to be drawn from them is far from universal, we gladly admit. As we stated at the beginning of these remarks, there are gradations among the working classes which it would be highly unjust to confound. If we might compare those gradations with others which exist in society at large, we should distinguish the working classes into an aristocratic, a middle, and a lowest class. To the first of these the observations we have made by no means apply. They are intelligent, industri-

\* In reply to enquiries made in several quarters, we are assured that the "stakes" ventured in a dog race, made up, be it remembered, by the lowest grade of factory operatives, often amount to £50., while a large field is regularly hired for the season, for the convenience of the "sport."

ous, refined, and religious; their homes are the abodes of comfort; they would feel as much out of their element in the amusements just described as any set of men whatever. Our observations apply exclusively to the middle and lowest classes of our operative population—classes by far the most numerous, and on whose behalf our philanthropy is chiefly roused. These we may designate, without injustice—not in anger, but in pity—ignorant, sensual, unreflecting, wretched, destitute of fixed principles, knowing nothing of the past, unblessed with the faintest ray of science, proficient in nothing but the impure technicalities of the workshop and the ale-house, looking upon society as a chaos of chance or fraud, regarding death itself with no higher emotion than brutal fear. Such is the personal character of thousands who inhabit this civilized land! Such is the foundation on which the fabric of domestic virtue must be reared! *Dunchley's Prize Essay.*

THE HOME MISSIONARY OR THE THIEF—  
WHICH?

There are some persons—mind I say *some*—who carefully calculate the cost of every home missionary who may be sent out on his arduous errand. They speak of these “messengers of the churches” as “expensive articles,” and, instead of cheerfully supporting them and honouring them as “the glory of Christ,” frequently lay down their annual subscription in a very ungraceful manner. “We speak that we do know, and testify that we have seen.” They are not cheerful givers. Appeals for help they do not like; special and extraordinary appeals they almost abhor. And yet they profess to “know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” Surely such doubtful disciples do not expect to reap plentifully, or be made sharers in “a far more exceeding and eternal weight of glory.” Great glory is for great souls.

It will be found, however, we mention it for the instruction of calculators and money-savers, that every attempt to spread education, temperance, industry, and religion by means of home missions, is sure to prove a gain—an absolute

saving—a financial advantage. For a SINGLE THIEF OFTEN COSTS MORE THAN A DOZEN MISSIONARIES.

The cost of criminals is enormous. It amounts to an immense sum. Thus, “forty thieves,” resident in Westminster—in computing the value of the property they had stolen during their career, found that it amounted to twenty one thousand one hundred and twenty pounds! In the prison at Pentonville, there were five hundred prisoners. The property stolen by them in the instances of felony for which they were convicted, and were then enduring legal punishment, was worth twenty thousand pounds! Looking more comprehensively at this matter, we find that in 1848 the convictions for felony in the metropolitan district of police were three thousand one hundred and thirty-seven, and the property involved in these cases of crime was worth *forty-four thousand six hundred and sixty-six pounds!* The felonies throughout the kingdom must have formed a very large thieves revenue, and far surpassed the expenditure of several home missionary institutions.

The thieves of London form an army. There are six thousand of them well known to the police, and double that number who may be classed as “suspicious characters.” Thousands steal even for years and evade detection. It is known that mere boys will prowl about London, and succeed in picking half-a-dozen pockets, and yet manage to escape. We know a house in which ten juveniles thieves reside, and another in which an equal number of adult criminals perpetrate deeds of iniquity which make us shudder, but they seldom come before a magistrate, and rarely restore any portion of the property they may have “lifted.” Such facts prove that the criminal population cost us very much more than appears in police reports.

But other facts and considerations remain. Criminals are punished. They create the necessity for policemen, stipendiary magistrates, and judges, and for police courts, gaols, hulks, penal colonies—with all their officers; and, some would say—scaffolds. The question therefore arises—HOW MUCH DOES THE PUNISHMENT OF A THIEF COST? It is easy to reply. A female committed seventy-eight times to Salford prison in consequence of drunken habits, inflicted a charge upon the rate-payers of sixty-

four pounds sixteen shillings. Passing from this awful and expensive example of the passion for intoxicating drinks, to a group of criminals, it will be seen that the cost of their apprehension, trial, and punishment is prodigious. Thus, forty-four juvenile thieves cost the burgesses of Aberdeen upwards of six hundred and eighty-six pounds. This was a large sum to pay for simply punishing some boy-felons; but we find that the prosecution and imprisonment of only fourteen young delinquents at Liverpool caused an expenditure of eight hundred and eighty-nine pounds! And, alas! many of them grew worse and worse, and induced a subsequent expenditure for their transportation. This leads us to another branch of the subject. We cannot enter upon a detailed account of the expenses of hulks, penal colonies, and capital punishment. We must content ourselves with the remark, that in the years 1847, 1848, and 1849, the cost of simply transporting our convicts amounted to *five hundred thousand pounds*—a sum which would enable us to send a glorious army of holy men amongst these dangerous classes to pull down their strong-holds of ignorance, sensuality, and crime; delivering them from the bondage of satan, who now leadeth them captive at his will.

Criminals, then, are far more "expensive articles" than home missionaries. The former injure—the latter bless. Upon the increased and untiring labors of such men depends the regeneration of the wretched and criminal classes—the total abolition of intemperance and idleness—those monster sources of crime. Let these workers for God be multiplied—cheered—loved! Amongst them may be found many whose labours are fraught with good—good of the highest kind—good which endureth for ever. To such, therefore, we would most earnestly direct the prayers, support, and co-operation of the members of christian churches.

PASTOR HOWARD.

#### MY CHAPEL AND CONGREGATION.

IN the month of September last, I was called to my present field of labour: as a home missionary, and for several Lord's-days preached the gospel in the open-air, a short notice of which appeared in the "*Reporter*." The season of

the year soon compelled me to seek other covering for myself and congregation than the blue sky. The only place to be obtained was a large *coal shed*, covered with a blue slate roof and open all along the front side. In one corner was a cart, two other corners were occupied by horses, and on the beams above, during night, roosted a number of domestic fowls, while the centre of the building contained a great variety of old lumber in the shape of broken cart wheels, &c., among which was a huge butcher's block. On the afternoon of the first Lord's-day in October I occupied the place, as above described, as "my chapel," and consecrated the ground by telling a few men and boys of the dying love of Jesus; and never shall I forget the day or the place. One of my hearers observing me to be all alone and making but a poor attempt to sing, threw me a penny to get "half a pint 'o beer, as it was dry work," and so walked away. Others looked grave and seemed to wonder; to all, who remained, the story of the cross seemed interesting though strange. With fear and trembling the service closed, and the preacher announced that he should be there again at six o'clock in the evening for the same purpose. At the appointed hour he was seen behind the large block of wood which stood in the middle of the building, and on which he placed two lighted candles; when, to his utter astonishment, he found himself surrounded by about two hundred people waiting to hear the "glad tidings of great joy." A hymn was sung, by many voices unaccustomed to songs of praise, a chapter read and divine help sought, and a subject of discourse announced in the usual way: but the poor preacher was surprised, bewildered, and perfectly self-abased by the feeble attempt which he made to set forth Christ and him crucified. At the close he thanked the people for their presence and attention, which was good, a few boys excepted, who joined the birds overhead in disturbing us. He promised to be there again on the following Lord's-day at the same hour. The day came, and again there was the preacher and a large congregation. The place was in the same state. On this occasion however, the Lord graciously helped his servant, and enabled him to speak from a heart filled with love divine and longing for the conversion of souls. Happy indeed was

that night, "a night long to be remembered unto the Lord."

A third Lord's-day came, and how did my heart rejoice to see a part of the coal shed turned into a chapel capable of holding three hundred people, and more happy still in the evening in having to struggle hard in order to make my way through the crowd to my post. On this occasion a large number went away, not being able to get in. At the close a friend authorized me to announce that by next sabbath the whole shed should be enclosed so that all who came might find room; this was done, and up to the present time we have generally had an evening congregation of about four hundred people.

So much for "my chapel," which, by the bye, has been greatly improved, though still a rough tabernacle. Now for a few words about "my congregation." Let the reader fancy himself in the pulpit, and before him on the front seats are from twenty to thirty young people of both sexes, well dressed and fond of singing; along each side of the building and in the centre is a mixed multitude of farm laborers and mechanics, variously dressed, with here and there a "navvy" with his white, or blue "slop," and also a few persons, scattered over the whole, whose dress and manner shew that they are a shade above the working classes. There at the farther end and about the door are a group of brawny figures in "slop frocks" and "lace-up boots," which point them out as the well-known "navvys." Such is "my congregation;" and I love them, and hope to be blessed to many of them, and to find in the great day that this and that man was born *even* there!

During the sermon, every eye is fixed on the preacher, every one "seems to be wondering what he will say next," and now and then a "navvy" will give a grunt when any remark pleases him. Unto the God of all grace be all the praise for such pleasing prospects of good!

J. S. A.

#### REVIVALS—UNITED STATES.

*East Williamstown.*—The Lord has recently visited us by the gracious influences of his Holy Spirit. Although we cannot now speak of scores of conversions, yet there are two cases of so much interest that we cannot forbear to

notice them. Two young ladies, one a native of Ireland, and the other a native of this country, of Irish descent, came into the vicinity of the baptist meeting-house to reside. They were strongly attached to the doctrines and forms of the Catholic church. At first, they evinced no desire to visit the house of God; but after a while, social meetings were set up at the house where one of them resided, which the other, after some hesitation, consented to attend. In a short time, their tears betrayed a feeling at heart that all was not right within. On being interrogated, it was found that they were in great distress on account of sin. I think I never saw any persons exhibit so great mental agony in my life before. They were ignorant of the bible and its directions; and in their distress they knew no relief save in the vain and empty forms of Romanism. They prayed to the holy ones on high for help; still their anguish of soul increased. At length, one of them divulged her feelings to another Roman Catholic, who gave her some "holy water," and directed her to sprinkle it on the floor around her while at meeting, assuring her of relief; but all to no effect. We endeavoured to enlighten and direct their minds to the Lamb of God, who taketh away the sin of the world. At last, they gave up all hope of relief from any other source than Christ. Their faith reached the promises; the scales fell from their eyes; a new song was put in their mouths; and as their darkness had been intense, their light was proportionally brilliant. Considering that a few weeks since they were blinded by popish superstition, and wholly ignorant of the bible, but now rejoicing greatly in the God of their salvation, it affords unmistakable evidence of the power of divine grace. Others are aroused from their slumbers, and have resolved to accompany them to heaven. We are hoping and praying for the work of God to spread far and wide; and by the help of God we will labour to advance the kingdom of our blessed Redeemer on earth.

*The Revival in Phillip's Academy.*—A correspondent of the *Congregationalist* says:—"On the last sabbath of last term, a prayer meeting was held by the pious members of the Academy, and a strong desire was manifested for the reviving influences of God's Spirit during the present term. The last sabbath in the

vacation was set apart to be observed by them as a day of fasting and prayer for this object at their homes. A meeting was held upon the first sabbath of the present term, at which an earnest longing for a revival was manifested. The pulpit at the chapel had been supplied during the vacation in the Theological Seminary by Dr. Lyman Beecher.—From the commencement of the term, fervent prayers were offered for the conversion of souls, and conversation with the impenitent was frequent and earnest. Dr. Beecher advised that every christian professor should select one or two individuals, and make their salvation the subject of special supplication. This was done. The next evening Dr. B., having given from the pulpit an invitation to all who were disposed to call upon him for religious conversation, six young men were present and manifested some unusual religious concern. The next sabbath evening, about twenty called

upon him, and at the same hour, sixteen young men, who are preparing for the ministry, met for prayer, and such earnest, fervent, wrestling intercessions, I think I never witnessed. About one hundred were present at the regular weekly prayer meeting on Tuesday evening, and several expressed a hope in the Saviour, and a number more requested the prayers of christians that their sins might be forgiven. The next sabbath evening, more than sixty converts and inquirers called upon Dr. Beecher for instruction. Prayer meetings were appointed for Tuesday, Thursday, and Saturday evenings, and from one hundred to one hundred and forty were generally present. Dr. Beecher has preached on Thursday evenings in the Seminary Chapel, for two or three weeks past. One remarkable feature of the work is, that the first who were subdued by the Spirit, were, in human view, the least likely to be affected. The work has been still and thorough.

## Baptisms.

### FOREIGN.

TRINIDAD.—Mr. Law, baptist missionary, says:—"Our little church has lately experienced a season of refreshing from the Divine presence; a spirit of prayer and supplication has been bestowed upon the members; the Spirit of God has been shed down upon us, and several individuals have been brought to a saving knowledge of the truth of the gospel. Since I gave you an account of the conversion and baptism of a young man who was lately a slave in America, a brother of his has had his heart opened by the Divine Spirit, and been led to make a public profession of the name of Jesus by baptism. Two of Afric's children, also, who have been long inquiring the way to Zion, have lately given us reason to believe that they have been made the children of God by faith in Jesus Christ; hence they have been baptized and added to the church. A young couple, who have for some time been attending our meetings and assisting in the sabbath school, have been led to repent of their sins, and to believe in the Lord Jesus, and, constrained by the love of Christ, they have been baptized in the name of the Father, the Son, and

the Holy Ghost. At the baptism of this interesting pair I gave an address on the spiritual and doctrinal character of christian baptism, the substance of which has since been published for general circulation among our friends, that they may better understand the nature of their baptismal engagements. These conversions and additions to our number we regard as manifestations of the Divine presence and blessing.

*The Portuguese Refugees.*—You ask, 'What has become of the Portuguese refugees?' A large number of them have gone to America, but there is a good many of them still in Trinidad. Every sabbath forenoon, immediately after the English service, I preach a sermon in Portuguese, when about fifty or sixty are generally present. I have also a Portuguese meeting on the Wednesday evening. These services are very pleasing and refreshing. I have all along felt a deep interest in these people. Their sufferings for Christ in Madeira endear them to my heart. Their persecutions were cruel in the extreme; being constrained, however, by the love of Christ, and upheld by the power of God, they rejoiced that they were counted worthy

to suffer for the name of Jesus. They gloried in the cross of Christ, and rejoiced in carrying theirs after Christ, which they regarded as their joy and their crown. The accounts they give of the abominations and lying wonders of Romanism are enough to fill every christian, as well as every lover of human freedom, with deep and eternal hatred towards the 'mystery of iniquity.' Some of them who suffered imprisonment for Christ, have a distinct and lively remembrance of being visited by a Jamaica missionary, who must have been the late William Knibb, from the description they give of him. They could not understand his language, but his looks and tears of love and sympathy with them in their sufferings they well understood, and still remember with lively interest. These dear people were driven from their homes and their country because they loved the bible—because they preferred the Word of God to the Roman priesthood. Their persecutors were determined to destroy them, or hunt them out of the country. They did the latter. When they took refuge in Trinidad, about five years ago, as there was no Portuguese minister here, they identified themselves with English christian people in this town. In Madeira, Dr. Kalley had been the chief instrument in the hand of God in leading them to a knowledge of Jesus Christ. Latterly, however, the greater part of them was formed into a church by the late beloved Mr. Hewatson, of the Free Church; hence, on coming here, the majority of them attended the Presbyterian church. A number of them, however, regularly attended our meetings, and, although they did not understand our language, they felt that God was among us, so that they entered into the spirit of our worship, and felt that it was good to be there. When we attended to the memorial of our Saviour's death, they expressed a desire to celebrate with us his dying love. They were at once referred to the New Testament law of baptism. On this subject they commenced to search the scriptures for themselves. They soon saw that infant baptism was not in the bible, and that it was, in fact, a piece of popery. Taught by the Word and Spirit of God, they soon saw and felt it to be their duty and privilege to be buried with Christ by baptism. Hence, on sabbath morning, at nine o'clock, on the 8th of November,

1846, Maria Rosa, Roza Correi, Maria de Freitas, Maria Julia, Francisco dos Santos, Francisco de Freitas, and José dos Santos, seven in all, were baptized in the name of the Father, the Son, and the Holy Ghost. Being satisfied as to the personal religion of these individuals, and that they understood the spiritual nature of the ordinance of baptism, I had no hesitancy in acting as I did. I have just spoken to some of them of that memorable morning; their faces beam with joy when they think of it. One says, 'That was a happy day.' Another says, 'I stole my clothes that day; O how happy I feel when I think of my baptism into the name of Jesus.' From this time one and another came to me with their Testaments in their hands, with all the passages thereof well marked that had any relation to the mode, the subject, and nature of christian baptism. I could not but say, with Peter, 'Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?' Hence, they were baptized in the name of the Lord. A Portuguese christian woman, who has been attending our meetings for about two years, and whose heart the Lord has opened to receive the truth, was baptized on the first of the month. For conscience' sake she has suffered much persecution, with the threat of being abandoned of man, or of having her head cut off, if she dared to be baptized; she delayed not, however, to yield obedience to the law of her Lord and Redeemer; rejoicing in being counted worthy to suffer for the name of Jesus. These people's identifying themselves with the baptists in Trinidad has caused much uneasiness among their christian brethren of the Free Church; still we strive to keep the unity of the Spirit in the bond of peace. When Mr. Hewatson visited this island as the pastor of these christians, although he found that a number of them had become baptists, he loved them none the less for it, believing that what they had done was the result of faith in what they believed to be the will of God and of love to Jesus. As a further proof of the christian feeling on the part of the baptized Portuguese towards their pædobaptist brethren, they have lately contributed about ten pounds to assist them to build a place of worship. May brotherly love continue and abound among them more and more. May their

whole energies be consecrated to the honour and glory of God! I should like to see one or more of them fitted by nature and grace to go back to Madeira or Portugal, to preach the unsearchable riches of Christ to their brethren who still sit in the region and shadow of death.

From a letter received from Mr. Cowen, dated October 24, we learn that he has recently baptized two persons, one an aged female, the other an individual connected with the Sherringville station. It appears that the authorities still persist in introducing Coolies into the island, who not only by their cheaper labour diminish the just remuneration of the native population, but bring with them the heathen superstitious and observances of India.

INOJA.—*Comilla*.—In addition to the eight baptized believers mentioned in our last, (page 26,) Mr. Johaunes baptized six others, Nov. 2. That the gospel should have penetrated into this remote district, and have made no inconsiderable progress among the people, unaided by any European agency, is a peculiar feature of this case, and one that has of late marked many of the missionary reports. So decided has been the christian character of these people, that it has awakened a large amount of opposition, and they are at the present time called to endure much oppression and persecution for righteousness' sake. The sufferings of these native christians chiefly arise from the hostility of the zemindars, or land-holders.

*Dacca*.—Our German brother, Mr. Bion, has returned to Dacca, the scene of his labours before his connection with the society. It has been his privilege to baptize five of his former flock, four men and one woman, and eight others are candidates. The event attracted much attention among the Hindoos and Mahomedans, numbers of whom in boats witnessed the immersion. On sabbath-day, October 26th, our esteemed brother Robison had the happiness to baptize two of his own children.

*Dayápur*.—Three persons were baptized at this place, in November, by the Rev. R. Bion.

*Agra*.—*Civil Lines*.—A correspondent writes:—"On sabbath-day the 2nd of November, our pastor, Mr. Lish, had the pleasure of immersing one person on a profession of his repentance and faith."

At *Koreys* many Muhammadans come to hear us. Formerly they would abuse us and make great noise, but they do so no more. One of our regular hearers at another place was remarkable for the attention he displayed, and we gave him a bible; he also came to us at home for instruction. We were expecting that he would be baptized, but he was shortly after obliged to remove to another place, in consequence of obtaining a new situation, and I did not know whether he had gone, till one day I met him, and he told me that he had been baptized at Mirzapur church, and had been afterwards appointed to labour as a catechist.

At *Sialdah*, Belyaghatta, and Baitakhana, many hear our preaching and receive tracts and gospels from us, and one young man from Sialdah was baptized. So also another man named Kaderbax was baptized, as the fruits of our preaching. If our society had the means of sustaining inquirers, we should probably have received more accessions: for though well assured of the truth of christianity, many shrink from enduring the loss of all things that they may win Christ.

UNITED STATES, *Richmond*.—Believing that it is both interesting and profitable to the people of God to hear of the prosperity of the Redeemer's kingdom, I would say, that after a long wintry season, the Lord, in answer to prayer, has visited our church with a revival. It commenced the 1st of last May, and continued some four months, in which time the Lord converted and reclaimed some twenty-seven souls, and then the work did not seem for a while to advance. Jesus made as though he would have gone farther; but his disciples constrained him, and he tarried with them, and the revival received a new impulse. The interest seems now to be increasing, and we hope that it will continue, until every sinner in the place shall be converted to God. From thirty to forty have been converted and reclaimed, twenty-eight of whom have been baptized, and twenty-nine have been added to the church. Others are expected to follow their Divine Lord in the ordinance of baptism soon. All glory to God, for what he is doing in this place! Brethren and sisters meet three times a week for prayer and exhortation, and the Lord is present to bless. Pray for us, that the good work may continue.



*South Bristol.*—Twenty or more have been converted to God, and about as many more have been reclaimed. Sabbath, Oct. 26, we repaired to the water, where seventeen happy converts followed the Saviour in baptism. The ordinance was administered by elder Miner. One of the candidates was a member of the Methodist Episcopal church, and had repeatedly requested ministers of that denomination to baptize her, but they refused on the ground that she had been sprinkled in her infancy.

*Gardiner.*—The members of the church are well united in prayer for a general revival. I have baptized seven, and there are a number of others who give evidence of conversion—and many more are anxiously inquiring the way to Zion. A cloud of mercy seems to hang all over this section of country, and we look for a general revival.

*Iowa.*—The Lord has blessed us with some refreshing seasons for the last few months. At our covenant meeting in October, two were received and were baptized the next day. Last sabbath I baptized four more, who were added to the church. At a settlement eight miles from here, a glorious work has been progressing for some time. Brother Gifford baptized three last sabbath, and we hope the work will continue. To God be all the praise!

*Indiana.*—Elder Thomas H. Stewart, who is preaching in Indiana, writes that God is blessing his labors. He says:—"I was engaged to travel within its limits for six months. The Lord has been with us and has favored us with the outpouring of his Spirit. I have had the privilege of receiving twenty-six members into the churches, and of baptizing fifteen happy believers. Others are waiting an opportunity to go forward in the holy ordinance."

*Illinois.*—I have recently visited Canada for the fourth time from Illinois. I found some of the churches in a low state, while others were prospering. There is a great field of labor in Canada West. I was there five weeks, the most of the time with my brother, S. Griffin. I spent one week with him at the closing up of a protracted meeting, during which we baptized twenty-two converts, and organized a church of nineteen members.

*Hollis.*—Heard eleven relate their experience for baptism. Sabbath following, led them into the water, while approving

Heaven seemed to smile upon us, and filled our hearts with holy joy. How thrilling, and how heart cheering, to see such a youthful company, nine of whom were young men, thus consecrating themselves to God. These, with two others, were united to the baptist church in that place. Pray for them and me, that I may see many such scenes.

*Stowe.*—There is a good revival influence in this town. The church had been very low for a long time; but were visited a few weeks since by elder E. Fay, who is still with them, and whose labours appear to be sanctified to much good. Saints have been comforted, wanderers reclaimed, and sinners converted. By request of brother Fay and others, I attended meeting in the place last sabbath. The congregation was large and attentive. After preaching to them, we repaired to the water, where I had the privilege of baptizing five happy souls. The scene was solemn and interesting. The Methodist brethren have shared in the labours, and are also enjoying the benefits. May the Lord carry on the good begun work, and to him be all the praise!

*Montville.*—The Lord is blessing us with a good revival, and we rejoice, that while the fathers are falling asleep in Jesus, the youth are being converted, to take their places in Zion's ranks. Eleven have been baptized, and others ought to go forward soon. Our sabbath school has been very interesting and profitable during the past season. Many of our scholars are wisely resolving to follow Jesus here on earth, that they may reign with him in heaven. If we labour faithfully to fill up and elevate our sabbath schools, we may expect that God, through them, will fill up and elevate our churches. The scholar who is prompt, intelligent, and interested in sabbath school before conversion, is not likely to be a drone or a backslider after.

*West Windsor.*—In August, a grove meeting was held, which continued two days. Such was the interest at the close, that we concluded to protract the meeting. I was assisted by brothers B. A. Russell and G. B. Francisco. About eighteen souls, we hope, have been converted, and many backsliders reclaimed. Last sabbath, I baptized two, and two united with the church by letter, which makes twenty-eight that have united

with the West Windsor church since I commenced my labours here. Others, we expect, will unite soon. I have also baptized seventeen converts, who have united with the North Sanford church, and expect to baptize others there the first opportunity.

## DOMESTIC.

LEAMINGTON.—On Lord's-day, Jan. 4, our pastor, Dr. Winslow, baptized three believers; one, a young lady of good attainments, which we hope she has consecrated to the Lord; another, a person of influence, who has for a long time been a hearer with us, and whose wife and three daughters had gone before him in this path of obedience, leaving of the family but one son to tread in their steps; the other was our pastor's first-born son, a youth of much promise. Dr. W., in speaking from Acts v. 14, took occasion to show the fallacy of baptismal regeneration, and then went on to remark that the result of the "great fear" which came upon the church at the awful death of Ananias and Sapphira, was that "believers were the more added to the Lord, multitudes both of men and women"—"men and women" who could give an intelligent account of what they believed. He then briefly stated the reasons why he did not dedicate his children to God by baptism in infancy, but rather by fervent prayer; for the word of God required faith before baptism, and so did the Church of England by sponsors, and the Church of Scotland by parents. We, as baptists, went a step further, and required it in the subject himself, that it might be his own intelligent act. At the Lord's-supper in the evening the new members were received. The chapel was well filled, and the services were conducted in a very orderly and impressive manner. I enclose a copy of a new baptismal hymn, and of a tract, "The Untrodden Path; a thought for the new year," by Dr. W., which were plentifully distributed. T. B. S.

DERBY, *Mary's Gate*.—On the first Lord's-day in December, our pastor, Mr. J. G. Pike, delivered an appropriate sermon to a large congregation, after which nine believers were buried with Christ in baptism by Mr. Josiah Pike. In the evening the newly baptized received the right hand of fellowship. May their union with the church on earth be preparatory to their union with the church in heaven! H.

LONDON, *Devonshire Square*.—As a good beginning, a baptizing took place in this chapel on new year's day, when three persons, on a public profession of their faith in Christ, were immersed. Mr. Hinton afterwards preached from "O Lord, truly I am thy servant: thou hast loosed my bonds." After describing, in a touching manner, the hearty and grateful avowal, and the self-consecration of the convert to God as expressed in these words, he shewed how beautifully consistent with all this is the ordinance of believers' baptism, observing that "infant sprinkling entirely annihilates the voluntary and christian character of this ordinance," and that "he could hardly make out a sincere profession without yielding to this test of love to Jesus in baptism." T. R.

*New Park street*.—On the evening of Lord's-day, Dec. 28, Mr. Walters, after preaching on the baptism of Christ, immersed eleven believers on a profession of their faith in Jesus. There was an immense concourse of spectators, many of whom were deeply impressed by the solemnity of the ordinance. Of the candidates, two of them had been for many years members of Surrey chapel, one had been upwards of twenty years connected with the Wesleyan Methodists, and a fourth had been for a considerable time a pious member of the Church of England. While we would especially give praise to God for those he is calling out of the world, and drawing for the first time to Christ, we would also be thankful that his own children are becoming more obedient to christian duty, and that baptist sentiments are working their way into the various sections of the church. God seems to be visiting Park-street again with his presence and smile. Several others are seeking his face, whose baptism we hope soon to report.

MAESYRBELEM.—Nov. 9, one male put on Christ by baptism, in the river Ithon, near the above chapel. On Dec. 7, in the same place, three females were baptized on a profession of their faith in Christ. Jan. 11, in the same place, four persons were baptized. The above administrations were by Mr. E. Brunt, pastor. R. L.

LINCOLN, *Mint Lane*.—Four believers were baptized by our pastor, Mr. Goodman, Jan. 18, before a very numerous audience. We are expecting others to follow in their steps. T. S.

**STAINES, Middlesex.**—Four persons were baptized, Nov. 2, on a profession of their faith in Christ, and in the afternoon were received as members of the church at the Lord's-table. One of these, about twelve months since, so violently opposed her husband, as to deter him from following the Saviour, although he was then a candidate for baptism. But "there is nothing too hard for the Lord." In answer to prayer, a new heart has been given her; and she was now willing joyfully to accompany her husband in this act of obedience to Christ. Another female stated, that for thirty years her conscience had accused her of living in disobedience to the Lord's will, as she clearly saw it was her duty to be baptized, but various circumstances had prevented her from attending to the ordinance. The other candidate is a young man, the third son of our pastor, whose conversion and prospective usefulness in the Lord's vineyard afford much pleasure, and awaken grateful emotions of praise to God. May the Lord preserve them all to his heavenly kingdom!

**WINDSOR, Victoria-street.**—On Lord's-day, June 4, six persons were baptized on a profession of faith in the Lord Jesus Christ, five of them by the pastor of the church, and one young man by his father, Mr. Chappel, of Colchester. The most aged of the number was a superannuated coachman of Her Majesty the Queen; another had been an honourable member of the Independent church for many years. The others were recent converts from the ranks of the enemy. All felt it to be a high privilege to avow themselves disciples of the meek and lowly Jesus. There was the largest congregation present that ever assembled in the chapel, who listened with great interest to the Sermon on the "one baptism."

**ABERYSTWYTH.**—On the 26th of Oct. Mr. Williams baptized three females, believers in Jesus; one was our minister's eldest daughter. And, on Nov. 23, six females and one male were immersed. These were all from the sabbath-school, and they were all added to the church.

J. M.

**NAUNTON, Gloucestershire.**—We used our baptistry on the first Lord's-day of this year, when a christian sister, the wife of one of our members, was buried in baptism, and added to the church.

J. T.

**GAMBLESIDE.**—We baptized three persons, Dec. 7. Two were young men from our sabbath-school; the other is a man who had formerly been noted for race-running, dancing, card-playing, and drinking. He came about five miles, and demanded baptism. I put a few questions to him how a concern for his soul had arisen, and he gave answers in a satisfactory manner, saying, that about three years since he first became convinced of the being of a God by viewing his works. At this time he could not read. His wife taught him; and then with care he sought over the pages of the New Testament. He had also read about forty volumes of other books during the last twelve months. He now saw himself to be a great sinner, and Christ, as exhibited in the gospel, a great Saviour. He now believed in him, and felt it his duty to obey him. As he became more acquainted with the New Testament, he saw he should have to be a baptist. J. M.

**IPSWICH, Turret Green.**—On the morning of the first sabbath in the new year, our pastor had the pleasure of baptizing three candidates, who thus gave willing proof of their attachment to the Saviour, and their hearty desire to render full obedience to his holy commands. There was a large congregation present, who paid great attention to the important truths that were enunciated both from the pulpit and at the waters' edge. We cannot but indulge the hope, that pleasing associations will be cherished in many minds in connection with the sacred services of this hallowed day. Let the ardent aspirations of our hearts ascend to the God of all grace, that the year upon which we have now entered may be happily distinguished by an increasing number of converts won from the world, and by a greater amount of piety in our churches.

G. R. G.

**HAMMERSMITH, West End.**—I have great pleasure in telling you that eight more believers in the blessed Redeemer, were buried with him by baptism into death, on the last sabbath of the old year, and were added to the church on the first sabbath in the new year.

J. H. P.

**COVENTRY, Cow Lane.**—On Lord's-day, Jan. 4, after an appropriate sermon by Mr. Rosevear, he immersed five candidates, three of whom were young men connected with the senior bible class, and another was one of our teachers.

J. B.

**MIDLAND CONFERENCE—General Dap-  
tists.**—The winter quarterly meeting for  
this district was held Dec. 30, in Carley-  
street chapel, Leicester; when brethren  
Pike of Derby, and Goodby of Lough-  
borough, preached. The Conference in  
the afternoon was well attended; Mr.  
Winks, minister of the place, presided;  
and the churches reported 112 baptized  
since last Conference in September, with  
seventy-five candidates; one report men-  
tioned the baptism, at the same time, of a  
father and mother and two daughters.  
This was the first Conference held in this  
meeting-house, which, until the enlarge-  
ment of last year, was not large enough  
to accommodate the friends who usually  
assemble.

**LEICESTER.—An Independent Minister  
Baptized.**—We have been furnished with  
the following brief report of this circum-  
stance.—“On the 14th January, the Rev.  
George Graffley, Independent minister,  
of Brassington, Derbyshire, was baptized,  
along with his wife, in Charles Street  
Chapel, by the Rev. T. Lomas. Mr.  
Graffley addressed at length a large and  
attentive audience, stating the reasons  
which had induced him to change his  
sentiments on the subject of baptism, and  
was listened to throughout with deep  
interest. In the year 1844, Mr. Graffley  
commenced the Independent interest in  
Brassington, by preaching in a house,  
and since then a chapel has been erected  
and a church formed. He is now about  
to supply the pulpit of a baptist church,  
with the view of becoming its pastor.”

**LEICESTER, Carley-street.**—Three candi-  
dates were baptized by Mr. Winks on  
Lord's-day, Jan. 11, after speaking from  
“If a man love me he will keep my  
words.” Two were husband and wife,  
and the other, after having been long  
hindered, found at length the desired  
opportunity for professing her love to her  
Lord. These were added on the same day.

**EDINBURGH, Waterloo Rooms.**—On  
Lord's-day, Jan. 4, we had the pleasure  
of the company of James Hoby, D.D., of  
London, who had kindly come from  
Glasgow to preach for Mr. Johnston.  
In the afternoon, after attending to the  
ordinance of the Lord's-supper, Dr. Hoby  
addressed the church in a very affec-  
tionate manner, breathing a truly chris-  
tian spirit of piety and earnestness; and  
in the evening preached on the subject  
of baptism to a very large audience, after  
which Mr. Johnston, pastor of the church

delivered a short address, and then im-  
mersed six believers, three young men  
and three females, who had professed  
repentance toward God and faith toward  
our Lord Jesus Christ, and who were  
received next Lord's-day along with two  
others from the country, into the fellow-  
ship of the church. D. B.

**IRELAND.—Belfast.**—Mr. Eccles writes:  
—“The Lord has been latterly doing  
such things for us as greatly to gladden  
our hearts. Within the last nine weeks  
I have baptized four times; and eight  
have been added to the fellowship of the  
church; some of these baptized are truly  
‘flowers offered in the bud;’ but one, a  
female, has already reached the threescore  
years and ten which determine the ordi-  
nary limit of human life. Oh, for more  
of that devotedness of spirit which in-  
fluenced one so aged and frail to forget  
her infirmities, and to be buried in bap-  
tism with ‘Him whom her soul loveth.’”

**Contig.**—Mr. M'Kee says:—“It is with  
pleasure that I state, that on Lord's-day  
November 23rd, I baptized a young  
female in our chapel, who has since been  
added to the church. She is the daughter  
of a widow who was one of the earliest  
members of the church. I have been  
a good deal interested in her case, as she  
has long been a hopeful character; and  
it was very gratifying to the church to  
see her, at the age of sixteen years, giv-  
ing decision of character, and publicly  
acknowledging herself to be on the  
Lord's side.”

**STONEY STRATFORD.**—On the last sab-  
bath evening of the old year, after a  
suitable discourse, Mr. Forster immersed  
three young men in the name of the  
sacred three. One of them was from  
one of our village stations; another was  
the son of parents who are members with  
us; and the third came just twelve  
months before he was baptized to witness  
a baptizing; he was then thoughtless,  
careless, and profane; but the sight im-  
pressed his mind, the words he heard  
reached his heart, and the result has been  
the consecration of himself to God. May  
each of them long live to honour their  
profession! B. D.

**CRADLEY, Worcestershire.**—On the even-  
ing of the last sabbath of the past year,  
our pastor, Mr. Sneath, immersed four  
believers in the Lord Jesus. Two of  
these, now teachers, were once scholars  
in our sabbath school. We had a very  
full congregation. T. C.

COLCHESTER.—Looking into the *Reporter* for December, I find a report of a baptism at Colchester, reported by one who is a member of an Independent church, and yet he inconsistently professes to be a baptist! But he has not given any particulars. The eldest, was a man about 70; the youngest was a lad of 18. Three of the eight baptized were the fruits of our pastor's labours, two were teachers in our sabbath-school, and one had been a member of an Independent church twenty-five years, but who felt compelled at last to give way to her convictions and follow her Lord through his watery grave. J. O.

[Our friend ought not to complain if any other person does what he or his friends ought to have done. We hope they will remember in future.]

LIVERPOOL.—On Thursday evening, Jan. 1, four believers were immersed on profession of their faith, by Mr. Metcalfe, at Byrom Street chapel. One of them was a sailor, who felt desirous of following his Lord in the ordinance of baptism. He had been convinced while

at sea, from reading the scriptures, and had only been in port two days. He also was added to the church at Byrom Street. E. B.

KENNINGHALL, *Norfolk*.—On Lord's-day morning, January 4, our pastor baptized one disciple on a profession of his faith in the Lord Jesus Christ. This aged brother had for thirty years been an Independent, but lately convinced that believers' baptism was a Divine command, he thus with cheerfulness obeyed. H.

PRIVATE BAPTISMS.—W. H. B. does not seem to approve of some of the churches in London baptizing candidates privately, when few are present, on week-evenings. He don't like such things being "done in a corner." Let him write his thoughts about the matter. Something may be said on both sides we imagine.

The baptisms at Ivinghoe and Forton, not having the names of the writers, are useless.

## Baptism Facts and Anecdotes.

EARLY BAPTISTRIES.—Interesting accounts are given by early ecclesiastical writers of the existence of public baptisries for the administration of baptism in eastern and other countries. Joan Ciampini gives a description of them; and Robinson, in his *History of Baptism*, thus writes:—"By a baptistry, which must not be confounded with a modern font, is to be understood an octagon building, with a cubular roof, resembling the dome of a cathedral, adjacent to a church, but no part of it." All the middle part of the building was one large hall, capable of containing a great multitude of people; the sides were parted off, and divided into rooms. In the middle of the great hall was an octagon bath, which, strictly speaking, was the baptistry, and from which the whole building was denominated. This was called the pool, besides a great number of other names of a figurative nature, taken from the religious benefits which were supposed to be connected with baptism—such as the laver of regeneration, the luminary, and many more of the same

parentage. Some of the baptisries had been natural rivulets before the buildings were erected over them, and the pool was contrived to retain water sufficient for dipping, and to discharge the rest. It was about the middle of the third century baptisries began to be built; but there were none within the churches till the sixth century; and it is remarkable that, though there were many churches in one city, yet (with a few exceptions) there was but one baptistry. In process of time there were baptisries at most of the principal churches at Rome—as those of St. Peter, St. Lawrence, St. Agnes, St. Pancras, and others. The church of St. Agnes is a small rotund; and it is said a baptistry adjacent was erected for the baptism of Constantia, sister of the Emperor Constantine. Some think the church itself was the baptistry. The most ancient is that of St. John Lateran. Such baptisries were erected separate from the churches in all the principal cities in Italy. In the *History of Ancient Baptistries*, that of St. Sophia, at Constantinople, deserves notice. It was an

appendage of the spacious palace erected by the Emperor Constantine, and was something in the style of a convocation room in a cathedral. In the middle was the bath, in which baptism was administered, and there were outer rooms for all concerned in the baptism by immersion, the only baptism of the place. Everything in the church of St. Sophia goes to prove that baptism was administered by trine immersion, and only to instructed persons, as also by the canon laws, the officers, the established rituals, the Lent sermons of the prelates, and the baptism of the archbishops themselves. At what time the canon law was made, and by whom it was first called an apostolic canon, is uncertain; but it was early received for law by the Greek church. It was in full force when the cathedral of St. Sophia was built, and no person durst baptize any other way in the Sopian baptistry than by three dippings, or trine immersion. Tertullian writes—The candidates for baptism made a profession of their faith twice, once in the church, (that is, before the congregation, in the place where they assembled for worship,) and then again when they came to the water; and it was quite indifferent whether it were the sea, or a pool, a lake, a river, or a bath. Robinson, in his History of Baptism, has furnished a lengthened account of various baptistries, the mode of and subjects of baptism, as adopted in the early ages of the church, from numerous high authorities.—*Adthead's Progress of Religious Sentiment.*

**CLERICAL SUPERSTITION.**—The *Plymouth Journal* mentions that a child died in the St. Stephen's district at Devonport. The next morning, the clergyman came and asked if it had been baptized. He was answered in the negative, and replied with much excitement, "The child is eternally lost." Some further inquiries followed, and he was told that the child was a twin. He paused at this information, and then said, "That if the parents would have the surviving child baptized, it would, perhaps, save the soul of the one that had died the day previous." The parents consented, and the next evening the minister administered the rite. The clergyman continued on his knees, apparently in prayer, for some minutes after the ceremony, and, on getting up, exclaimed—"Mourn, my friends, no longer for your child, for the

angels in heaven are now rejoicing over its redeemed spirit." Thus is the solemn rite perverted into a sacerdotal juggle.

**BAPTISMAL REGENERATION.**—This figment of Popery is ridiculed in Australia in the following doggerel, in the diocese where Bishop Short is the reigning ecclesiastic:—

**SOMETHING "SHORT" FOR SUCKING FORTUITES.**

When a Bishop dips  
The Episcopal tips  
Of his fingers in duly-bless'd water,  
And sprinkles the child,  
Till then running wild,—  
That baby is saved—son or daughter.  
Rejoice, child of evil,  
Born food for the devil.  
Properly crost  
No longer lost;  
Foes of course paid,  
Promises made,  
You lose, all at once, of sin the old leaven,  
And straightway receive a free ticket to heaven,  
If you don't believe this, as believe it you ought,  
You 'll die and be lost, says good Bishop Short.

**PUBLIC OPINION.**

All this to you, Short, as mud may be clear;  
But its far from the thing, and will never do here!  
*Sydney Paper.*

**BAPTISMAL HYMN.**

**TUNE**—"From Greenland's Icy Mountains."

AROUND thy grave, Lord Jesus,  
Thine empty grave we stand;  
With hearts all full of praise,  
To keep thy bless'd command.  
By faith our souls rejoicing,  
To trace thy path of love,  
Through death's dark angry billows,  
Up to thy throne above.

Lord Jesus, we remember  
The travail of thy soul,  
When in thy love's deep pity,  
The waves did o'er thee roll.  
Baptiz'd in death's cold waters,  
For us thy blood was shed;  
For us the Lord of Glory  
Was number'd with the dead.

O Lord, thou now art risen,  
Thy travail all is o'er;  
For sin thou once hast suffer'd,  
Thou liv'st to die no more—  
Sin, death, and hell are vanquish'd  
By thee, thy church's head;  
And lo! we share thy triumph,  
Thou First Born from the dead.

Into thy grave baptized  
We own with thee we died,  
With thee our life is risen,  
And in thee glorified;  
From sin, the world, and satan,  
We're ransom'd by thy blood;  
And now would walk as strangers,  
Alive with thee to God.

*Leamington.*

## Sabbath Schools and Education.

### SABBATH-SCHOOL BENEVOLENT SOCIETY.

A SABBATH-SCHOOL BENEVOLENT SOCIETY! Why, there is something pleasing in the very words, and something far more pleasing in the operations of such an association, as we find them detailed in a printed report of one of these institutions connected with John St. chapel, London; from which we gather that its Seventh Annual Meeting was held last year, over which the "Hon. and Rev. B. W. Noel, A. M.," presided. The Society, we are told, was "founded with a view of administering in the hour of adversity to the necessities of those connected with sabbath schools," and "as a valuable auxiliary to the work of religious instruction, calculated at once to increase the efficiency and enhance the appreciation of the teachers labours." The Rules are simple and practical, and, as capable of adoption in other places, we give them entire.

I.—That this Society be designated the SABBATH SCHOOL BENEVOLENT SOCIETY.

II.—That its object be to relieve, at their own habitations, the suffering poor, especially, though not exclusively, those connected with sabbath schools, without reference to age, sex, or creed—endeavouring to make the bestowment of temporal relief a means of directing them to the Bread of Life.

III.—That the funds be raised by subscriptions and donations from sabbath-school teachers, senior scholars, and other friends—subscribers having the privilege of recommending cases for relief.

☞ A printed form of recommendation can be obtained of the Secretary.

IV.—That the affairs of the society be conducted by a Treasurer, Secretary, and a Committee of twelve, who shall be elected at the annual meeting, with power to add to their number.

V.—That the Committee meet once a month, or oftener if necessary, to receive cases and transact the general business of the Society.

VI.—That there be an Auxiliary Ladies' Committee, for the purpose of visiting female cases and carrying out the intentions of Rule VII.

VII.—That there be a "Dorcas Branch" in connection with the Society, under the superintendance of the Ladies' Committee; and that the funds for that purpose be voted quarterly by the General Committee.

VIII.—That the relief be granted in sums not exceeding four shillings per week, for a period of not longer than twelve weeks; and that no case be relieved a second time, for at least three months after the date of the final payment of the former grant.

☞ In urgent cases, where immediate and special relief is necessary, the Committee have power to make a grant of not more than twenty shillings, to be applied as they may deem prudent, in addition to the weekly relief.

IX.—That the Visitors shall be required to report each case upon a printed form, to be provided for the purpose, and forward the same to the Secretary within fourteen days of the last visit paid.

X.—That an annual meeting of the subscribers and friends be held in the month of March, when a report of the Society's operations shall be presented, and officers elected according to Rule IV.

XI.—That no alteration be made in these rules, except at a general meeting, convened for the purpose, of which one month's notice shall be given.

Very pleasing is the account given of the origin of this beneficent institution:—

"Seven years have now elapsed since the evening when eight youths, members of the senior class connected with these schools, aided by one of the teachers, sat in a little room in the building in which we now meet, and founded this Society, little thinking at the time, that the Seventh Annual report would be presented to such a meeting as the present; and, in fact, beyond a vague and undefined idea of doing something for Christ and humanity, they hardly knew what they were setting about. Amid the smiles, however, of those who, though wishing the cause well looked upon it as a boyish fancy, which would live its little day and then share the fate of many similar movements, its promoters went to work; and being well supported by the rest of the class, and cheered and encouraged by their teacher, Mr. Roberts, for whose faithful and spirit-

stirring instruction they feel to this day so largely indubted, the Society arrived at the termination of its first year with a balance sheet exhibiting receipts to the amount of scarcely £20. It would occupy too much time to attempt to narrate the pleasures and vicissitudes, the hopes and disappointments, which have marked its history to the present time; suffice to say, that it steadily progressed, and, having received the assistance of many of the teachers in the school, and what was of as much importance, having, in the third year of its existence, obtained the services of a Committee of Ladies, it has steadily progressed; each year in its history witnessing an advance over the previous one, and having, for some time past, been commending itself to the support of other schools in the neighbourhood, and, limited by no sectarian boundary, it bids fair for extensive future usefulness.

The field of labour to which the exertions of your Committee are limited—though of itself pregnant with ever varying incident—is yet necessarily so confined in its objects—so stereotyped in

its details—that any novelty must be at the expense of appropriate connexion, if not at the sacrifice of verity itself;—they have, therefore, but to tell their ever joyous, though oft told tale, of good result attending humble efforts. But if the mourner has been cheered, and the weary wayfarer assisted on his journey; if the pure rays of christian sympathy and benevolence have entered the cheerless abodes of sickness and misery, brightening the atmosphere, and dispersing the moral fogs by which it was enveloped; if the dwelling of want has been turned into a home of peace and comparative plenty, surely the attainments have been glorious, and require no more meretricious adornment to render the recital grateful to those now assembled.”

The Cash Account, from March 1850, to March 1851, shows that £81. 13s. 7½d. was received, and £68. 10s. 11½d. expended.

Several very gratifying instances of beneficial effects are then given in the Report.

## Religious Tracts.

POWER OF TRUTH.—A Swede, after receiving a good education, became a wanderer in the world. At one time a soldier, at another a sailor, and at length, having while intoxicated, sustained an injury, he became a patient in an hospital. A tract visitor entered the ward in which he lay, and observing that he was asleep, quietly laid a tract upon his bed and went away. The Swede was an avowed infidel. When he awoke he saw the tract and read it. It related to the evidences of christianity, and the Lord made it the means of removing his unbelief. He became a new creature; and when he left the hospital, he experienced the power of vital christianity, and felt an earnest desire to do good. Observing that there were many seamen in the port who were his countrymen, and they knew but little of the English language, he collected small companies of them together, and read and sang, and prayed with them. Afterwards he obtained the use of a floating Bethel on sabbath mornings, and sometimes added exhortation to other exor-

cises. But he longed to hear the gospel preached there by some minister from his native land; for this he prayed, and, as he had opportunity, made known his wishes to his fellow christians. His prayer was answered, and now there is a church in the ship, with a Swedish minister for its pastor. Here the reading of a single tract was blessed. Such has often been the case, and this even when the person to whom it was given had cast it aside unread. A man having received a tract, used it in filling up the space between the inner and the outer sole of a shoe. Sometime afterwards, another man sat down on a sabbath morning to put a new sole to that shoe; but when he had cut away the old leather, he saw the tract, and his attention was instantly arrested by its title, “Remember the sabbath day to keep it holy.” It was an arrow from the quiver of the Almighty. The work was immediately laid aside, and the man hastened to the house of God; his soul was troubled, nor could he find rest until he found it at the cross of Christ.



**A LEAF OF THE BIBLE.**—A young man engaged in the labors of a farm, was walking leisurely with cart and oxen along the public road, when his eye caught sight of a little piece of paper; which a breath of passing wind gently stirred up and set in motion. He walked on. Curiosity, however, was excited. He stopped, went back, picked up the paper to see what it might be. It was the fragment of a Bible leaf. He read it as he followed his team. The summer had scarcely ended, when the farmer's son was suddenly seized with a fatal disease. During the intervals of agony, he was told his danger, and asked whether he was prepared to die. He then told his anxious and distressed parents what the Lord had done for his soul. That Bible leaf in the wind was guided by his hand who directs the sun. This flying scripture was an arrow out of Jehovah's quiver. From that soiled, tattered page, carelessly picked up by the wayside, spake the voice of the Lord to his slumbering soul. Conscience awoke. Sins unknown or forgotten revived. His guilty, burdened spirit cried to God in secret places. The Lord heard the suppliant, and with his Bible, now his companion, pointed him to the Lamb, which taketh away sin. In Jesus, he had found redemption through his blood, the forgiveness of sin, according to the riches of his grace. And when death started suddenly up in his path and called him, with scarce a moment's notice, from the pursuits of the farm and the endearments of home, away into eternity, he was possessed of an anchor sure and steadfast. That flying Bible leaf had taken hold of his heart, and linked his soul safely to the throne of God.

#### APPLICATIONS.

**YORKSHIRE.**—A few friends of the Redeemer, who have for some years met for public worship in a small room in a large village, having recently engaged a large upper room in a more central situation, have now a very numerous congregation and an increasing sabbath-school, and meet every sabbath under very encouraging circumstances. I have been requested to ask the favour of a grant of your tracts and handbills, for distribution among the people whose spiritual good they are seeking to promote. The people are nearly all poor, and it will be an act of great kindness if you can comply with their request.

*Another.*—I live amongst a population generally careless and ignorant of religion; and I have thought that if I had some handbill tracts that I could leave in my daily visitations, they might, through the blessing of God, be a means of good. I am too poor to buy them myself, and my people generally are poor, but I think if I could get a small grant of tracts for a beginning, I could induce some of them to form themselves into a little tract society. Excuse me, if I am asking a favour which you have not the means of granting.

**STAFFORDSHIRE.**—I am attempting to raise a baptist interest in a town of more than eleven thousand inhabitants, without, so far as I can learn, one professed baptist or congregationalist in the place—only church people and Methodists. Baptist ministers in the neighbourhood advise me to apply to you for some tracts on baptism. If you will be so kind as to favour me with some, I shall feel very thankful, and undoubtedly good will result from their perusal, especially just now, because the reformers among the Methodists are enquiring after truth.

**SOMERSETSHIRE.**—We shall be very thankful if you will favour us with a grant of tracts. Remembering the old adage, that "beggars must not be choosers," I would, nevertheless, state, as my opinion, that such tracts as contain the way of salvation in the simplest form will be best adapted for this neighbourhood, where the people at present are sunk too low down even to have an idea concerning many matters that are debated among us. For instance, in a village near, which I intend to visit, the parson has actually grown grey-headed among a people who have, or seem to have, no more idea of spiritual religion than the hogs they feed, and the parson will not, if he can hinder him, allow a dissenter to come into the place.

#### DONATIONS have been forwarded to—

	Handbills.	4-page.
Tenby .....	500	.. 25
Darlaston .....	500	.. 25
Holbeach .....	500	.. 25
Gildersome .....	500	.. 25
Mildenhall .....	500	.. 25
London .....	1000	.. 50
Cononley .....	500	.. 25
Dunkerton .....	500	.. 25

# Intelligence.

## BAPTIST.

### FOREIGN.

**STATE OF GERMANY.**—Brother Oncken, referring to a handsome donation from a kind friend in England, says, "Our funds and my own private means are at present so completely exhausted that it was doubly welcome, and I hope the Lord will open other hearts in aid of his own cause in Germany." Increasing difficulties surround our brethren there, and the means of diffusing the gospel are being diminished. Some of the authorities are prohibiting our brethren from assembling on the Lord's-day for worship, and are imprisoning those who continue to do so. In Prussia the baptist colporteurs have been forbidden to circulate the scriptures; and even there three brethren have been cited to appear before the magistrates, and sentenced to pay fines, for the *unauthorized* administration of the ordinances. "We have the prospect," says brother Oncken, "of renewed struggles before us; yet we have abundant cause for gratitude, for although our increase during the past year has not been so considerable as formerly, we have yet had to rejoice over the conversion of many sinners. Forty-six converts was the clear increase of the church at Hamburg, and our other churches have enjoyed similar tokens of Divine favour. But what most calls for our gratitude is the fact that notwithstanding the hostile position of the 'church' towards us, we are still privileged to spread the truth far and wide. We have circulated during the past year 26,000 copies of the Holy Scriptures, 4,500 single gospels, 500,000 tracts, and several thousand denominational books; and whilst our missionaries and colporteurs, aided by hundreds of Sunday school teachers, visitors from house to house, and tract distributors, have repeated the old yet ever new tale from door to door to perishing millions of unbelievers, if we had not been miserably stunted by want of a few hundred pounds, much more might have been done in scattering the good seed. Our funds are now exhausted, and I trust it is but necessary to state this fact to our brethren in Great Britain to call forth their renewed liberality in aid of their Saviour's cause in this country. But, brethren, what you do, do quickly, that our machinery may be kept going. Remember, satan keeps all hands employed, day and night; he rests not, and the world aids him. Come you therefore to the help of the Lord, by aiding his feeble

band, who are struggling to restore the whole truth as it is in Jesus."

**UNITED STATES—Missionary Union.**—Eighteen Missions are sustained; viz., In Asia.—The *Burman* and *Karen* Missions; Maulmain; Tavoy; Arracan; Sandoway; Siam, at Bangkok; *China*, at Hongkong and Ningpo; *India*, Assam, Telogoos. In Africa.—Bassa, in Liberia. In Europe.—France; Denmark; Germany; Greece. In North America.—Among the following Indian tribes; Ojibwas, Ottowas, Shawanoes, Dalawares and Cherokees. Summary: 18 Missions, embracing 77 stations and 184 out-stations; 119 missionaries and assistants, of whom 54 are preachers; 192 native preachers and other assistants; 154 churches, with more than 12,700 members; 1563 baptized the past year; 93 schools, with 2100 pupils; 5 printing establishments, at which 6,131,300 pages have been printed the past year.

**Home Mission Society.**—The past year, 140 Missionaries and Agents were employed in eleven States, besides, Oregon, New Mexico, Minnesota, Canada West and Grand Ligue. The Missionaries have supplied 386 stations; the aggregate amount of time bestowed is equal to the labour of one man for 98 years; 981 believers were baptized; 33 churches organized; 37 ministers ordained; 15 houses of worship completed and 10 commenced; 13,341 sermons preached; 28,377 pastoral visits; 8,249 prayer meetings; 1,500 signatures to the temperance pledge obtained, and travelled 95,937 miles. The Monthly Concert of Prayer is observed at 68 stations. Connected with the churches are 183 Sunday-schools, and 94 Bible Classes, having 1,127 teachers and 8,792 scholars, with 31,992 volumes in their Libraries.

**American and Foreign Bible Society.**—Receipts for the past year 45,373 dollars, more than 4,000 over any preceding year. Foreign appropriations over 23,000 dollars; of which 14,750 dollars were to aid the American Baptist Missionary Union in its Scripture operations in Burmah, Assam, Siam, Telogoos, China, Germany and France; also to Dr. Sutton, for Orissa, 1000 dollars; to Rev. J. G. Oncken, for Germany, 6,511 dollars; Rev. T. T. Devan, for France, 521; to Grand Ligue Mission, for Canada, 217 dollars. A resolution to discontinue all operation in the manufacture of English Bibles, and to dispose of the capital stock now so employed, was referred to the Board, with power to act in the premises.

*American Baptist Publication Society.*—During the year sixteen new publications were stereotyped or printed,—Curtis on Communion; Banyan's Awakening Works; Banyan's Inviting Works; Bunyan's Devotional Works; The Messiahship of Jesus, (Frey); Scripture Series for Sabbath Schools, No. 1; Scripture Series for Sabbath Schools, No. 2; Law's Call to Christians; Pengilly's Seven Letters to the Society of Friends; A Pedobaptist Church no Home for a Baptist; The Serpent Uncoiled, or a full length picture of Universalism; Aids to Devotion; Remington's Reasons for becoming a Baptist; The Power of the Cross; Daily Lessons for all Creatures; Prayer for Ministers of the Gospel; "I am Resolved;" "Remember;" The Primitive Churchman, or, Reasons why I am not an Episcopalian; The Primitive Rule of Giving for Benevolent Purposes. Also 17,250 copies of the Baptist Almanack for 1851, and 20,000 copies of the Baptist Record. New editions were printed of Fuller's Complete Works; the Psalmist; the Harp, &c. Twenty-seven Colporteur Missionaries were employed in seven States, Canada and Oregon. Nineteen Ministers and Sunday School Libraries have been furnished, making 150 thus aided within seven years. Of the ten thousand dollar fund, 9,800 dollars have been received, deducting expenses. Grants of books and tracts have been made to the destitute in 23 States, also to Assam, Burmah, China, Greece, France, South America, Hayti, &c.

*Indian Mission Association.*—The Society has 4 Missions and 6 stations among the Choctaws, Creeks, Potawatomes, Weas and Miamies. There are 33 Missionaries and assistants; 19 churches; 383 converts baptized the past year; 1,320 communicants; 5 schools and 177 pupils: 883 converts have been baptized within eight years. Of the "Indian Advocate," 4,000 copies are now published monthly.

*Indiana.*—Within the last five years God has wrought wonders in this State, by bringing our churches up to benevolent efforts. Five years ago it was stated at the General Association in Belleville, by one of the most intelligent baptist ministers in the State, and assented to by others, that he was not aware that there was a single Association in Indiana, all of whose churches went for benevolent efforts.—Now of our 38 Associations, 20 are decidedly Missionary. Some of the others are Missionary in theory, but not in practice. Two of the largest Anti-Mission Associations are upon the eve of division, or will come in a mass over to the Missionary question. Light is breaking in, and many are inquiring. The Missionary Associations have generally had a pleasing increase. But it has been acurly balanced

by the rapid decrease of the Anti-mission Associations. The crisis is however past. A brighter page of our history is opening. To God be all the glory for the changes we now see!

"A BEAUTIFUL AND TOUCHING INCIDENT."  
—The *Manchester Mirror*, United States paper, gives the following, which we give as we find it, title and all. "Yesterday, sabbath morning, at the ringing of the first bells in this city, the congregation of the Rev. Mr. Davis, or Free-will Baptist, met around the water where the different denominations usually baptize. The weather was quite cold, it was snowing quite fast,—the ice had been cut out and lay in large cakes; everything looked cold and forbidding. After singing, and a short but fervent prayer by the pastor '*for the Spirit of God to rest on all present*,' he rose from his knees and led a young man into the water and immersed him. Next followed a young lady; as they came towards the centre of the pond, amid the snow falling thick and fast, *there came a beautiful Dove hovering over the congregation, and actually lit down on the ice and walked around*, but a little distance from the administrator and the candidate. At the same moment the minister remarked, '*And the Spirit rested on him in the shape of a dove.*' A deep solemnity pervaded all the congregation. Although there is not much of the superstitious about us, yet we felt, taking all the circumstances into account, it was one of the most beautiful and touching incidents we ever witnessed in the administration of a religious rite. Indeed it seemed to call up to the mind of christians the time when the *adorable Redeemer* came up out of Jordan, and God set a seal to this sacred rite."

PREJUDICE AGAINST WHITE PEOPLE.—A baptist minister, writing to a New England religious newspaper, says:—"It is a very common thing for white people to exhibit gross prejudice towards their coloured brethren; but it is seldom we see much of the same spirit on the other side of the house. We have, however, recently been apprised of the fact, that the tables have been sndly turned upon the whites, who were accustomed to attend a church of colored people in Rhode Island. It is said that the church actually voted to close their meeting-house doors against their white neighbours. Now, as we hold, with Douglas, that 'white folks are as good as black ones, if they only behave themselves,' we feel somewhat inclined to proclaim against such oppression of our race. It is possible, however, that the reason why the whites were excluded was because they did not 'behave themselves' quite as well as they ought."

## DOMESTIC.

**LECTURES.**—Mr. Leechman is now delivering a course of lectures, on sabbath evenings, on Popery, in West End chapel, Hammer-smith. As Mr. L. has recently visited Rome, "and seen popery as it now exists at its fountain head," he will be yet more able to illustrate the subjects he announces for discussion.—Mr. Lord has also announced a "second series" of lectures to working-men, in Turrot Green meeting house, Ipswich, on sabbath evenings. Mr. L., in his prospectus, says:—"I have ground to believe that my former addresses to you were attended with substantial and lasting good, and I indulge the hope, and offer the prayer, that such may be the case on the present occasion. Of course, I only appeal to those who are not in the habit of attending stately any place of worship in the town: those of you who do so attend where the gospel is preached, I would not wish to disturb, but would commend your practice, and urge its continuance, and heartily pray that heaven's blessing may rest upon you in so doing. I feel persuaded that the more we come into contact with each other, the better it will be for us all. Prejudices will be removed, mistakes will be corrected, feelings of kindness will be reciprocated, and confidence will be established. How many of the evils and heart-burnings which now distress you might be mitigated, if not entirely removed, by our coming to a thorough knowledge of our mutual necessities, our mutual cares, and our mutual supplies? Ignorance is the fruitful source of social miseries, as well as of individual wretchedness. I am not unmindful of your temporal, social, and political interests, and hold myself prepared to promote them in every way compatible with my position and duties as a minister of Jesus Christ; but believing that you have souls which will outlive the toils and the changes of this present life, in happiness or woe, and that this momentous destiny will be determined by your present deportment and character, I am chiefly concerned to bring you to a knowledge of Him who came to seek and to save that which was lost. All I ask of you, then, is, to give me a candid hearing, and if you are eventually benefited, I shall be more than recompensed for my labour, and to God shall be the praise."

**BIBLE TRANSLATION SOCIETY.**—The last Report states that there were printed during the preceding year about 20,000 copies of the New Testament, in whole or in parts, in the Hindi, Persian, and Hindusthani languages. There were also passing through the press about 15,000 copies in those, and the Bengali and Sanscrit languages. And there had been issued from the Depository about 38,000 copies in the same languages, inclusive of English and Armenian. Grants

had been made by the Society for these purposes to the amount of £1,300. It is not perhaps so well known as it should be, that this is a Baptist Bible Society, and has peculiar claims on the liberal support of the body.

**BUILTH.**—This watering-place, which has been unfortunately famous for drunkenness, has been in some measure reformed by the labours of a lady-visitor, and the zealous efforts of Mr. Pughe, baptist minister. Several notorious drinkers have left the ale-houses, of which there are twenty two, for places of worship, and out of a population of 1200, as many as 200 have become sober water-drinkers, and their number is daily increasing.—So says one of our friends living in the place, and the report is too pleasing to be passed by. He also states that 300 sat down at the baptist tea-meeting on Dec. 25th.

**LEICESTER, Vine-street.**—The once promising cause at this place, which, a little more than a year ago, was threatened with extinction, has again revived. Arrangements were effected, and during the past year the services of Mr. Cholerton were secured for the pulpit. The congregations are again good, the finances prosperous, and the sabbath-school is so much increased, that the friends now contemplate comprehending the present rooms within the chapel, and the erection of larger.

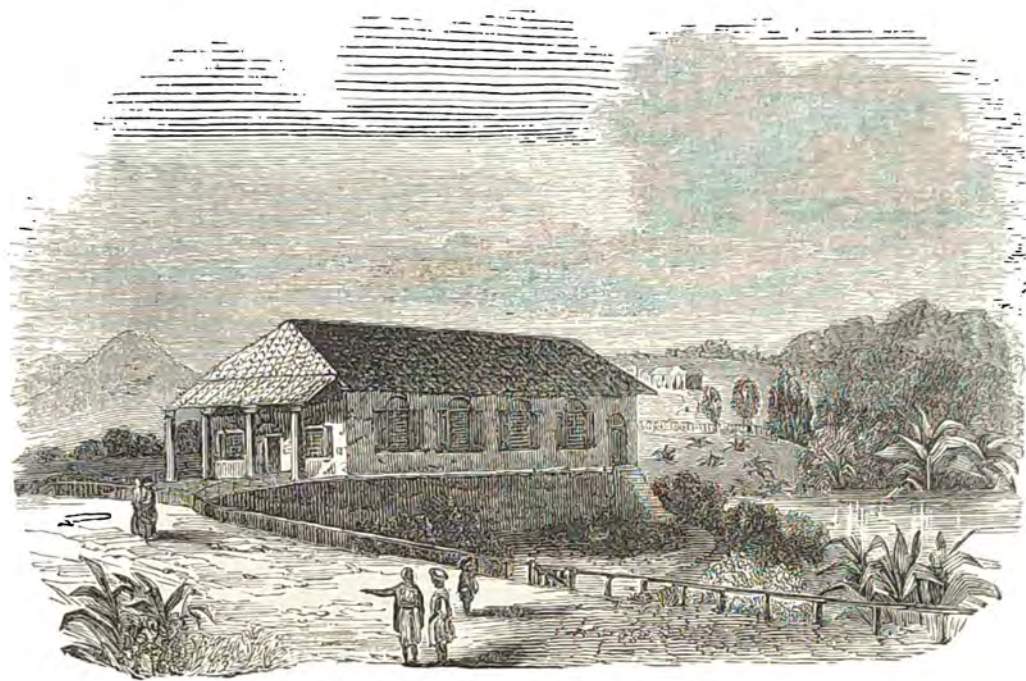
**LEIGHTON.**—On Monday, Dec. 29, a highly interesting meeting of the deacons and trustees and other friends of the baptist church under the pastoral care of the Rev. E. Adey, was held in Lake-street chapel, Leighton. Tea was gratuitously supplied by ladies of the congregation, and an unexpected but successful effort was made to discharge a debt occasioned by the enlargement and improvement of the chapel and burial ground.

**BIRKENHEAD.**—Mr. John Metcalfe, formerly of the Wesleyan connexion, has accepted a unanimous invitation from the baptist church here to become their pastor. The services in connexion with his recognition took place on Tuesday, Dec. 30, and were conducted by Messrs. Dawson of Byrom Street, Harvey of Bury, and Brown of Myrtle Street. E. B.

**REMOVALS.**—Mr. Wilkinson, late of Atherton, near Manchester, to Tewkesbury.—Mr. John Jefferson, of Bishop Burton, to Goodshaw, Lancashire.—Mr. Carey Pike, late of Wisbeach, to Dover street, Leicester.—Mr. J. Dawson, late of Princes Risborough, to Bingley, Yorkshire.—Mr. James Smith, late of Shrewsbury, to Ebenezer, Cheltenham, Mr. Howe having resigned the pastorate.

**KEIGHLEY.**—Mr. Harrison has resigned the pastorate of the baptist church here.

W. V.



**BAPTIST MISSION CHAPEL, KANDY, CEYLON.**

## MISSIONARY.

## BAPTIST MISSIONS.

The following summary, issued officially by the Baptist Missionary Society, will greatly gratify and encourage the friends of christian missions.

"Few are perhaps aware of the magnitude of the missionary operations carried on in our Eastern empire. For more than fifty years missionary agency has been constantly increasing, and with it the blessed results. It is not, indeed, more than thirty years since it can be said that missions have been efficiently prosecuted in India and Ceylon, owing to the obstructions thrown in their way by the government. But the little one has become a thousand, every year adding its impetus to the enlarging host. The principal stations of twenty-two English and American societies, are two hundred and sixty in number, at which labour four hundred and three missionaries. Of these twenty-two are ordained natives.

This array is increased by five hundred and fifty-one native preachers, whose itinerancies embrace every available spot in which to proclaim the everlasting gospel.

The results of the labours of this large number of missionaries are seen in the formation of three hundred and nine native churches, containing seventeen thousand three hundred and fifty-six members or communicants. Of these it would appear that at least five thousand were admitted to the privileges of christian communion on satisfactory evidence of conversion, such as is practised among the dissenting churches of Great Britain.

The benefits of christian instruction are not, however, confined to this body of converts. They form the nucleus of a native christian community, comprising one hundred and three thousand individuals, who regularly enjoy the blessings of biblical instruction, and are constantly under the eye of the missionary, and from the midst of whom continually come forth many to confess the name of Christ.

Equally delightful and extensive are the labours of our brethren among the youthful population. There are in India and Ceylon 1345 day schools with 83,700 boys in them, instructed in their native tongue. Seventy-three boarding schools contain 1002 boys, who are chiefly the children of native christians, and are kept under the direct control of the missionary. There are also one hundred and twenty-eight day schools, with 14,000 boys and students, receiving a sound scriptural education in the English language.

The education of girls has not reached this extent, owing to the peculiar difficulties of the work, arising from the forms of

Eastern social life. Yet there are three hundred and fifty-four day schools, containing 11,500 girls; and ninety boarding schools, with 2,450 girls. They are chiefly taught through the medium of the native languages.

We must not omit from this brief summary of what the christian church is doing in Hindoostan and Ceylon, all reference to the work of biblical translations. The translation of the word of God lies at the foundation of modern missions, and towards the execution thereof the earliest attention of missionaries of all denominations has been given. If the Serampore versions are omitted from account, it appears that the whole bible has been translated into ten languages, and the New Testament into five others. Besides which, the foundation of a christian literature has been laid, and numerous tracts published to spread far and wide on their light pinions the seed of life eternal.

The total cost of this vast machinery during the year 1850 was £187,000; of which £33,500 were contributed by the Europeans resident at the various scenes of labour.\*

Who can contemplate this vast work without emotions of intense gratitude to God? Let us gird up our loins, for assuredly, in due season, we shall reap if we faint not.

Yet great as is the work already done, the work to be done is vastly greater. India alone has a population of at least one hundred and fifty millions of souls, and incidents are perpetually rising up to stimulate christian zeal and compassion. Here and there Sutteeism continues to be practised, although the perpetrators and accessories are punished for the murder. A Suttee but recently occurred at Dhoolia Talvoka, in the presidency of Madras. The poor woman was resolute in her determination. Twice before she said that she had died with former husbands, and she looked forward to two more transmigrations of her own and her husband's spirit. She prophesied that the British rule was near its close, and so incited the peoples' zeal. At last the sad event was consummated, and she was consumed as a holocaust to the demon of superstition.

Another sacrifice was lately offered at the shrine of Doorga, in Benares. The man bathed, went through his devotions, and then bowing himself before the image of the goddess, cut his throat with his talwar.

At a spot between Benares and Jaunpore, a boy was stolen and his throat cut, that his blood might be sprinkled upon a rich and dying man, who, it was supposed, would thus escape the Brahman's curse that was hurrying him to the grave.

\* For the numbers given above we are indebted to the November number of the Calcutta Christian Observer.

Thus side by side run the river of death and the river of life; but how great the volume of the former to the latter!

Will not our readers anew gird up their loins to the work?

Our Western African mission continues to enjoy the tokens of God's blessing. The health of Mr. Saker and Mr. Wheeler is good; that of Mr. Wheeler, indeed, is thoroughly established; while the instructions of the mission brethren are bearing happy fruit."

STATISTICS OF MISSIONS IN INDIA AND  
CEYLON.

As corroborative of the above, we extract the following paragraph from the December *Oriental Baptist*.

The Rev. J. Mullens of the London Missionary Society, has collected very complete information respecting the statistics &c. of the Evangelical Missions in India and Ceylon at the close of the year 1850. The results of his enquiries have been embodied in articles published in the *Calcutta Review* and the *Christian Observer*. We feel great pleasure in extracting the following paragraph, in which a comprehensive and very encouraging view of the whole subject is presented:—

"At the close of 1850, fifty years after the modern English and American societies had begun their labours in Hindustán, and thirty years since they have been carried on in full efficiency, the stations at which the gospel is preached in India and Ceylon, are 260 in number; and engage the services of 403 missionaries, belonging to twenty-two missionary societies. Of these missionaries, twenty-two are ordained natives. Assisted by 551 native preachers, they proclaim the word of God in the bazars and markets, not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of christianity, and have made a considerable impression, even upon the unconverted population. They have founded 309 native churches, containing 17,356 members, or communicants, of whom 5000 were admitted on the evidence of their being converted. These church members form the nucleus of a native christian community, comprising 103,000 individuals, who regularly enjoy the blessings of bible instruction, both for young and old. The efforts of missionaries in the cause of education, are now directed to 1345 day schools in which 83,700 boys are instructed through the medium of their own vernacular language; to seventy-three boarding schools containing 1,902 boys, chiefly christian, who reside upon the missionaries' premises and are trained up under their eye; and to 128 day schools, with

14,000 boys and students, receiving a sound scriptural education, through the medium of the English language. Their efforts in female education embrace 354 day schools with 11,000 girls; and ninety-one boarding schools, with 2,400 girls, taught almost exclusively in the vernacular languages. The bible has been wholly translated into ten languages, and the New Testament into five others, not reckoning the Serampore versions. In these ten languages, a considerable christian literature has been produced, and also from twenty to fifty tracts, suitable for distribution among the Hindu and Musalmán population. Missionaries have also established and now maintain twenty-five printing establishments. While preaching the gospel regularly in these numerous tongues of India, missionaries maintain English services in fifty-nine chapels, for the edification of our own countrymen. The total cost of this vast missionary agency during the past year, amounted to £187,000; of which £33,500 were contributed in this country, not by the native christian community, but by Europeans."

TRINIDAD.—Mr. Law says, "The press, which the friends at Haverford West gave us, is still employed in sending forth little messengers of mercy among the inhabitants of this dark land. Thousands of tracts are thus sent forth to denounce the errors of popery, and to make known the love of God in Christ Jesus. The seeds of eternal truth are thus sown, and God will, in his own time, cause the fruit to appear. We need money to purchase more printing materials, as well as about one pound per month to keep the press in operation. You will be glad to hear that all the truly evangelical ministers and others in the island have formed themselves into a kind of 'holy alliance' against the common enemy, and for the glory and honour of their common Lord and Saviour. To support 'The Guardian,' is one object of this union of brethren. 'The Guardian' is intended to refute papist errors, and preach Christ and Him crucified. Thus the christian people in Trinidad are striving together 'for the faith once delivered to the saints.' May the Lord bless our individual and united efforts for his cause and glory!"

SERAMPORE COLLEGE.—Satisfactory arrangements have been made, since the return of the Deputation to India, by the Committee in England with Mr. Marshman and the College Council in India, for the future management of this important institution; in which arrangements the missionaries, DeBham and Thomas, concur. Mr. M. expresses a hope that the College will now be made "a real blessing to the country."

## RELIGIOUS.

**TESTIMONIAL TO THE REV. J. GILBERT, NOTTINGHAM.**—On Monday, December 29, the church and congregation attending the Friar-lane Independent chapel, presented to their valued and accomplished pastor, the Rev. J. Gilbert, on the occasion of his retirement from the public ministry, a testimonial of their esteem. This consisted of a purse containing £220, and a beautiful mahogany secretary, in the inside of which is to be affixed a silver plate, and upon it engraved a suitable inscription. The mayor, W. Felkin, Esq., presided. Indisposition prevented the attendance of the venerable minister. He was, however, worthily represented, the whole of his family, Mrs. Gilbert and seven sons and daughters, being present to witness a scene which must have been gratifying to their feelings in the highest degree. Several ministers and members of other denominations were present, and a letter from Mr. G. was read in which he said, "I have no need to envy those who repose on a state provision, nor to feel distrust of what is called sometimes, in taunt, the 'voluntary principle.' For while it is clear that it is consecrated by the scriptures, the old as well as the new, it is also clear that those who, like you, take occasion practically to illustrate its excellence, and to adorn its exercise, do amply vindicate it from such ignorant censure."

**COMMENT ON THE COMMISSION.**—The following has been going the round of the papers. All we can say is, that it is like the old disciplinarian, and may serve for the reproof of others besides the person addressed, who seem to forget the terms of their "marching orders."—The Duke of Wellington is reported to have lately met a young clergyman, who being aware of his grace's former residence in the East, and of his familiarity with all the ignorance and obstinacy of the Hindoos in support of their false religion, gravely proposed the following question to the duke:—"Does not your grace consider it almost useless and extravagant to preach the gospel to the Hindoos?" The duke immediately rejoined, "Look, sir, to your *marching orders*—*preach the gospel to every creature.*" (Mark xvi. 15.) Here the conversation ended.

**DIOCESAN MEETING OF THE CLERGY OF OXON.**—The following questions are, it is stated, to be submitted to the clergy of the diocese of Oxford, invited to meet their bishop at Cuddesden:—"1. Can we agree upon any rules touching the administration of baptism which may tend to promote uniformity of practice, and to awaken our people's attention to the importance of the holy ordinance? 2. Can we agree upon

any fixed times for baptism; *e. g.* after the second lesson in all cases on one fixed Sunday in each month; and with what adaptations, if any, to the needs of populous places? 3. Can we agree on any rules—first, for requiring notice of baptism according to the rubric? and secondly, for refusing sponsors of openly immoral life? 4. How can we best bring home to the sponsors a sense of their duties connected with—first, the ordinance of baptism; secondly, the education of the children; and thirdly, their confirmation? 5. How can we best carry out the intention of the canonical prohibition of parents being sponsors? 6. What modes can be adopted for awakening and directing a sense of parental authority touching holy baptism."

**PROGRESS OF CATHOLICISM IN 1851.**—The year which has just terminated has been one of great prosperity to Catholicism, both with regard to its accessions from the Church of England, and the increase of its churches and convents. No fewer than nineteen new places of worship have been opened during the year in the United Kingdom. One convent and four other churches are also in course of erection. Thirty-eight clergymen have left the Church of England—that "bulwark of protestantism," as it is called—and become "reconciled" to the Church of Rome, during 1851; beside a considerable number of vain men and "silly women," chiefly of the higher orders.

**RELIGIOUS TOLERATION IN TURKEY.**—There are few governments at present more tolerant in religious matters than the sublime Porte. The chief representatives of Turkey at foreign courts are now christians, and the Sultan himself, the head of the Mohammedan church, has lately given a very remarkable proof of how entirely His Majesty is a stranger to anything like religious prejudice by attending at a Greek wedding. During the performance of the rites, the Sultan persisted in remaining standing, and observed, that this was the posture to maintain whenever the name of the Almighty is invoked.

**THE SANDWICH ISLANDS.**—There are, in the Sandwich Islands, 441 Protestant schools, with 12,249 scholars; Roman Catholic schools 102, with 2,859 scholars; total number of schools, 543,—of scholars, 16,808. The amount paid for teachers' wages in 1850 was 20,630 dollars. The average yearly cost of each school was 48 dollars—the average wages of each teacher 38 dollars. The income of the island for the year ending March, 1851, 330,046 dollars; the expenditure, 260,707 dollars. The revenue in 1840 was 4,000 dollars. The island is reported in the King's speech as in a highly prosperous



condition. Thus an island, which a quarter of a century ago was in a state of barbarism, has been raised to its present flourishing condition by the labours of the American missionaries.

**RELIGIOUS PERSECUTION IN TUSCANY.**—“The Grand Duke of Tuscany continues to persecute Protestant christians. One of these being very ill, was lately attended by two of his friends. The physician Gallori, a man of no account in his profession, but a true follower of the priests and of the police, instead of apprising the family of the state of the sick man, as was his simple duty, in order that his various social and religious duties might be attended to, seeing that the poor invalid did not ask for the confessor, because he said that he had peace in the faith and in the promises of his Saviour, he himself called the priest, who immediately hastened to do his part; and forthwith asked the sick man if he believed in the Pope. ‘No; but I believe in Jesus Christ.’ An animated discussion followed this beginning, and the sick man, who quoted many texts of Scripture in opposition to the nonsense and temptations of the evil-minded man, became so tired, and his illness so aggravated, that his friend who was attending on him, and who up to that moment had been silent in a corner of the room, conceived that he was bound in charity to rise, and he said, ‘My friend, you have spoken well, but now it is enough.’ Upon this, the priest looking angrily at the speaker, took his hat, and ran to the Prefettura in order to vent his rage. Thirty gendarmes went to arrest the two attendants upon their friend, and the sick man himself is watched by one of the gendarmes at his side, who allows no one to enter the room but the wife and the brother. The priests went successively with extraordinary preparations for administering the communion; and they took care to keep away all witnesses. The two new prisoners are tranquil in spirit, because they know that ‘Blessed are those who are persecuted for righteousness’ sake.’ This happened on the 2nd of January, 1852.”—*Daily News*.

**COUNT GUICCIARDINI**, who was expelled from Tuscany for reading the Holy Scriptures with a few friends in a private house, is now in England, and has published an account of the proceedings of the priests and police. This nobleman has sacrificed £30,000 per year for his adherence to the truth. How strange such things sound in English ears in these days! But only let the papists regain power in England, and they would soon play the same game here. And we are to pay the expenses of a manufactory of priests at Maynooth to do this very thing! Surely there will be a stop put to this folly, and there will, if English

protestants tell both government and parliament that it shall not be. We must pour in petitions as soon as parliament meets. But let dissenters be reminded that every petition they send must be on the consistent principle of no grants to any religious body from the public funds.

**PURGATORY.**—The author of “Three Years in the Pacific” says:—“I saw in Pisco an Indian boy who had been sold by the curate in one of the interior provinces to pry for the requisite number of masses for the rest of his father’s soul. There is a company in Lima, instituted under the sanction of the archbishop, which engages, for the consideration of sixpence a week from any poor family, to purchase, at the death of a member of the household, a sufficient number of masses to liberate the deceased from the pains of purgatory. This company has a hundred applicants where the life insurance corporation has one!”

**THE BIRMINGHAM INSTITUTION** for the education of the sons of dissenting ministers at a reduced charge, is, we are pleased to find from the First Report, progressing favourably.

#### GENERAL.

**MONOMIEN.**—The *New York National Police Gazette* contains a mass of disgusting details relative to the proceedings of this sect at the Salt Lake. A correspondent writing from Utah, says,—“The pluralist wife system is in full vogue here. Governor Young is said to have ninety wives. He drove along the streets a few days ago with sixteen of them in a long carriage, fourteen of them having each an infant at her bosom. It is said Heber C. Kimball, one of the Triune Council, has almost an equal number, and among them are a mother and her two daughters. Each man can have as many wives as he can maintain, that is, after the women have been picked and culled by the head men. Whole pages might be filled with the surprising and disgusting details of the state of affairs here.” It is a lamentable fact that, at the present time, numbers of people are leaving Great Britain to join the Mormons, notwithstanding the disclosures that are so constantly being made. The report of the Judges of the Utah territory is full of disgusting details of the debauchery carried on by the leading members of the sect. The subject is so disgusting, that we should not have referred to it, but by way of warning. Surely, the deluded persons who have been induced to think of leaving England to join so depraved a community, will pause in their lunatic enterprise, when they hear of these monstrous and uncontradicted excesses!

**FIRE AT THE CAPITOL AT WASHINGTON.**—The Capitol itself was saved with difficulty. Twenty thousand volumes were saved out of fifty-five thousand. The law library was not burned. A number of valuable paintings were destroyed; Stuart's paintings of the first five Presidents, an original portrait of Columbus, one of Cortez, and others. Between eleven and twelve hundred bronze medals of the Vattomere Exchange, some of them more than ten centuries old, and exceedingly perfect, are among the valuables destroyed. Among the statuary burned or rendered worthless, are, a statue of Jefferson; an Apollo in bronze by Mills; a bronze of Washington; and a bust of La Fayette, by David. The original Declaration of Independence has been preserved. The fire originated, as usual, in a defective flue.

**EGYPTIAN RAILROAD.**—Preparations have already been made to commence the works of the railway. Abdallah Bey, who is charged with the general inspection of the works, is an Englishman by birth. Persons were arriving in Egypt from every part of the world to seek employment on the line.

**CLOCKS AND WATCHES.**—It appears from official returns, that no less than 87,649 foreign watches, and 64,784 clocks, were imported into this country during the first ten months of this year,—an enormous number, when taken in addition to the large quantity daily manufactured in this country.

**DOG RACES.**—In confirmation of the statements of Mr. Duuckley, at page sixty-two of this number, a great dog-race came off at Salford a few days ago, when 3000 of the vilest characters were assembled. Forceful possession was taken of a field, and one foolish fellow who had ventured among them was robbed of his gold watch. Why do not the magistrates interfere?

**POSTAGE STAMPS.**—It is computed that if the number of postage stamps, or Queen's heads, issued daily from the printers (Messrs. Bacon and Perkins, Fleet Street) were placed end to end, they would reach from London to about twelve miles beyond Oxford.

**FIRE AT SEA.**—No event of this kind since the "Loss of the Kent," has excited so much public sympathy as the burning of a fine new steam-ship—the "Amazon," on the night of January 4. Out of 160 souls only about sixty escaped.

**A SERIOUS STRIKE** has taken place within the last few days of the machinists in the employ of the manufacturers of Manchester and other places. Both parties appear resolved to stand out.

**BEWARE OF FIERCE CATS.**—A young man of twenty lately died at Newcastle of hydrophobia, induced by the bite of a fierce mother-cat which had been deprived of her kittens.

**THE FRENCH PROTESTANTS** are not to be admitted as legislators in the new constitution Bonaparte II. and the Jesuits have imposed on France. But little need they reckon exclusion from such company!

#### REVIEW OF THE PAST MONTH.

THIS despotic President of France is proving himself a regular Rehoboam; despising the counsel of "the old men," and consulting "the young men," he is, by his outrageous tyranny, making his own little finger thicker than his uncle's loins—if the Emperor chastised naughty Frenchmen with whips, the President is chastising them with scorpions. Well: we shall see, if we live, how far he will dare to go. Very far, we have no doubt, for the Pope and the Jesuits are with him. The French protestants must lay their account with persecution, for it will come. Let it! and let the tyrant and his priests do their worst; for they will only make the names "Bonaparte" and "Jesuit" stink in the land, until the people rise as one man to sweep away the nuisances. Other European despotic rulers are carrying out the most stringent measures for the suppression of every movement—civil or religious—of a liberal character or tendency, the boy-Emperor especially, who seems to rival the Ruler of France in the severity of his measures. In Prussia, we are told, another attempt is to be made in the way of the wholesale manufacture of christians, by the compulsory sprinkling of the infants of the whole population. What fools some men will make of themselves! In the West, the United States are everywhere receiving the Governor of Hungary with the most cordial welcomes. His address to the ladies of New York was more touchingly eloquent than any we have yet seen. At home we are looking for the opening of the parliament in a day or two by the Queen in person. We shall then hear something about Lord Palmerston, the New Reform Bill, and other matters. We are not sorry to hear that Lord John has already intimated that it is not the intention of government to introduce any measure of national education. He seems to be quite aware of the difficulties. If the measure be of a *religious* character, the "church" will secure the lion's share; if *secular*, the infidels will do what they are now not able. Better let us alone. We are progressing as fast as the poor can afford to send their children. There is school accommodation in abundance now, and the first thing to be done is to fill the present schools, and the next, if we are to have legislation, should be to pay the poor for sending their children to such schools as they please—for many will not, or cannot, send them with their present limited means.

## Marrriages.

Nov. 11, at the Mission Chapel, Cuttack, Orissa, by Dr. Amos Sutton, Mr. C. F. Süpper, baptist missionary, to Jemima, youngest daughter of the late Mr. James Collins, Wolvey, Warwickshire, and sister of Charlotte, the first wife of Dr. Sutton.

Dec. 24, at the baptist chapel, Watchet, Somersetshire, by Mr. S. Sutton, Mr. Brown, to Miss Elizabeth Thorue.

Dec. 25, at the General Baptist chapel, Mansfield, Mr. George Warren, to Miss Sarah Duffin; and Mr. William Drakard, to Miss E. Woolley.

Dec. 25, at the baptist chapel, Cowl Street, Evesham, by Mr. Hockin, Mr. Thomas Cooper, to Miss Huband.

Dec. 28, at the baptist chapel, Newark, by Mr. Cooper, Mr. W. Atkinson, to Miss H. Parkins.

Dec. 29, at St. Mary's baptist chapel, Norwich, by Mr. Gould, Mr. William Henry Thompson, master, to Miss Helen Wall, mistress of the Peasfield British Schools.

December 30, by the Rev. J. Brock, at Bloomsbury baptist chapel, London, Mr. W. Allport, of Watford, Herts, to Miss Mary Stevens, of Eridi, Huntingdonshire.

Jan. 1, at Belvoir Street baptist chapel, Leicester, by Mr. Mursell, Mr. T. W. Beazeley, to Miss M. A. Perkins.

January 6, at the new baptist chapel, Hammersmith, by the Rev. Caleb Morris, the Rev. Samuel Wells Kilpin, of Trinity Chapel, Reading, to Elizabeth Anne, eldest daughter of Mr. William C. Fuller, of the Grove, Hammersmith.

Jan. 10, at Stratton, by Mr. Breeze, baptist minister, Mr. Richard Rudman, to Anna Willowby, both of Swindon.

Jan. 15, at Arolddeacon Lane chapel, Leicester, by Mr. T. Stevenson, brother of the bridegroom, Mr. G. Stevenson, youngest son of the late Mr. T. Stevenson, baptist minister, Loughborough, to Mary Anne, eldest daughter of the late Mr. James Staples.

## Deaths.

Dec. 12, aged 68, after a short but painful affliction, Mrs. Jane Rees, widow of the late David Rees, deacon of the baptist church Aberystwyth, and thirty years a useful member of the same church. We have lost a mother in Israel.

Dec. 23, Mr. Robert Norton, of Lower Guiting, aged 35. He survived his sister, mentioned in the *Reporter* for December, only six weeks. Both lie in the same grave, at Nannton. And thus have we been bereaved of two useful and valuable members. The mysterious event was improved by the pastor, from the words, "They were lovely and pleasant in their lives, and in their death they were not divided."

Dec. 25, aged 67 years, Mr. George Sugden, Deal, deacon of the baptist church, which has sustained a great loss; but our loss is his gain. He was devoted to the welfare of Zion, and honoured the Lord with his substance. What he did was, as under the admonition, "That thou doest, do quickly." In his last affliction he was much exercised, suffering in body and mind. But faith and prayer prevailed, and he now exclaimed, "None but Jesus—none but Jesus—nothing but the blood and righteousness of Jesus!"

Jan. 1, Mr. Joseph Bennett, Colchester, aged 74. The deceased had been a member fifty years, and for many years an officer of

the baptist church, Eld Lans. He was always a firm friend of his pastor, and supported him by his prayers. He has left an aged widow and six children, five of whom are members of the church.

Jan. 3, at Upper Guiting, aged 36, Ann, wife of Mr. Wm. Andrews, who from her earliest days had regularly attended the means of grace in connexion with the baptist congregation.

Jan. 4, at Deal, aged 74, Mrs. Elizabeth Lade, widow of the late Mr. John Lade, near Ashford. This aged pilgrim had been united with the baptist church nearly fifty years. She was baptized at Eythorne. It was sweet to visit the bedside of this aged pilgrim and witness her holy confidence and sacred joy. Visit her when you might, her soul was in perfect peace, trusting in God and rejoicing in his salvation.

Jan. 8, aged 23, John Clarke, third son of Mr. S. Wigg, baptist minister, Leicester, after a very protracted state of weakness, which, having endured with resignation to Divine will, he now rests where sickness is unknown.

Lately, at Fenstanton, Hunts, aged 22 years, Miss Margaret Kitchen, late schoolmistress at Earli, and a worthy member of the baptist church at Fenstanton. She died in the bloom of youth, regretted by all who knew her, especially by him to whom she was to have been married in a few weeks.

## BAPTIST REPORTER.

MARCH, 1852.

## THE BAPTISTS "SIXTY YEARS AGO."

ONE more collection of extracts and we have completed our task, which we would fain hope has gratified our readers.

We shall not repeat similar extracts respecting "Commencements of Colleges," "Catalogues of Books," &c., though some singular matters are mentioned characteristic of those times. But at page 253 we have "A Catalogue of a few useful books for a young minister—drawn up by the late Dr. Evans in the beginning of 1773, and given to one of his much loved pupils then leaving the Academy." We find in this list some curious descriptions, recommendations, and estimates of prices. The considerate old tutor appears to have been very anxious that his young friends should not be cheated by any new or second-hand bookseller. His comments on commentators are somewhat amusing—"Dr. Gill excels in rabbinical learning, and is moreover the touchstone of orthodoxy with many. Henry and Burkitt excel in spirituality, and seem peculiarly adapted for family use. Doddridge is to be valued for sublimity, perspicuity, penetration, and unbounded love. Guyse is much admired by some, and I believe deservedly, for his seriousness. Poole's Synopsis Criticorum, 5 vols. folio, to be bought

for 30s. or 40s.—more valuable to a genuine student than *all* the other commentators put together." He commends Owen and Edwards on divinity, and Dr. Witherspoon's Works, three vols., which he calls "a glorious triumvirate indeed!" and then quotes four lines from Horace. Davis's sermons (of America) are "amazingly sublime." "Rapin's History of England, for impartiality and revolution principles—Kimber for conciseness—Hume for style, toryism, and sneering loquacity—and Mrs. Macaulay for the true spirit of republicanism. Lord Lyttleton's History of Henry the II. is esteemed one of the finest pieces of history in our language." The Doctor, in closing, observes, "perhaps I may mention more when you have read all these: for the present adieu."

Passing over the "Memoirs" and "Associations," and "American Letters," we come to a very remarkable list of baptist churches and ministers in the United Netherlands, Prussia, Poland, German States, France, Switzerland, and Russia, with intelligence respecting them. The names of places and pastors are given in full with the dates of settlement. It would be an interesting inquiry as to their subsequent history, and their present condition.

Next we find some lengthy and valuable historical information respecting several baptist negro churches in Jamaica and Georgia, planted, it appears, by George Liele, a negro, familiarly called "Brother George." The facts as related are full of interest.

Several reports of ordinations are given. We extract three of them. They appear to have been sent by the ministers themselves.

"Mr. SAMUEL PEARCE, Cannon Street church, Birmingham, (Extract of a letter.) My ordination was conducted as follows:—Wednesday, the 18th of August, 1790, being set apart for the purpose, the assembly met at half-past ten. Mr. Edward Edmonds, of Bond Street, in this town, opened the service with reading the scriptures and prayer. Dr. Evans made an excellent introduction on the nature, propriety, and end of the service; defending the sole right of every church to choose their own pastor; yet demonstrating that it was highly proper for such pastors to be set apart to their important work, in order particularly, among other uses, to prevent the intrusion of unworthy and disorderly men into the sacred office. The society then recognized their call, of which having given my acceptance, I delivered a confession of the leading articles of my faith. Mr. Fuller, of Kettering, implored the Divine blessing on the new relation which the church and I had then formed. Prayer was accompanied with the laying on of hands, in which all the ministers near him joined. At the same time five members of the church were publicly set apart for deacons, over whom Mr. John Ryland, of Northampton, prayed, laying on of hands as before. Dr. Evans then delivered a very affectionate, faithful, and judicious charge from 2 Cor. iv. 1, 2, 'Therefore seeing we have received this ministry,' &c. After which Mr. Hall, senr., of Arnsby, addressed the people from Deut. i., part of 38, 'Encourage him.' Mr. Purdy, of Chipping Norton, closed the service

in prayer, and dismissed the people with the usual benediction. Singing at the usual intervals. Mr. Fuller preached at night from Psalm xlviii. 8."

"Rev. WILLIAM CAREY, Leicester, (Extract). After I had been a probationer in this place a year and ten months, on the 24th of May, 1791, I was solemnly set apart to the office of pastor. About twenty ministers, of different denominations, were witnesses to the transactions of the day. After prayer, Brother Hopper, of Nottingham, addressed the congregation upon the nature of an ordination, after which he proposed the usual questions to the church, and required my confession of faith; which being delivered, brother Ryland prayed the ordination prayer, with laying on of hands. Brother Sutcliff delivered a very solemn charge from Acts vi. 4, 'But we will give ourselves continually to prayer, and to the ministry of the word.' And brother Fuller delivered an excellent address to the people from Ephes. v. 2; 'Walk in love.' In the evening, brother Pearce, of Birmingham, preached from Gal. vi. 14, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' The day was a day of pleasure, and I hope of profit, to the greatest part of the assembly."

"Rev. WILLIAM STEADMAN, Broughton, Hants, (Extract). My ordination took place on Wednesday, Nov. 2, 1791. There were present our honoured brethren, Messrs. Tommas, of Bristol; Horsey, of Portsmouth; Saffery, of Sarum; Nike, of Romsey; Stokes, of Lockarly; Cole, of Whitchurch; and Budden, of Downton. The service began about half-past ten, and was conducted in the following manner:—Mr. Saffery read Ephes. iv., and 1 Tim. iii., and then prayed. Mr. Tommas introduced the business, stated the nature of a gospel church, and dropped some suitable hints about ordinations, &c., and then asked the church if I were a

member in full communion with them? and whether they wished that I should become their pastor? To both which questions he was answered in the affirmative. He then asked me, whether I accepted of their call to the pastoral office? To which I replied, I did: after which he requested, and I delivered, a brief confession of faith. Mr. Cole prayed. Mr. Tommas then delivered the charge from Acts xx. 28, 'Take heed therefore unto yourselves, and to the flock over which the Holy Ghost has made you overseers, to feed the church of God which he hath purchased with his own blood.' Mr. Budden prayed. Mr. Horsey preached the sermon from Matt. xxiii. 8, 'And all ye are brethren.' Mr. Nike concluded in prayer. Sung at the usual intervals. The service was concluded a little after two."

The following extract cannot fail to excite attention.

"The Civil State of Dissenters in England, 1793.

Every dissenter in England is excluded from all civil and ecclesiastical employment of honour and profit in the kingdom. No dissenter can be admitted to command in the army or navy, were even his country invaded, nor to collect any part of the public revenue, nor to act as a magistrate, nor to graduate in either of the universities, not even to take a degree of Doctor of Music, or Physic, which employments do not seem to have any reference to the state. Nor will the affirmation of a quaker be taken in any of our courts, in any criminal prosecution whatever; so that, if a man of this denomination were to see another murder his father or his wife, he could not prosecute the criminal without denying his religion.

No quaker can practise in any of the courts of law, not even as an attorney.

This civil incapacity makes dissenters be looked upon by the vulgar, most unjustly, as rebels and enemies to government, and to a family which

they placed on the throne; and in all seasons of alarm and tumult, they have experienced, and do experience, great evils in this way.

Every dissenter who acknowledges the truth of the doctrine of the Trinity, is tolerated in the exercise of religious worship; but he who denies the Trinity, is, on conviction, liable to confiscation of goods and imprisonment.

Dissenters pay all taxes and tythes, and are obliged to serve offices in the Church, which are attended only with labour and expense, as churchwardens, &c., subject to heavy penalties if they do not serve, or find at their own expense, a proper substitute!!"

We have not space to do more than notice a faithful address to his students by Dr. Evans, of Bristol, in 1770; and a list of literary "Materials Wanted," such as the works of John Canne, Thomas Grantham, and Roger Williams, — Confessions of Faith, 1611, 1656 — old Church Books, Minutes, Breviates, &c. Then follow an "Addenda and Corrigenda," and a copious Index.

We shall occupy our remaining columns for "*An Account of the Hindoos, and of the Possibility of Spreading the Gospel Among Them. Drawn up by the Rev. John Thomas.*"

To the Rev. Mr. Rippon.

London, August 25th 1792.

Rev. and Dear Sir,

I now sit down to give you a succinct account of myself and my work among the poor Hindoos; and a sketch of their religion and manners; together with a few remarks on their country, that may afford some information to those who may send, or hereafter be sent among them, to communicate the glad tidings of salvation by Christ.

As to myself, my father is deacon of a baptist church at Fairford, in Gloucestershire. He trained me up in the nurture and admonition of the Lord; but I proved for a long time a hopeless child. Very sharp convic-

tions were often felt and repeatedly stifled, till it pleased God to make my sins a heavy burden to me, in the year 1781. I had lately married, and my nights and days were dreadful both to me and my wife; but in the month of August that year, attending on the Rev. Dr. S——, who preached from John vi. 27; 'Labour not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of Man shall give unto you.' I heard with new ears; the discourse seemed all for me, and afforded me some rest till the following week, when meditating on the scriptures I had heard, and on the gospel by Matthew, I beheld a new object, in a new light, even Christ crucified, which has been followed, I trust, with newness of life. Then I could feelingly say with Dr. Watts,

'Tis heaven to rest in thine embrace,  
And no where else but there.'

I blush to think how unworthily I have carried it ever since to this day; but upon the whole I trust that God is my portion, and my happiness. At the time mentioned, I was settled in Great Newport Street, in the practice of surgery and midwifery: but finding the world more ready to receive credit than give it, I was obliged to sell all, and wait in lodgings, till an offer was made me of going to sea: and in the year 1783 I sailed in capacity of surgeon of the 'Oxford' Indiaman to Bengal. On my arrival at Calcutta, I sought for religious people, but found none. At last, how was I rejoiced to hear that a very religious man was coming to dine with me, at a house in Calcutta; a man who would not omit his closet hours, of a morning or evening, at sea or on land, for all the world. I concealed my impatience as well as I could, till the joyful moment came; and a moment it was; for I soon heard him take the Lord's name in vain, and it was like a cold dagger, with which I received repeated stabs, in the course of half an hour's conversation: and he was ready to kick me

when I spoke of some things commonly believed by other hypocrites, concerning our Lord Jesus Christ; and, with fury, put an end to our conversation, by saying I was a mad enthusiast to suppose that Jesus Christ had anything to do in the creation of the world, who was born only seventeen hundred years ago.—When I returned, he went home in the same ship, and I found him a strict observer of devotional hours, but an enemy to all religion, and horridly loose, vain, and intemperate, in his life and conversation.

After this I advertised for a christian; and that you may not misunderstand me, I shall give you a copy of the advertisement, from the Indian Gazette of November 1st, 1783, which lies now before me, and the answers I received, giving only the signature of one of them, instead of the name at length.

#### RELIGIOUS SOCIETY.

A plan is now forming for the more effectually spreading the knowledge of Jesus Christ, and his glorious gospel, in and about Bengal: any serious persons of any denomination, rich or poor, high or low, who would heartily approve of, join in, or gladly forward such an undertaking, are hereby invited to give a small testimony of their inclination, that they may enjoy the satisfaction of forming a communion, the most useful, the most comfortable, and the most exalted in the world. Direct for A. B. C. to be left with the Editor.

The two following answers were received next day:—

If A. B. C. will open a subscription for a translation of the New Testament into the Persian and Moorish languages (under the direction of proper persons), he will meet with every assistance he can desire, and a competent number of subscribers to defray the expence.

#### ANOTHER.

The Rev. Mr. J——, having read the advertisement of A. B. C. in this

day's paper, takes the earliest opportunity of expressing his satisfaction at a proposal for the more effectually propagating, and making known the truths of the christian religion, in this country of superstition, idolatry, and irreligion; and for setting forth the excellence of that holy institution, so replete with the means of rendering mankind happy, both here and hereafter; most cordially offers his services for promoting and encouraging so laudable an undertaking, and will think himself happy, if he can be at all instrumental in bringing it to any degree of success.

Mr. J——, from the above reasons therefore, wishes an opportunity of conferring with the advertiser, on the occasion.

I have never yet found out who was the author of the anonymous note; and as to Mr. J——, he was chaplain to the Presidency, and I was afraid to answer him lest I should be scouted; for I had heard him preach, and the sermon as well as the text was *The Unknown God*. This well-worded note of his was intended, I suppose, merely to find me out; and I have certain reasons to believe that the advertisement gave him offence. The following year, being at a house in London where the Rev. Mr. N—— had just called, I heard that a gospel minister was going out to Bengal, and that Mr. N—— had reason to think there were religious stirrings in that country; as he had read a certain advertisement in a newspaper of such an import; which advertisement was, indeed, what you have now read.

Just as I was returning the first time, I found out Mr. W——, who kept an Europe shop in Calcutta, and appeared to be a truly pious man: I learned by him there was a Mr. G—— and a Mr. C—— up the country,\* and one or two more, who were religious people. Mr. W—— returned to England with a considerable fortune. I came back also, and

was baptized in London, in 1785, and began to exhort in private societies, and to preach in different places in town and country. On consulting the Rev. Mr. ——, he advised me to go another voyage, which I accordingly did; and sailed the second time to Bengal, in 1786, with the same captain and officers, and in the same ship as before. That very season the Rev. Mr. Brown, who now preaches in Calcutta, went over and took charge of the Orphan School, where all the illegitimate children of Europeans, by the native women, are educated and provided for. On my arrival there I found a Mr. —— U——, and a Mr. C——, and two or three more, who were connected with Mr. G——'s family, all serious people, and we used to go together to hear Mr. Brown on the Lord's Day, who preached to the children under his charge: and after a little while we had a prayer meeting, and sometimes a word of exhortation was given. Mr. G—— removed from Malda to Calcutta. On his coming to us we were increased and strengthened, and I preached at his house every Lord's Day evening. One day, as Mr. W—— and I were walking out, he gave me to understand that Mr. G—— wished me to stay in the country, learn the language, and preach the gospel to the Hindoos: but I was averse to the climate, dreaded a longer separation from my family, and had no particular bent of mind to the work: having also the charge of a ship's company as their surgeon, without any probability of the captain's giving me leave to stay, or of another surgeon being found to supply my place, I could not accede to the proposal; yet it would often return to my mind, and after a few weeks I became greatly concerned at heart for the condition of these perishing multitudes of pagans, in utter darkness; and was inflamed with fervent desires to go and declare the glory of Christ among them. Waters enough have risen since, to damp, but

\* At Malda, about 250 miles from Calcutta.



will never utterly extinguish what was lighted up at that time. After much prayer and many tears, I gave myself up to this work, and the Lord removed difficulties out of the way, confirming the mission, and comforting me, by adding two seals (both Europeans) to my first labours, who continue my hope and joy, and I trust will be my crown at the day of Christ's appearing. I must here pass over many griefs and sorrows, offences and mistakes, and proceed to give you some information concerning the Hindoos, their behaviour and their country, with any other interesting particulars that may occur while I write."

Mr. T. then furnishes information respecting the climate, mode of living, self-tortures, language, and shasters; gives an account of Boshoo, Mohoo Chund, and Parbotee; with a prayer by Parbotee, and a Hymn by Boshoo, and sends a letter from them to a minister in England, which closes thus:—

"When he (Mr. Thomas) began to tell us how men could be saved, then we greatly wondered; and we thought within ourselves, these (English) are the unclean; they have never had any shasters, and how should this man know the way of salvation? But we said, Speak, sir, and we will hear. He began to read to us the glad tidings of salvation out of the Bible; and as we heard him speak, we were amazed and rejoiced. Now we know certainly that this is the shaster of God, and the way of salvation. This will stand, and all others are utterly vain. O, great sir, we are now very thoughtful, and bethink ourselves, what have we been doing all this time? We deserve the deep of hell as the fruit of our doings; at the thoughts of which we were greatly troubled. But the gospel is begun to be published. The books of Matthew, Mark, and James, are almost ready, and the gospel is coming into our country. Our Sahaib has preached in many places; and wherever the people have heard, there they

have been amazed and glad. Several of us who were before workers of iniquity, have now understood the evil of it; which our Sahaib will make known to you.

Now it is our wish that this great Word was translated into Bengalee; as we hear, we make it known: but we are only a poor people, and cannot do as we wish. But we hope, great sir, you will have compassion upon us, and send preachers into this country, and them that will help forward the translation; and that we sinful people shall walk according to this word, for whosoever has faith in the Lord Jesus Christ, will be cleansed from his sins by his blood, and we do hope that he will help us in all these particulars. Our hope rests in Him.

Great sir, we have never seen before the ootum (best) people: the first we ever saw was Mr. Thomas; and by him we know that the greater people will show compassion. Of other things we will write hereafter. This is all.

Shree Parbotee Erahman,  
Shree Ram Ram Boshoo Caesto."

Then comes "*An Account of the Particular Baptist Society for Propagating the Gospel among the Heathen; including a Narrative of its rise and plan; with a Short Address earnestly recommending this Benevolent Design.*" But we need not transfer to our columns this well-known history. Its facts are, we trust, familiar to our readers—the Ministers' Meeting at Clipstone, 1791, when Sutcliff and Fuller preached, and Carey proposed his memorable question, "If it were not practicable, and our bounden duty to attempt somewhat toward spreading the gospel in the heathen world?—the Association at Oakham in June—the appearance of brother Carey's pamphlet, "entitled, An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen"—the Association at Nottingham in May, 1792—and the famous resolutions at the Ministers'

Meeting at Kettering in October of the same year, with a subscription then and there paid down for carrying the mighty object into effect, amounting to £13 2s. 6d.

Every devout believer in the truth of the Gospel, its divine origin, and glorious destiny, will stand and admire, with adoring gratitude to God, the wonders he has wrought in one land of dark superstition within the past sixty years. How striking and favourable the contrast afforded by a view of what India was when the pious ship surgeon published his singular advertisement, and what India now is, as described in our last number, at pages 83 and 84. Let our friends peruse each of these reports again, and so place them before their mind's eye, and fixing them there in vivid contrast, let them thank God and take courage.

But there remaineth in India much land to be possessed. We have done

much, and chiefly by giving them the Bible; but far more remains to be done, as the next article, to which we direct special attention, will point out.

Upon the whole, both at home and abroad, have we not, as baptists, abundant cause of gratitude to God? The extracts we have given shew that our fathers were then few and feeble, and, in the estimation of the world, contemptible. But they were men of faith, and labour, and patience. Let us in those days, when not only our numbers, but our means and influence are greater, keep up in full proportion with their rule of action, and charge it upon our children that they walk by the same rule, and mind the same thing; for neither paganism abroad, nor popery at home, can stand before men whose faith and works are like those of the founders of British Baptist Missions.

GOD WILL BE WITH THEM.

### PROGRESS, PRESENT STATE, AND PROSPECTS, OF CHRISTIANITY IN INDIA.

INDIA is now attracting the attention of the world. The spirited appeal which follows appeared in the *Calcutta Review* for October, 1851.

Have Indian missions then been a failure? Irreligion and fear prophesied in former days that they would be. They prophesied that the Hindus would never be converted, and that the attempt to christianize them would lead to rebellion. Such notions have long been exploded. Looking at the number of actual converts, and the still larger number under regular christian instruction; looking to the character of many, who have died in the faith of the gospel; looking to the vast amount of efficient agency now at work; looking to the deep and wide impression made upon the native mind at large; looking to the improvement in European society; looking to the removal of several of the most striking evils once preva-

lent in the land; looking to the large and valuable experience acquired by past labours, and to the preparation made by those labours for future success;—we must allow that missions have accomplished much, during the short period in which they have been efficiently carried on. "The Lord hath done great things for us, whereof we are glad." The camp has been planted, and the position of the christian army made good. The battle has begun; and the various bodies of troops have had their several positions assigned to them. The translators, with their heavy batteries of Bible truth; the tract writers, with their light field guns; the active cavalry of itinerators; the preaching battalions of foot; and the little band of christian sepoy, are all engaged in subduing this vast continent to "the obedience of Christ." If the work be carried on, what must

be the end? "The Lord gave the word; great is the company of the preachers." Shall not "kings of armies flee apace; while they that tarry at home, divide the spoil" and share the joy of victory?

Everything calls upon the churches of Christ, both in Europe and America, to complete what they have begun. The claims of India upon their sympathies, efforts, and prayers, are becoming stronger every day: and the more they are appreciated, the more will our great missionary work be prosecuted with earnestness and vigour. In support of these claims, we may appeal to the *vast population* which India contains, reckoned as at least one hundred and thirty millions, and by some, as two hundred millions. We may appeal to the *vast extent* of this great continent, its many nations, and its resources for promoting human comfort. We may appeal to its *great influence in Asia* in general; and to the fact, that as it spread its Buddhism over China, Thibet, and Burmah, it must, as a christian country, be mainly instrumental in bringing those and other countries under the power of the gospel. We may appeal to the providence of God which has made *the whole country accessible* in the fullest degree to missionary labour, under the security and protection afforded by the English Government:—a fact which, contrasted with the position of China, Madagascar, Persia, Tahiti, and even Kaffirland, must show the immeasurable superiority of the advantages we possess. We may appeal to *the debt which England owes to India*, for the commerce it has originated, the support it gives to thousands of our countrymen, and the profits of its merchandise; to an annual gain reckoned at eight millions sterling in value; and to the political consequence attached to the Indian empire. We may appeal to the *many and powerful religious systems* of the country; to its Hinduism, Muhammadanism, and Buddhism; to its

ancient Shastras, and powerful priesthood; its system of casto, and the degradation of its women. We may appeal to the *labour already spent*, and to the success with which it has been followed. Some of these motives exist only in India. What other country has them all combined? Separately, they are unanswerable: united, who can resist them? But *one* Macedonian called upon Paul to bring the gospel across the Hellespont. Millions of men appeal to our sympathies, and with far greater earnestness, and with far deeper reason, cry, "Come over and help us."

The present missionary force in India is utterly insufficient for the completion of the grand object in our view. New efforts, therefore, in Europe and America; new efforts in England, Scotland, and Ireland; new sacrifices, new gifts, new self-denial, alone will avail to secure the men and the money which our agency requires. It is true that missionaries in India are many in one sense. They constitute nearly one-third of the entire missionary body throughout the heathen world. They are many as compared with none: but as regards sufficiency, their numbers are quite inadequate. Neither are they many, as regards the proportion of labourers to the people to be evangelized. The Sandwich Islands, with 80,000 inhabitants, have thirty-one missionaries. The Navigators' Islands, with a population of 160,000, have fifteen missionaries to instruct them. New Zealand, with 100,000, has forty. The population of the South Sea Islands under instruction is 800,000, and is taught by 120 missionaries. In the West Indies, there are not less than *three hundred and fifty* missionaries to instruct a population of *two millions and a half*. More than seventy missionaries are crowded into the "Five ports" of China and the Island of Hong Kong. But in India, for 130 (or as some say 200) millions of people, we have but four hundred and three missionaries.

Whole provinces, and large towns, with thousands of inhabitants, are wholly uninstructed. In Bengal and Behar it has been reckoned that eighteen millions never hear the gospel. Within fifty miles of Calcutta, there are towns with 30,000, 20,000, and 10,000 inhabitants, that never saw a missionary till the present year; and were so unknown that no map accurately described their position and size. Delhi, with 150,000 people, much more populous than New Zealand, has no missionary at all. Midnapore, with 70,000, has none. Aziughur, Bareilly, Purnea, Myensing, and hundreds of other important towns and districts, have none at all. Excepting two missionaries at Lahore and one in Sindh, the Punjab, Sindh, the Bhawalpore states, all Rajputana, all Oudh, Bundelkhand, the Nerbudda Valley, and the great state of Hyderabad, have no missionaries whatever. Even Agra, the chief seat of the North-west Provinces, has but eight missionaries, of whom one is absent; and Benares, the "holy city," with a permanent population of 300,000, has but eleven. The two towns of Saugor and Dacca alone, contain a population equal to that of all the Malay-peopled islands of the South Seas put together. In those islands one hundred and twenty missionaries are labouring; while in the former two cities, there are but four! In the whole Presidency of Agra, containing numerous large towns, and peopled with the finest races in India, there are only *as many missionaries (57) as are engaged in the small Negro settlements on the West coast of Africa.* These things are seen in India; in India, under an English Government; in India, opened to the gospel; in India, white to the harvest. Has the church given to it its proper share of agency? Grand efforts are made to open doors that are closed; while doors wide open are neglected! Oh! for more of the spirit of Him, who "had compassion upon the multitudes, when he

saw them as sheep without a shepherd."

This is not the time for the church to withdraw from its appointed duty in evangelizing this great land. During the past ten years, the providence of God has in a remarkable way been calling the attention of the whole world to its interests, and to strange events of which it has been the scene. During the past ten years, the Chinese war has opened a way to the gospel in the Celestial Empire: and to the success of that war Indian troops and Indian steamers contributed not a little. Within ten years, the awful Afghan war, with its massacres, and captivity, and deeds of prowess; the war with Gwalior; the conquest of Sindh; the two wars in the Punjab, with their murderous battles and final conquest, have directed all eyes hither. And that attention, excited by strange catastrophes and striking occurrences, has been retained. Within ten years, two lines of steamers have been established through the Red Sea and the Mediterranean, and have maintained a rapid and constant intercourse between England and India: a new line, it is confidently hoped, will ere long be added, and the present means of intercourse be increased and improved. Communication is improving also within the continent itself. Numerous steamers now ply along the Ganges, and have begun to navigate the Indus. Our railroad is fairly commenced; our postage rules are about to be modified; an immense number of native newspapers have been called into existence; and the English language has made a giant stride among the young, in the Province of Bengal. Within the last year, a regular intercourse has been opened with China by monthly steamers. California and its cities have created new wants and new commerce; and numerous ships have found their way hither from that newly-settled territory. New ties are connecting India with the Australian colonies.

The Great Exhibition has shown, upon a large scale, what India contains, and what its nations can produce. In the east and the west, its voice is being heard. It is claiming an important position in the public eye, and men are beginning to acknowledge the justice of our appeals in its behalf. It is no time, then, for the church of Christ to forget it; to forget that it is open to the gospel; to forget that the contest between truth and error can be carried on upon fair terms; or to forget that the hand of God has directed his people hither. As if to compel a greater attention on the parts of religious men, that Providence which has opened the way to India has been closing other fields. Within ten years, missionaries have been driven from Siberia; the Madagascar missions have been broken up; Tahiti has been left a wreck; the Sandwich Islands have been threatened; cholera has decimated the West Indies; and the Kaffir missions have been twice destroyed. Have these things no meaning? Has that Almighty Spirit, who "suffered not" his servant to go into Bithynia, and "forbade him to preach the word in Asia," no object, in thus closing some doors of usefulness, while the largest of all remains wide open? We trust that these indications of His purpose will be met by the hearty response of a willing church. We trust that, with the increase of communication with Europe, the churches of both Europe and America will put forth new exertions, and devise new schemes for extending missions in our Indian Empire. May He be with them, who said to his people in ancient days, "I will send mine angel before you, and he shall drive out the Hittite and the Amorite from the land." May He fulfil His promise speedily: "The gods which have not made the heavens and the earth, even they shall perish from the earth and from under these heavens." We conclude this brief review in the words of the Bishop of Calcutta:—

"What can exceed the inviting prospect which India presents? The fields white for the harvest and awaiting the hand of the reaper! Nations bursting the intellectual sleep of thirty centuries! Superstitions no longer in the giant strength of youth, but doting to their fall! Britain placed at the head of the most extensive empire ever consigned to a western sceptre: that is, the only great power of Europe, professing the protestant faith, intrusted with the thronging nations of Asia, whom she alone could teach! A paternal government, employing every year of tranquility in elevating and blessing the people unexpectedly thrown upon its protection. No devastating plague, as in Egypt; no intestine wars; no despotic heathen or Muhammadan dominion prowling for its prey. But legislation going forth with her laws; science lighting her lamp; education scattering the seeds of knowledge; commerce widening her means of intercourse; the British power ever ready to throw her ægis around the pious and discreet missionary.

Oh! where are the first propagators and professors of christianity? Where are our martyrs and reformers? Where are the ingenuous, devoted, pious sons of our Universities? Where are our younger devoted clergy? Are they studying their ease? Are they resolved on a ministry, tame, ordinary, agreeable to the flesh? Are they drivelling after minute literature, poetry, fame? Do they shrink from that toil and labour which, as Augustine says, our COMMANDER, Noster Imperator, accounts most blessed? . . . . Let us unite in removing misconceptions; let us join in appealing to societies; let us write to particular friends and public bodies; let us afford correct, intelligible information. Let us send specific and individual invitations; and let us pray the LORD of the HARVEST, that He would SEND FORTH MORE LABOURERS INTO HIS HARVEST."

But in what spirit and in what manner shall such appeal be met? Will our English friends, especially, meet them on the old cold plan, in which all alike, rich and poor together, too idle to discriminate, and unaccustomed to self-denial even in the best of causes, gave, as their sole contribution to missions—gave to each society, the great and small alike—the formal fee of *one guinea*? If we appreciate at all as we should the transcendent importance and grandeur of the missionary enterprise; if we value as we should that gospel, which is “the power of God unto salvation to every one that believeth,” we shall not be content to do little, or to spare ourselves in this service. We shall think of the misery that sin now entails upon the earth; of the value of the souls that missions may be appointed to save; and of the glorious future for which missions are preparing;—even that coming time when the Sun of Righteousness shall arise with healing in His beams on every land where the prince of this world now reigns. If, thus, all who profess and call themselves CHRISTIANS realize their duties, there will be no lack of labourers, and no lack of

means. We shall no longer have to beg for more liberal succour—and to beg in vain. No longer shall we appeal to those whose zeal, piety, and talent fit them for labour in the Lord’s vineyard, and be met with fancies and with fears. All *then* will act as men who “count themselves alive from the dead, and their members as instruments of righteousness unto God.” All then will remember the test: “His servants ye are, to whom ye OBEY.” The days of timid, faint-hearted service will be over. The fruitless sympathy of sentimentality at home will give place to holy and devoted men in every land where the Lord, by his providence, calls his servants to labour. Then, the love of Christ constraining them, his ministers will offer themselves, saying: “Here am I, send ME;” and no longer will the soldier of the cross, to obtain the crown which fadeth not away, fear to follow the merchant who seeks in a foreign land for things which “perish in the using.” And thus labouring in His service, “God, even our own God, shall BLESS US, and ALL THE ENDS OF THE EARTH SHALL FEAR HIM.”

## Spiritual Cabinet.

READING HYMNS.—This part of the services of the sanctuary, is apt to be passed with a careless performance; and yet the proper effect of the whole service depends very much upon it. We know some of our best preachers, who are very deficient in this particular, and who seem to regard it as of no consequence whether their reading communicates the sentiment of the hymn or not. And on the other hand we have known those, who would produce as much impression by the reading of the hymns as many would produce by a good sermon. One important object gained by a

good reading of them is the preparation of the singers to catch and give a musical conveyance to the sense of the hymn. A good reader, preceding the singing, has conveyed to the mind of the singers a true and vivid apprehension of the meaning of the sacred poet; and thus prepared the way for a better expression of the sense in the singing; and for the better effect of the singing on the congregation. But the services may be marred by careless reading. A good reader conveys ten-fold the sense and power of divine thought in the word of God, of what is conveyed by a bad reader. And

the same law holds in the reading of hymns. The fault to which we allude is very general, and its correction is a matter of public interest and benefit.

#### INFLUENCE OF LOVE TO CHRIST.

—In vain do we seek to awaken in our churches zeal for missions as a separate thing. To be genuine, it must flow from love to Christ. It is when a sense of personal communion with the Son of God is highest, that we shall be most fit for missionary work; either to go ourselves, or to stir up others. If we allow it to become a business of *L. s. d.*, we shall see no results. "Find preachers of Brainerd's spirit," said John Wesley, "and nothing can stand before them; but without this, what can gold or silver do?" Let gushing affection to the Lord Jesus Christ become the ruling passion, and it communicates the thrill of evangelical zeal to every member of the electric chain.

#### Dr. Alexander.

"A FAR MORE EXCEEDING ETERNAL WEIGHT OF GLORY."—Can any conceive or express an exceeding eternal weight of glory? What heart is large enough to comprehend such a great and growing description as a glory—a weight of glory—an eternal weight of glory—an exceeding eternal weight of glory! Yea, further, an hyperbolic weight of glory which is more than hyperbolic? The glory of heaven is so inexpressibly great that, though one hyperbole should be mounted upon another, they cannot reach, much less surmount the height of that glory. So said he who had seen more of it than any other of Adam's apostate race.—2 Cor. iv. 17.

#### Crawford's Dying Thoughts.

WORDS OF WARNING. — How natural is it for the young to be looking for to-morrow's prospect! But have you never seen the lovely flower cropped and faded in the blossom? Is not the robust, as well as the feeble frame cut down in his prime? Have you a lease of your life? If there be a promise of forgiveness to the repenting, where is the promise

of to-morrow for repentance? Will consideration naturally come with years? Or will not, rather, long-protracted habits of ungodliness harden into a second nature? What if in the midst of thy boasting, flattering thyself that thou shalt see another and another day, thou shouldst be surprised unprepared, and be left to lament for ever thy presumption in the lake of everlasting fire! Stop—consider—weep—pray—believe; now, while conscience speaks; while thou art halting between God and the world; between conviction and inclination. Now, in this "accepted time," devote thyself to God; enthrone the Saviour in thine heart.

The universe does not present a more affecting sight than an aged sinner, with one foot in the grave, losing all in the world—infinity more in eternity. A moment, and he is gone! Heaven and hell are no trifles. To-morrow presumed upon, to-day neglected, ruins all. Standing on the brink of the precipice, how precious the moment for prayer, ere the door of mercy is closed for ever!—*Bridges.*

GO FORWARD!—Forward in the path of duty—forward in the path of suffering—forward in the path of conflict—forward in the path of labour—and forward in the path to eternal rest and glory. Soon will that rest be reached, and that glory appear. This year may be the jubilant year of your soul—the year of your release. O spirit-stirring, ecstatic thought—this year I may be in heaven! This year I may be with Jesus, leaning my head upon his breast—my conflict, my sin, my sorrow all over! This year, all the glorious wonders of the upper world may burst upon my view, and I may mingle with apostles, and prophets, and martyrs—the "general assembly of the Church of the First Born who are written in heaven." What manner of persons, then, ought we to be in all holy conversation and godliness? "Now is our salvation nearer than when we believed."

Winslow.

## Poetry.

## ANGEL CHARLEY.

BY MRS. EMILY C. JUDSON.

He came—a beautiful vision—  
Then vanished from my sight,  
His cherub wing scarce clearing  
The blackness of my night;  
My glad ear caught its rustle,  
Then sweeping by he stole  
The dew-drop that his coming  
Had cherished in my soul.

Oh, he had been my solace,  
When grief my spirit sway'd,  
And on his fragile being,  
Had tender hopes been stay'd;  
Where thought, where feeling linger'd,  
His form was sure to glide,  
And in the lone night watches,  
'Twas ever by my side.

He came,—but as the blossom,  
Its petals closes up,  
And hides them from the tempest,  
Within its sheltering cup;  
So he his spirit gathered,  
Back to its frightened breast,  
And passed from earth's grim threshold  
To be the Saviour's guest.

My boy—ah me! the sweetness,  
The anguish of that word!—  
My boy, when in strange night dreams,  
My slumbering soul is stirr'd;  
When music floats around me,  
When soft lips touch my brow,  
And whisper gentle greetings,  
O tell me, is it thou?

I know by one sweet token,  
My Charley is not dead;  
One golden clue he left me,  
As on his track he sped;  
Were he some gem or blossom,  
But fashioned for to-day,  
My love would slowly perish,  
With his dissolving clay.

Oh, by this deathless yearning,  
Which is not idly given,  
By the delicious nearness,  
My spirit feels to heaven;  
By dreams that throng my night-sleep,  
By visions of the day,  
By whispers when I'm erring,  
By promptings when I pray.

I know this life so cherished  
Which springs beneath my heart,  
Which formed of my own being  
So beautiful a part;—  
This precious, winsome creature,  
My unfledged voiceless dove,  
Lifts now a seraph's plume,  
And warbles lays of love.

Oh, I would not recall thee,  
My glorious angel boy!  
Thou needest not my bosom,  
Rare bird of life and joy!  
Here dash I down the tear-drops,  
Still gathering in my eyes;  
Blest—oh! how blest!—in adding  
A Seraph to the skies.

## THE WISH AND THE PRAYER.

BY ELWOOD, THE FRIEND OF MILTON.

O THAT mine eye might closed be,  
To what becomes me not to see;  
That deafness might possess mine ear,  
To what concerns me not to hear;  
That truth my tongue might always tie,  
From ever speaking foolishly;  
That no vain thought might ever rest,  
Or be conceived within my breast;  
That by each word, each deed, each thought,

Glory may to my God be brought;  
But what are wishes? Lord, mine eye  
On Thee is fixed; to Thee I cry,  
O, purge out all my dross, my sin,  
Make me more white than snow within;  
Wash, Lord, and purify my heart,  
And make it clean in every part;  
And when 'tis clean, Lord keep it so,  
For that is more than I can do.

## THE LORD'S-DAY.

BY EDMESTON.

When the worn spirit wants repose,  
And sighs her God to seek;  
How sweet to halt the evening's close,  
That ends the weary week!  
How sweet to halt the early dawn,  
That opens on the sight;  
When first the soul-reviving morn  
Beams its new rays of light!

Sweet day! thine hours too soon will cease;  
Yet while they gently roll,  
Breathe, heavenly Spirit, source of peace,  
A Sabbath o'er my soul!  
When will my pilgrimage be done,  
The world's long week be o'er;  
That Sabbath dawn, which needs no sun;  
That day which fades no more?



## Reviews.

*An Epitome of the Evidence given before the Select Committee of the House of Commons, on Church-rates, in the Session of 1851. By J. S. Trelawny, Esq., M.P., Chairman of the Committee. With an Historical Sketch of Recent Proceedings on the same Subject. London: Robert Theobald.*

As we had much to do with the entire abolition of Church rates in the various parishes of an ancient borough containing 60,000 inhabitants, we naturally feel much interested in this question. At a meeting of dissenters in that borough, held at the Town Hall in May of last year, we were deputed with another friend to give evidence before this committee. Our documents were prepared and forwarded to Mr. Terrell, the solicitor, and approved, but we were not summoned.

We had already been favoured with a sight of the evidence given before Mr. Trelawny's Committee, but we were glad to see this digest in a cheap and portable form. And now, though strongly disposed to make some comments on the evidence, we are prevented through a desire to give the historical sketch which precedes the digest. The document will be very valuable for reference, and we believe our readers will not begrudge the space we have occupied with it.

"In 1833, the Irish Church Rate, or Vestry Cess, was abolished. Since then the subject of Church Rates in England has been repeatedly before Parliament.

In March, 1834, Mr. DIVETT brought forward a motion for the abolition of church-rates in England and Wales; which he withdrew upon Lord Althorp's promising to submit to the House a satisfactory measure.

On the 21st of April, the House having, on the motion of the Chancellor of the Exchequer (Lord Althorp), resolved itself into a committee, the noble lord brought forward a resolution; 'That, after a time to be fixed, the payment of church-rates in

England and Wales shall cease and determine; that in lieu thereof, his Majesty be empowered to grant, out of the proceeds of the land-tax, a sum not exceeding £250,000, to be applied to the fabrics of parish churches and parochial chapels, in such manner as Parliament shall determine.'

Mr. Hume moved as an amendment; 'That it appears to the Committee inexpedient to take into consideration any proposition for charging the public revenue with maintaining the edifices of the Established Church, until it shall be shown that the funds now belonging to that church are not adequate to meet this and the other charges for its support.' The committee divided. The numbers were: Ayes, for the original motion, 250; Noes, for the amendment, 140; Majority, 110.

Mr. Wilks moved that the chairman report progress, which was negatived by 263 against 236. The resolution was agreed to, and the House resumed.

A Bill was shortly after introduced by Lord Althorp, in pursuance of the Resolution, 'for the abolition of church-rates, and to make provision for the necessary repairs of parish churches and chapels, and for the decent performance of divine service therein.' This Bill was not persevered in, and local resistance to granting rates in vestry became very general, and produced much ill-feeling and expensive litigation in various parts of the country.

In March, 1835, Sir Robert Peel proposed, as one of the measures included in the programme of the legislative policy of his administration, to introduce a Bill for the abolition of the church-rates, but providing for the objects of them out of the Consolidated Fund.

In the Session of 1837, 2,328 petitions for the abolition of church-rates, with 674,719 signatures, were laid on the table of the House of Commons.

On the 3rd of March, 1837, the following Resolution was moved, in a Committee of the whole House, by the Chancellor of the Exchequer (Mr. Spring Rice), 'That it is the opinion of this Committee, that for the repair and maintenance of parochial churches and chapels in England and Wales, and the due celebration of divine worship therein, a permanent and adequate provision be made out of an increased value given to church lands,' &c. The debate was renewed on the 13th, 14th, and 15th, and the resolution was carried by 273 against 250, with 30 pairs; majority for ministers, 23.

On Tuesday, May 23rd, Lord John Russell moved the order of the day for taking into further consideration the resolution relating to church-rates; when Mr. A Johnston moved, as an amendment, 'That it is the opinion of the House, that funds may be derived from an improved management of church lands, and that these funds should be applied to religious instruction within the established church, where the same may be found deficient, in proportion to the existing population.' The debate was adjourned to the next day. Mr. Johnston withdrew his amendment; and, on the motion, 'That the resolution be agreed to,' the house divided. The numbers were, Ayes, for the resolution, 287; Noes, 282; Majority for ministers, 5.

On Tuesday, June 13th, Lord John Russell stated that he should not introduce a Bill founded on the Resolution, on account of the small majority, but moved "for the appointment of a select committee to inquire into the mode of granting and renewing leases of the landed and other property of the bishops, deans, and chapters, and other ecclesiastical bodies of England and Wales, and into the probable amount of any increased value which might be obtained by an improved management, with a due consideration of the interest of the established church and of the present lessees of such property.'

The demise of the Crown, in 1837, prevented the appointment of the Select Committee on Church Leases in that Session. But in May, 1838, the committee was appointed, and the evidence taken before them was ordered to be printed August 7th of that year. Owing to the difference of opinion in the Committee, no report was agreed upon; and no steps were taken, in consequence of the evidence, in Parliament.

The case of John Thorogood led to a renewed expression of opinion on the subject of church-rates by the House of Commons. On the 30th July, 1839, on the motion of Mr. T. Duncombe, notwithstanding the opposition of the Whig Government, the House passed the following Resolution, as amended by the vote of the House itself, at the desire of the mover—'That it appears by certain papers laid before this House, that John Thorogood, a Protestant Dissenter, has been confined in Her Majesty's county gaol of Essex, since the 16th day of January last, for neglecting to appear in the Consistorial Court of the Bishop of London, for the non-payment of 5s. 6d., being the amount of church-rate assessed upon him for the parish of Chelmsford; and it is the opinion of this House, that it will be the duty of the legislature, at the earliest possible period of the next Session

of Parliament, to make such alterations in the existing laws for levying church-rates as shall prevent the recurrence of the like violence being ever again inflicted upon the religious scruples of that portion of Her Majesty's subjects who conscientiously dissent from the rites and doctrines of the Established Church.' The numbers on the division were: Ayes, for the resolution, 42; Noes, 22; Majority, 20.

On the 11th of February, 1840, Mr. T. S. Duncombe moved for leave to bring in a Bill to relieve Dissenters from the payment of church-rates; which was opposed by Ministers, and the motion was negatived by 117 against 62; majority 55.

On the 9th July, 1840, Mr. Easthope moved for leave to bring in a Bill to exempt Dissenters from liability to church-rates. But the debate was cut short by the Speaker's interposition, on the ground that the motion was substantially the same as that brought forward by the honourable member for Finsbury, on the 11th February, and negatived. The objection was deemed fatal.

On May 25th, 1841, Mr. Easthope moved for leave to bring in a Bill to abolish church-rates, and make other provision for the maintenance of churches and chapels in England and Wales; which was agreed to, after a long and interesting debate, without a division. The Bill was prepared and brought in by Mr. Easthope and Mr. Hume, and, being read a first time, was ordered to be printed June 8th, 1841. Parliament being dissolved on the 23rd, the Bill of course fell to the ground.

No renewed attempt was made to bring in a Bill; but, in August, 1842, Sir John Easthope moved for returns, showing in what parishes church-rates were levied, and in what cases they were refused. This motion was reluctantly acceded to by Sir James Graham, and the returns made to the order, which were not laid upon the table and ordered to be printed till 1st July, 1845, are so imperfect, no analysis, index, or summary being given, that they are of no practical or available use. The total amount raised by church-rates in 1839, according to a Parliamentary Return, was £363,103, which, taking the parishes at 13,000, would average only £28 in each parish. But the church rates levied in some parishes, amount to from £200 to £2000. Taking the average raised in the parishes in which church-rates are levied, at only £84, this would lead to the conclusion, that, in two-thirds of the 13,000 parishes, there are no church-rates, whether because there are other funds for the maintenance of the church, or because church-rates are practically abolished.

On the 13th of March, 1840, Mr. Trelawny, the member for Tavistock, in pursuance of notice, moved; 'That it is the opinion of this House, that effectual measures should be immediately taken for the abolition of church-rates.' Upon this Resolution, Mr. Page Wood, the member for the city of Oxford, proposed an amendment, to omit the words, 'the abolition of church-rates,' and to insert in their place these words—'discharging the Dissenters from the charge by law established of contributing to church-rates, and from taking any part in the levying, assessing, or administering the same.' 'What he meant was this: that Dissenters should register themselves to claim the benefit of the exemption; and, when so registered, it should not be competent for them to fill the office of churchwarden for administering those rates, nor to vote on any subject connected with them.' The Government opposed both the resolution and the amendment. Sir George Grey, Sir Robert Peel, and Lord John Russell, each expressed his most decided disapproval of any system of mere exemption of Dissenters by virtue of a registration. Sir Robert Peel, though opposing the motion, most emphatically declared his opinion of the undesirableness of imposing, for the objects now provided for by church-rates, a charge on the Consolidated Fund. He had thought otherwise at one time; but he was now convinced that such a plan would be even worse than the present system. Lord John Russell opposed the resolution of Mr. Trelawny, because it was an abstract expression of opinion, unconnected with any definite proposition of a substitute for church-rates. The House divided on Mr. P. Wood's amendment, whether the words proposed to be omitted from the original resolution should stand part of the question or not, when the numbers were—Ayes, 183; Noes, 20; Majority, 163. The original motion, as proposed by Mr. Trelawny, was then put, when the numbers were—Noes, 110; Ayes, 84; Majority 35.

In the last Session of Parliament the subject of church-rates was again taken up by Mr. Trelawny, and on the 8th day of April, on his motion, the House appointed a Select Committee 'to consider the law of church-rates, and the difference of practice which exists in various parts of the country in the assessment and levy of such Rates, and to report their observations to the House.'

The Committee consisted of—

Mr. Trelawny.	Sir Charles Douglas.
Sir Robert Harry Inglis.	Mr Hardcastle.
Mr. Hervey.	Mr. John Ellis.
Sir David Dundas.	Sir John Duckworth.
Mr. Bright.	Mr. John George Smyth.
Mr. Pole Carew.	Mr. Littleton.
Mr. Alexander Hope.	Mr. Hayworth.
Mr. Horman.	

It met nineteen times, and examined the following gentlemen (23 witnesses in all):—

Edward Balnes, Esq.	Mr. John Manning.
Ralph Barnes, Esq.	John Mellor, Esq.
Mr. Isaac Bass.	Heid Nowson, Esq.
Wm Henry Black.	George Offer, Esq.
Rev. Richd. Burgess, B.D.	Apsley Pollitt, Esq.
Rev. Chas. Burney, M.A.	William Pritchard, Esq.
Mr. Jonathan Couch.	Rev. Wm. Selwyn, B.D.
Samuel Courtald, Esq.	Hull Terrell, Esq.
Sir John Dodson, D.C.L.	Augustus C. Valey, Esq.
John Fitzhank, Esq.	Rev. Fred Wade, M.A.
John Hodgkin, Esq.	Rev. Andrew Curr Wright
Right Hon. Stephen Lushington, D.C.L.	

On the 16th July, 1851, the committee reported that they had 'examined several witnesses upon the matters referred to them, and had agreed to report the evidence given by them to the House.'

The following pages contain a careful Epitome of the Evidence of the various eminent men, of all religious denominations, given before that Committee—and whatever conclusion may in other respects be drawn from that Evidence, it plainly shows the imperious necessity of an immediate and final settlement of this irritating question.

During the period that the subject has been thus at various times brought before Parliament, numerous publications have been issued with respect to church-rates, and our courts of law have been appealed to by their conscientious opponents.

Among the publications alluded to, we would particularly mention the able pamphlet of Sir John Campbell, then Attorney-general, and now the Lord Chief Justice of England, in which it was maintained, that the church-rate, in its origin, was not like a definite and absolute charge upon the land, as it had been represented to be, but a personal tax on the ratepayer, in respect of his occupation or enjoyment of land, houses, or other property, personal as well as real. It was also maintained, that the sole power of making the rate was vested in an actual *bona fide* majority of parishioners, in vestry duly assembled.

In our courts of law, the first Braintree case, first led to a full consideration of the subject of church-rates, and in that case Lord Chief Justice Denman, in an elaborate and highly constitutional judgment, laid it down, that neither the churchwardens nor any ecclesiastical authorities have power to levy and impose a rate without the consent of the parishioners in vestry.

This decision was carried to the Exchequer Chamber; and on the 8th February, 1841, Lord Chief Justice Tindal delivered the judgment of the court, confirming that of Lord Denman.

Since this case, and arising out of it, the second Braintree case has occurred. It originated, avowedly, in consequence of

doubts thrown out and suggested by Lord Chief Justice Tindal, in the judgment in *Veley v Burder*, as to whether, in case of a majority of the parishioners assembled in vestry refusing to vote a rate at all, the minority, remaining and continuing at the same meeting, may not, considered as *representing and acting for the majority*, make the rate. In this case judgment was given in favour of a rate made by a minority of the vestry; but Lord Chief Justice Denman, in delivering the judgment of the court, intimated that the decision was not to be held as admitting that a minority, as such, is competent to make the rate, but that the majority, having thrown away their votes on an irrelevant amendment, refusing a rate altogether, must be taken to have left the execution of that which it was their duty to do themselves, to be done by the minority, as for the majority. And this, it will be observed, was held, notwithstanding that the rate was not formally put to the vote after the amendment was declared carried; and notwithstanding also, that a formal protest against the making of the rate by the minority was presented on behalf of the majority present.

On the 27th of January, 1850, the case of *Gosling v Veley* and another, was decided in the Court of Exchequer Chamber in favour of the rate, by four of the learned judges who heard the case and pronounced judgment. Three of these judgments, however, were most decidedly given to the effect that a rate made under the circumstances of the disputed Braintree rate was illegal. The case has been carried up, by appeal, to the House of Lords, by which it has not yet been heard.

The present state of both the ecclesiastical and criminal law has been the occasion of various instances of imprisonment, either for contempt of the Ecclesiastical Court by parties who have felt it a case of conscience passively to resist the payment and enforce-

ment of rates, or for disobedience of orders for payment of rates. This passive resistance, or refusal of payment, has been made on the ground that such rates are avowedly made and intended for *religious purposes*, in some instances utterly opposed to the conscientious opinions and convictions of the recusants.

The well known case of Mr. Childs, the printer, of Bungay; that of John Thoroughgood, before alluded to; and that of Mr. W. Baines, at Leicester, some years since, will be remembered, without a detailed specification of them.

The general law, which makes wilful disobedience of a magistrate's order a misdemeanour, has been taken advantage of, for the purpose of imprisoning parties who, on conscientious grounds, have refused to pay a church-rate, and who have consequently had an order for payment made against them under the 53 Geo. III. c. 127. James Bedwell, a parishioner of St. Botolph's, Cambridge, was sentenced to six months' imprisonment for non-compliance with such an order, he having, before sentence, stated to the judge (Mr. Justice Pattison, delivering the judgment of Mr. Baron Parke, who tried the case), in answer to a question if he could pay the costs, that he 'had not a shilling to bless himself with.' Mr. John Simonds, of Mursley, Bucks, was also sentenced to one week's imprisonment by the Court of Quarter Sessions at Aylesbury, for non-compliance with an order for payment of a church-rate amounting to 5s."

#### GENERAL NOTICE.

THE length to which the preceding extract has extended prevents us from noticing, this month, several other valuable publications received. And further, on looking them over, we find we are much in arrears. Next month we shall make an effort to clear them off.

## Correspondence.

#### PRIVATE BAPTISMS.

To the Editor of the Baptist Reporter.

DEAR SIR,—Probably you will have from your correspondent, W. H. B., his thoughts about private baptisms. I do not feel at all disposed to enter upon a discussion of the question; but should W. H. B. not send you his thoughts, you will not, I hope, charge me with presumption for saying, what I think, upon a matter which seems now occupying at least

a portion of the attention of members of our denomination. I have thought, among other things, that baptism is an ordinance of Christ; and in its nature most solemn and significant. It has been sometimes called the "initatory" ordinance. As such it would appear to require to be publicly administered. It always was so in the instances recorded in the New Testament, where circumstances would allow. But how about the jailor? Well, let us see. Suppose the jailor's

were a private baptism, what then? Is an exception to the rule to be taken as a precedent? Is a case, which under the peculiar circumstances of its occurrence necessarily partook of the private to an extent, to be held up as an example to be followed in widely differing circumstances? I trow not. But was not the baptism of Paul private? It might have been; there is no evidence that it was. That of the Ethiopian eunuch; was that private? We think not. Doubtless such a man had a retinue of servants with him, on a journey from so distant a country as Ethiopia. And if all these, and others likewise, were private, are christian churches now justified in making the baptisms of their converts private? Taking the whole of what is written in the New Testament into account, we think they are not.

Were John's baptisms private? Was the baptism of Christ private? Was the baptism of Peter's converts private?—Acts ii. 41. That of the Samaritans?—Acts viii. 12. That of Lydia?—Acts xxi. 15. That of the Ephesian disciples?—Acts xix. 5. It would rather seem, that upon a profession of faith in Christ baptism was in most cases immediately administered, whether in the case of single individuals or multitudes; but would it be wise and right for churches to say, "Because *some* baptisms in the early churches were private, therefore *all* ours shall be so?" Would it not appear as if those who should so act were ashamed of their principles?

Would it not operate most injuriously to the interests of the churches which might adopt the private practice? Why in your last number, dear sir, you report a case of conversion from witnessing a public baptism; and most delightful and blessed results have followed in numberless instances. It is, and ought to be, a spectacle to the world, to angels, and men; a profession before many witnesses. What of impropriety about it? Let those who are so forward with their flippant charges of impropriety, indecency, and so forth, remember the ordinances under the old and vanished dispensation. It is not for us to prescribe, but obey. I do not for a moment deny but that circumstances might be found, in extreme cases, to render private baptism preferable; but for that way to be laid down as a rule for constant practice

would be, in my judgment, to change the ordinances.

Why the old Church of England would shame us! and the Congregationalists would shame us! and the Scotch church would shame us! They all make what they deem baptism a public ordinance or sacrament. True, "our venerable mother" provides for the "private baptism of infants," but this she requires to be publicly "certified" as having taken place "before divers witnesses," as those who think it no sin to look into the "Prayer-book" may more fully inform themselves about than I can do in these brief remarks. Would I therefore make a show of the administration of this ordinance? By no means. Ought it to be paraded, and advertised in the public newspapers, as was lately the case in London? No: reverence, plety, propriety, all unite in denouncing such a course. While I would avoid privacy I would equally avoid notoriety! Mr. Noel's course is, in my judgment, a wise one. Usually, as I am told, a notice somewhat in the following order is given out by Mr. N. himself:—"On \_\_\_\_\_ evening next, the ordinance of baptism will be administered in this chapel."

Doubtless something may be said on both sides, but it is presumed by many that rather less can be said for than against private baptisms. If we have silence in the pulpit, and secrecy at the pool, believers' baptism will stand a chance to become numbered amongst the things that were, very speedily. X.

#### BAPTIST CHAPELS IN LONDON.

WE have received letters on this important subject, all expressive of an earnest desire that a general and efficient attempt may be now made. We rejoice that a movement has actually commenced. One meeting has already been held.

W. H. B. says:—"In the *Reporter* for February you have quoted from the *Patriot* some information in reference to the 'Independent Chapel Building Society in London,' which also stated 'that the baptists were beginning to move,' and you expressed your hope that the report respecting the latter movement was true. But as you had not, last month, received from your London correspondents an account of the late meeting of the baptists on

this subject, I transcribe for insertion the following particulars from a contemporary periodical:—'A numerously attended meeting of ministers, and other brethren, was held in the Library of the Baptist Mission House, Moorgate-street, London, on Monday, Jan. 19, at two o'clock, to take into consideration the subject of Chapel Building in connexion with the baptist denomination in the metropolis. The meeting was convened by a circular, to which the following names were appended: Joseph Angus, William Brock, G. W. Fishbourne, J. H. Hinton, W. G. Lewis, B. W. Noel, Charles Stovel, G. B. Thomas, F. Trea-trail, John Barnett, W. H. Bond, W. B. Gurney, G. T. Kemp, J. M. Mc Laren, S. M. Peto, M. P., Joseph Sanders, J. Tritton, E. B. Underbill, and Jos. Warmington. In the absence of Mr. Peto, M. P., (who was unexpectedly detained on the continent on business,) G. T. Kemp, Esq., took the chair. The first resolution, referring to the claims of London on christians of the baptist denomination, and pledging them to united effort to build chapels in connexion with our denomination, was moved by Mr. Noel, and seconded by W. B. Gurney, Esq., supported by Mr. Brock. A discussion followed, in the course of which it appeared that the proposal elicited the cordial and unanimous consent of the meeting. The second resolution was moved by Dr. Cox, and seconded by Dr. Steane, to the effect that the gentlemen whose names were appended to the circular, with power to add to their number, be a committee, to draw up a plan, and rules, as the basis of a Society for Building Chapels in and around London in connexion with the baptist denomination, to be laid before the next general meeting. Of the spiritual claims of London and the suburbs, with its two millions and half of inhabitants, increasing at the rate of forty thousand annually, there can be no manner of doubt. Of the duty of baptist christians attempting something to meet these claims we are equally convinced. Other sections of the church of Christ are moving forward in this direction. Why should the baptists, who have also the pure gospel to present to them, and are prepared to give them a more complete exhibition of the will of the Saviour as regards the constitution of his church and the ordinances of his house, remain

in the back ground? Would not an aggressive effort of this kind, undertaken in a right spirit, and conducted on proper principles, tend, by the blessing of God, to further our own prosperity and increase our resources? We believe it would, and on all these accounts we give the plan our hearty approbation."

Our friend adds, "It is very gratifying to hear at last of the movement of our baptist brethren in London, and it is not unlikely but the remarks, or papers, of your correspondents and yourself have probably somewhat contributed towards it."

We are not anxious to know whether or not the papers which have appeared in the *Reporter* have had any influence in this matter. That is of little consequence. But we have been careful not to say too much or too little. We are now too glad in finding such a promising commencement to care at all about that matter, and shall do all we can to promote the great object contemplated. On this account, we refrain from saying more at present, being desirous that the excellent friends in whose hands the business is placed should proceed undisturbed and unfettered to their work.

#### YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—I read with pleasure the communication of F. P. on Young Men's Christian Associations in your last. The closing paragraph, especially, arrested my attention.

Having, myself, with others, laboured hard to establish a "Mental Improvement Society" in this town, which should embrace all classes of young men, having watched its progress, and, I am sorry to say, its recent downfall, I can fully concur with F. P. in saying that I cannot see how our young men, whose piety is but in the bud, can be recommended to join them, inasmuch as the religion of Jesus, if not actually excluded, is sneered at, and thus a withering blast comes over the heart and feelings of the youthful disciple.

And not only so, but as F. P. remarks, the reading at such places is chiefly of that character, which, to say the least of it, would never lead a youthful inquirer to a knowledge of his own sinfulness in the sight of the Holy Lord God, or the

adaptation of the salvation of the Gospel to his guilty and helpless condition. Rather would such reading fill him with vain conceit of his own imagined excellence, and thus obscure his perceptions of the solemn truths of divine revelation.

In proof, I was in a neighbouring town recently, and went into the reading room of the mechanics' institute. On the table I found a curious medley—*Punch* and the *Eclectic*, for instance, lying side by side! And then chess playing is carried on, and other pursuits encouraged, which no consistent minister could approve, and no upright sabbath-school teacher indulge.

Let, then, the suggestion of F. P. be carried out, and let every minister concerned for the preservation of youth form a society in connexion with his own congregation, and let something like F. P.'s course of study be adopted. Such an institution would be as a fold in which to gather the young persons in our families and schools, screening them from the poisoned shafts of infidelity, and the tempting allurements of the lovers of worldly pleasure.

These, sir, are my thoughts. Perhaps some one else may offer his opinions.

*Swaffham, Norfolk.*

H. V.

## Narratives and Anecdotes.

LONDON.—If we take our station in the ball or upper gallery of St. Pauls, the wide horizon, crowded as it is with men and their dwellings, forms a panorama of industry and of life more astonishing than could be gazed upon from any other point in the universe. It is alike the abode of intelligence and industry, the centre of trade and commerce, the resort of the learned and inquiring, the spot that has given birth to and where have flourished the greatest kings, statesmen, orators, divines, lawyers, warriors, poets, painters, and musicians, besides historians who have immortalized them. London is now not merely the largest city in the known world, but it exceeds in opulence, splendor, and luxury, (perhaps in misery,) all that ever was recorded of any city. Indeed it may be safely affirmed to be the largest congregated mass of human life, arts, science, wealth, power, and architectural splendor that exists, or, in almost all these particulars, that ever has existed, within the known annals of mankind.

NEWTON AND JAY.—Some years since, Mr. Jay was invited to preach before the Baptist Missionary Society in London, with several of the founders of which he was well acquainted. The sermon was a fine illustration of piety and of fraternal love. He beautifully sketched the origin of the missionary spirit, and the difficulties it had to encounter. He

stated that he himself, then a comparative youth, had some doubts as to whether the time was come for the evangelization of the earth, and at length he determined to call and converse on the subject with the venerable John Newton. The aged clergyman received his younger brother with ardent affection, and requested him to detail the peculiar difficulties which oppressed his mind. Mr. Jay did this at considerable length, especially insisting on the manifold obstacles which idolatry and human depravity, in all their various forms, presented to the extension of the gospel. When he had ceased, the venerable clergyman slowly laid down his pipe, gathered up his form to an erect posture, and looking his junior brother full in the face, said, in a most emphatic tone, "My brother, I have never doubted the power of God to convert the heathen world since he converted me!" "Never from that period," said the preacher, "have I had a doubt on the subject. Facts, too, have proved the fulfilment of divine prophecies, and have gone so far to accomplish the divine oath."

"THE PRAYER OF FAITH SHALL SAVE THE SICK."—The following illustration of the fulfilment of the above promise, though it may appear incredible to some who know not the power of prayer, will, it is hoped, be interesting to those who believe that God's promises are yea and

amen to those who plead them in faith. This thing was not done in a corner. The writer can vouch for the correctness of his statement, and the facts can be attested to by many who were from the first interested in the case. On the 12th of January, 1861, while the writer was preaching, a young woman, a member of the congregation, was seized with what appeared to be a fainting fit. She was at once removed to the house of one of the members near the chapel. After the usual remedies had been tried for some time without any beneficial result, a medical man was sent for, who at once ordered the patient home, and gave the friends but slender hope of her life. She continued in this state until the following evening; but when consciousness returned, it was found that her jaw was locked, and speech was gone. In this condition she remained till Wednesday, when electricity was tried, and much to the joy of the patient and her friends, the jaw was opened, but speech had not returned. The following evening, the electric fluid was conveyed to the tongue, and in about an hour she spake plainly. It was now hoped that the danger was past, and recovery probable; but on the following sabbath evening the fit returned, the jaw was again fixed, and our friend was, to all appearance, past hope. The writer was summoned to her bed side, and he believed that her spirit was on the verge of an eternal world. Electricity was again tried with all possible perseverance, but in vain. On Monday recovery appeared hopeless; but we remembered his words, who said, "All things are possible to him that believeth." Our usual Monday-evening prayer meeting was made "special," and prayer was made by the church on behalf of our suffering friend. It was heard. The promise, "And while they are yet speaking, I will hear," was verified; while we were engaged in supplicating His Interference who could alone aid, the jaw opened as of *its own accord*, and our dear sister is now living to praise God. When human means succeeded, as in the first instance they did, an infidel remarked, "See what science has done." But now we found not this plea for science returning to give glory unto God. Our language is, "It is the Lord," and to him we would give thanks.

Bethnal Green.

T. W. A.

THE LATE DR. PHILIP, OF SOUTH AFRICA.—Bogue, and Fuller, and Ryland, were his personal friends, as well as his frequent guests when in Scotland. They all had much influence on his Missionary Spirit, and he had as much on theirs. It was *glorious* to see and hear them, stirring up each other to "attempt Great Things" for the kingdom of Christ abroad; and, vying with each other, in estimating Carey, and Morison, and Vanderkemp.

DR. PHILIP'S OPINION OF THE CAFFRES, in 1840, is illustrated thus, in a Letter to me about Vanderkemp: "They regarded him as a superior man. The whole Caffre nation did so, and his name has been handed down from father to son. DIRK, the second son of the Doctor, was an officer in the war of 1835. One day, he found himself, while alone, suddenly surrounded by a body of Caffres, about to destroy him. In this moment of peril, he had the presence of mind to cry out that he was the son of Vanderkemp! They instantly lowered their assagays, and said, 'It is well, young man, that you are so. Your father's name has saved you. Return to the Colony, and fight no more against us.'"

THE RULING PASSION STRONG IN DEATH.—The widow of Mr. Cowie was dying, when Dr. Philip received the tidings of the fall of idolatry in *Tahiti*. He immediately *rushed* off, to tell her the glad news. On arriving at her house, he was told that she was no longer conscious, although quite calm. "I am not *sure* of that," he said; and went to her bed-side. But she did not recognize him by sight. He then whispered into her ear, "Our prayers are answered at *Tahiti*. Pomare has banished its idols!" She understood him at once. Her countenance beamed with delight, as she exclaimed, "'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!' This is entering into the Joy of my Lord!" Having said this, she "fell asleep!" Dr. Philip never told this fact in public, without adding, "Let my last end be like hers!" No one can wonder at his wish.

COMMUNION WITH THE DEPARTED.—I prefer, however, to quote a specimen of his own vivid anticipations of meeting his Dead. In 1840, he wrote thus:—"I lately followed to the grave a beloved



Daughter; but I cannot think of her, but as in Heaven. I have as much fellowship with her now, as ever." Years also before this, he wrote to me thus:—"I like the view BUNYAN gives of his Faith, when he says, 'I feel as if I saw Christ in the manger, on the cross,

rising from the tomb, and ascending to Heaven.' Under such impressions, distance and death are annihilated, and we follow our dear departed Friends to Heaven, in *living communion!*" Thus was Dr. Phillip's character as *lovely*, as it was *lofty*. *Philip's Oration.*

## Christian Activity.

### LEEDS BAPTIST VILLAGE MISSION.

The Village Mission has entered upon its seventh year of labour, having been instituted in 1844. The friends of the mission have been abundantly encouraged by the manifested favour of the Head of the church. The value and efficiency of its leading principle, of carrying the blessed truths of the gospel into the dwellings of those who habitually neglect the stated preaching of the gospel, has been clearly demonstrated.

The members of the church of Christ are commanded by the highest of all authority, "Go ye into all the world, and preach the gospel to every creature." How is this commandment obeyed? Are there not thousands, and hundreds of thousands, in Great Britain, who seldom, and some who never, hear the glad tidings of salvation? Wherever there is a human being who does not come to hear the gospel, it is the duty of the christians who live near him to carry the gospel into his house. The lukewarm and indolent may say, that the work belongs to the stated pastor. But ask him, and he will justly tell you, that the duties of a pastor are already too numerous, too oppressive; that he has to preside over the church committed to his care; to administer instruction and consolation to the poor, the sorrowing, the sick, and the dying of his own flock; to prepare for, pray over, and attend the services of the sanctuary of God; and to devote much time and thought to the religious and benevolent societies connected with his locality. The pastor cannot be expected, in addition to these laborious and responsible duties, to visit all the habitations of the ignorant and the careless in his district. The work belongs to the evangelists, and the churches of this kingdom ought to send them forth by

hundreds and by thousands. The Village Mission desires to effect this important work, by the aid of God, in the villages of Kirkstall, Armley, Woodhouse Carr, Skipton, and other places. The committee are in debt, having spent £45 more than their friends and supporters have contributed, and as honest men they wish to pay what they owe.

At Kirkstall, Mr. Chislett was labouring in the spring of the year; but very soon all connexion with him was closed. Since then no other missionary has been appointed for Kirkstall; but Mr. Hogg devotes some portion of each week to the work of an evangelist in that village. The attendance at the public services at the new chapel is increased, though not so great as might be expected from the extent of the population. From removals, and other unavoidable causes, the number of teachers in the Sunday school has diminished, and, consequently, the number of scholars has also diminished. "Pray ye that the Lord of the harvest would send forth more labourers into his vineyard."

At Armley, Mr. Hogg is labouring with great acceptance, and the Holy Spirit condescends to bless his exertions. He has, during the year, preached 260 sermons, distributed more than 3,400 religious tracts, made more than 2,000 domiciliary visits to the ignorant, the sick, the afflicted, and the dying, and held nearly 100 meetings for prayer and the reading of the holy scriptures. The Sunday school prospers. There are ninety scholars and thirty-one devoted teachers. The church prospers. Six persons have been baptized and added to the church during the year. The total number of members is fifty-one. The members and others in Armley have purchased upwards of 400 religious magazines; and the friends at Armley

have been amongst the most generous supporters of the Village Mission.

At Skipton, the cause of the Redeemer prospers. The friends there are warm-hearted and active. The attendance on the preaching of the gospel and other religious services is encouraging. The Sunday school has from forty to fifty scholars, and several zealous teachers. This town would be a suitable station for an evangelist, and he would be cordially assisted in his labours by many of the inhabitants. The village of Cononley is occasionally visited in connexion with this station.

A tour to Pontefract, Castleford, and Knottingley, has been made during the year, for the purpose of preaching the everlasting gospel in the open-air, and distributing religious tracts. One believer, a female, was baptized in the river at Castleford, in the presence of a considerable body of spectators, who witnessed the divine ordinance with decorum, and some of them with great interest.

At Woodhouse-Carr, the preaching of the gospel, the sabbath school, the distribution of tracts, and the visits of the missionary, are continued as usual; and the Committee are sowing in hope that the reaping-time will, in due time, be granted.

The Committee have to acknowledge a very acceptable present of tracts from the Religious Tract Society of London.

The Committee entreat the friends of the Village Mission to enlarge their individual subscriptions, and to apply to their religious connexions to support, by their liberality, a society that has done so much good, that the existing debt may be discharged, and that the operations of the society may be extended by the employment of two or three additional evangelists.

Mr. Gatenby, of Skipton, has been engaged as the travelling agent of the mission. His time will be permanently employed in preaching the gospel on the sabbaths, and on the week-days, in such localities as the Committee may appoint, and, as often as shall be found advantageous, in obtaining and collecting subscriptions and donations for the support of the funds of the society.

The Committee would especially call the attention of the friends of missionary effort to the following stirring appeal, being part of a speech delivered by

S. M. Peto, Esq., M.P., at the annual meeting of the Baptist Home Missionary Society:—

"I am anxious that they should employ a set of men—men of God—men deeply impressed with the responsibility of their office, who should go from town to town, and wherever they could obtain a room, or, failing that, wind and weather permitting, take the open air, and proclaim the gospel to those they could gather around them. If you take up this work in faith, and in a prayerful, devotional spirit, I believe your labours will be attended with great success. I say this, because this has always been the result of such labours, when, from time to time, they have come under my own observation. It is because we have not had this kind of evangelical labour, that we have not seen that amount of success which we so earnestly desire. Let your agents go, then, into the towns and villages where men know nothing of the gospel of Christ, and there let them declare that gospel, which, if properly declared, is as potent now for the salvation of men as in the days gone by."

#### THE PRESENT MORAL CONDITION OF WORKING MEN.

The domestic condition of the working classes depends primarily upon the rate and regularity of wages; but money is only a means, and can secure domestic comfort only as it is laid out well. Hence the mode of expenditure employed, as well as the amount of their income, is an important point to be ascertained. There is no difficulty in stating the rules which ought to guide the expenditure of wages. The chief is, that they should be rigidly apportioned to the necessities of each demand, or, at least, that they be spread pretty evenly through the entire week. If this be violated, nothing can save the working man from domestic wretchedness. His family fare will consist alternately of a feast and a fast—gluttony one day will be avenged by want the next; physical and moral evils of the worst kind will ensue, till at length confirmed sensuality destroys both body and soul.

Without impugning the intentions of the working classes, it may be questioned whether they have generally acquired a thorough mastery of domestic economics. They have not yet acquired the power

of standing with stern vigilance over the family purse. Too often the want which is merely the first in point of time is that which is first relieved. The pocket responds in chronological order to every demand made upon it, till further response is impossible. There is no arbitrating between interfering claims, no preference of the greater to the less, no postponement of an inferior gratification because a homelier want is more pressing, no acquaintance, in short, with that arithmetic of life which must be gained by all who wish to avoid the gazette or the union-house. It is at length beginning to be understood that the welfare of nations depends less upon their armies than the state of their exchequer, and a similar maxim is true of the humblest household in the land.

The chief faults which vitiate the expenditure of the working classes are two; *needless outlay*, and *unsound remedies*. Intoxicating drinks present us with a striking instance of the former. In a heavily-taxed country, the voluntary tax for the purchase of noxious beverages exceeds the sum of all the taxes paid into the exchequer. So large is this item of social expenditure, that the saving involved in a general adoption of the principle of total abstinence would be equivalent to an entire repeal of taxation, or the extinction, in sixteen years, of the national debt. The people of England maintain more than 100,000 houses for the sale of intoxicating liquors, and spend an average of £600 annually in the support of each. Every thirty families support their beer-shop, every three hundred their *place of worship*. Beer-houses and dram-shops are most plentiful in the poorest districts; they are there to be met with at every turn, startling us by the contrast of their mock splendour with the general squalor and dinginess of the scene. Here poverty is changed, not for itself, but for others, into finery and wealth. A constant succession of wretched votaries is kept up at these demon-temples, who receive in return for their offerings a draught of the enchanted cup. Pale, haggard, and hoary, they totter in—the youth in whose face consumption has fixed its mark; the aged sot, whose disgusting aspect forbids a second view; the child whose mother awaits him yonder, and who pauses on the threshold to steal a draught for himself. The number of these establishments,

and the expensive means adopted to win custom, are proofs of the wealth they subtract from the pockets of the poor. How much better if the money expended in maintaining their gilded paraphernalia were spent in the purchase of food and clothing! What joy would such a diversion of expenditure occasion in a thousand starving homes!

*Needless outlay* infallibly leads to embarrassment, and this brings with it the necessity of attempting a cure. Too often the same improvidence which was the cause of their misfortune is manifested in the choice of a remedy. Instead of laying the axe to the root of the evil by the practice of rigid economy, they have recourse to some expedient which relieves them for a moment at the expense of burdening the future. In more ways than one, this remedy is worse than the disease. By giving them a fresh supply of money it tends to strengthen that habit of lavish expenditure which is the very evil to be cured; and by increasing their pecuniary liabilities it renders it next to impossible for them to escape its ruinous consequences. Sometimes they borrow money from private friends, which, to the unspeakable detriment of their moral principles, they are at length compelled to repudiate. Generally, however, they prefer to traffic with the pawnbroker. The practice of pawning prevails among the working classes to a frightful extent. In the poorer districts of large towns, perhaps, every other family is familiar with it. Articles of furniture are first pawned, then clothing, which is generally redeemed weekly, thus involving the ruinous payment of a weekly rent. But too often their clothing is never redeemed, and one lot after another being thus lost, the attempt to possess anything better than the common working dress is given up in despair. This practice is deemed degrading even by those who constantly resort to it—so much so, that in some districts a person acts as a sort of paid pawn-steward to families who are ashamed to transact the business themselves. Regularly on Saturday evening and Monday morning may be seen laden with bundles of apparel, discharging the duties of his singular office. That unavoidable poverty sometimes forces the working classes to such expedients for obtaining temporary relief, is painfully true. The statements elicited by Lord Ashley from a meeting

of sempstresses in the metropolis bear strikingly on this point. The number present was between 1,000 and 2,000. Their average earnings were 2s. 10d. a-week. They had among them property to the value of £1,200 in pledge, on which they were paying annual interest to the amount of £300. This statement refers, however, to a particular class. In general, confirmed improvidence has a much larger share in keeping up the practice than such facts would seem to indicate; and in some instances we have known it resorted to by families whose united earnings constituted a handsome income.

The influences which spring from the state of the family relations are still more important in their bearing upon the domestic condition of the working classes than those already noticed. Home is the cradle and the school of man. There are acquired those vices or those virtues which are destined in after years to become a curse or a blessing to society. What the condition of the world shall be during the coming age is no doubtful matter; it is being actually decided in the nature of those influences which are allowed to surround its childhood.

Dismissing every utopian idea, it is impossible not to believe that the family relations, as they exist among the working classes, are wanting in purity and vigour. They are not attaining the exalted ends for which they were instituted. The old generation is not educating the new, training it to virtuous habits, inspiring it with noble sentiments, harmoniously developing and tutoring the functions it will shortly have to exercise; the former simply gives existence to the latter, and then leaves it to shift for itself. In a growing number of cases, the parent has ceased to be the repository of domestic law. At the outset of youth the feeble ties of discipline are broken, and an inexperienced and ignorant being, owing no law but that of passionate impulse, dashes riotously on towards manhood. Thousands think of home merely as the place where they passed their childhood, and where, with their wages in their hand, they are still welcome; to them those disinterested thoughts, those attractive and softening influences, which ought to cluster around its image, are unknown. An approximation to such a state of things is lamentable in the extreme. It is a canker in the heart of

society. The relationships which God has established, are more important than any artificial associations, and no evils can be more alarming than those which tend to destroy them.

Among the chief circumstances which concur to deteriorate the state of the domestic relations among the working classes may be enumerated the following:—unhealthy and inconvenient dwellings, improvident marriages, deficiencies in female training, the withdrawal of female influence from home, and the early period at which the young people of both sexes, especially in manufacturing towns, attain to pecuniary independence.

*Druckley's Prize Essay.*

PROPOSALS FOR A CONVENTION OF  
CHRISTIAN ISRAELITES IN 1852.

A MEETING of Christian Israelites was held in Freemasons' Hall, on the 2nd September last, in connection with the Evangelical Alliance. On the following day, at the Foreign Conference Rooms, Leicester Square, it was resolved, "That efforts be made to establish a permanent union among Hebrew Christians in all countries; that a Central Committee be appointed for London; that associations be formed wherever the same is practicable." In pursuance of this laudable object, the Central Committee have issued a circular letter; extracts from which follow.

*"To all those who from among Israel have been brought to believe in the Lord Jesus Christ.*

London, November, 1851.

DEAR BRETHREN,—We address this to you in the hope that, though 'rejoicing in Christ Jesus, you can still sympathise with the apostle Paul's heaviness and sorrow of heart for our brethren, our kinsmen according to the flesh; and that everything which tends to their spiritual welfare must be interesting to you.

The beginning of the christian dispensation was marked by the zeal and devoted labours of converted Jews; the first christian church was composed entirely of Jews; the first missionaries were Jews: and thus the remnant of Jacob became as a dew from the Lord to many people.

But for many centuries the work of conversion among the Jews appeared to

cease. We doubt not that in all ages individual converts existed,—‘a remnant according to the election of grace;’ but these were hidden and unknown, for the bitter hatred that raged against our people caused those who had embraced christianity to divest themselves of their nationality, and to take shelter under the name of christian, from the opprobrium attached to the name of Jew. Within the last half century, however, God has stirred up the hearts of gentile christians to seek the salvation of Israel; and various associations for this purpose have arisen from time to time, both in England, and on the continent of Europe; and through their instrumentality, directly or indirectly, there are now some thousands of Israelites who have professed christianity.

These christian Israelites, however, are still separate and scattered; without union or communion one with another. Many are ashamed to acknowledge they have ever belonged to the despised Jews; whilst others, through mistaken views of scripture, imagine that conversion destroys nationality. This we feel to be an evil state of things, by which the united testimony of Hebrew christians is lost to their unbelieving brethren, and the church of Christ is also deprived of the testimony of God’s faithfulness, that ‘He hath not cast off his people whom he foreknew.’ We feel that if a union could be formed among all Israelites who are truly converted to Christ, it might, by God’s blessing, be productive of great good. We therefore affectionately appeal to you to unite with us in endeavouring to promote such an union.

The object we have at present in view is, to convene a large meeting of Hebrew christians in London, some time in the course of the year 1852; for the purpose of conferring together on various topics connected with the welfare of our people, and the means of promoting the spiritual edification of those of them who have professed christianity.

In the hope that you will cordially approve of our efforts, we earnestly solicit your co-operation, and beg you to confer with those of our brethren residing in your neighbourhood—who have truly put on Christ, and who walk in conformity with his holy gospel;—and if they are willing to join us, to furnish us with their names and addresses.”

#### THE YOUNG MEN OF LONDON.

On sabbath evening, February 8, the Rev. G. Gillfillan, of Dundee, preached a sermon at Union Chapel, Islington, in connection with the Early Closing Association, which he concluded with the following eloquent observations:—

“Many and varied are the plaus of benevolent activity in which the earnestness of the christian will induce him to engage. Nor is that object in behalf of which this sermon is preached—the cause, namely, of early closing—one of the least interesting fields for the display of christian activity and earnestness. The most important class in the community is unquestionably its young men. They are the flower, the sinew, the hope, and the glory of society—or else they are its weakness, its corruption, and its disgrace. Let who will cry, ‘Give us the legislators of a country, or the philosophers of a country, or the poets of a country,’ we should rather say, Give us the young men of a country; and from them we shall either augur its advancement and prosperity, or predict its doom. If they be humble, wise, intelligent, hopeful, pure, pious, and active, they furnish one of the most striking symptoms of national health; and if, on the contrary, they be presumptuous, self-willed, self-seeking, ignorant, unsettled in principles and in life, woe be to that land of which, although meant to be the glory, they have become the shame. And surely, whatever tends to advance young men, and especially the young men of the middle class, in knowledge, in sound principles, in a dignified sense of mental independence, in bodily health and strength, in one word, to raise them in the scale at once of being and of society, must be an object worthy of the most devoted christian earnestness, and the most laborious christian effort. This claim I present on behalf of the Early Closing Association. It stands up before us as the friend of the young men of London. It says to them, I cannot give you money—silver and gold have I none—but I wish to give you what is still more precious—I wish to give you time—I wish to stretch out a little your mortal term, short with all, shorter with you than with many others. I wish to secure you time for pausing now and then amid the giddy whirl of business; time for reading the works of the im-

mortals of the race; time for reflecting calmly and deeply upon the state of your own souls; time for making up your peace with God; time for listening to the prelections of the many competent instructors who are now pouring in streams of light upon all who have ears, and will hear; time for active and earnest effort in behalf of others as well as of yourselves; time, in one word, for making earth what it should be—the vestibule and the attiring-room for that great eternity which lies beyond it. Such

is the boon which the Early Closing Association wishes to confer upon the young men of London, and, through them, on the young men of Britain—of the world. I ask, can you form the conception of a boon to immortal beings, at once more simple and more sublime, more reasonable and more righteous, more in accordance with every principle of human nature, and more entirely in keeping with that spirit of justice and of mercy which breathes in every page of the revelation of Jesus Christ?"

## Baptisms.

### FOREIGN.

WEST INDIES, *Jamaica*.—Mr. Clarke, of Brown's Town, has made a powerful appeal on behalf of the baptist churches in this island. He refers to the depressed state of religion two years ago, when congregations fell off, churches declined, and schools were deserted of teachers. The pestilence came and swept over the island. "In the district in which one brother labours, one thousand five hundred persons were in a few weeks summoned into eternity, and amongst them nearly two hundred members, and one hundred and fifty inquirers, in connection with the churches under his care; but such was the concern awakened, that upwards of five hundred individuals came to him professing repentance, and expressing their desire to be received into the church of Christ. Similar results followed this awful visitation in almost every part of the island; and although we lost, it is believed, not far short of three thousand of our church members, and large numbers of inquirers, attendants and sabbath scholars, their places were immediately filled up, and thousands who had long been indifferent to the claims of the gospel crowded to the sanctuary." Prayer, the refuge of the distressed, was resorted to. God heard, and answered. Many began to seek the Lord. One minister baptized fifteen in May, and thirty-eight in October. He says:—"When the scourge was removed from the district, forty-two more were baptized; and on the following month, thirty-six; and on the succeeding one, forty-two more were added to the church;

making one hundred and seventy-three, in little more than a year, between eighty and ninety of whom had been in the day or sabbath schools, and more than one hundred of them children of church members." Mr. C. adds:—"Since I have been in England, I have learned that the good work is still progressing at those stations; that sixty persons were recently baptized, and that there were an equal number of candidates, most of whom have probably by this time been received into church fellowship. A native brother, formerly a student at Calabar, and now pastor of one of the churches of our lamented brother Knibb, lately wrote me, 'There is a glorious work going on here. The chapel is crowded every sabbath. The inquirers' and backsliders' classes are increasing every week, and there is not a day without young persons coming to talk with me about their souls. There is every thing to encourage, and God has blessed me very much. Help me to praise Him for his goodness towards me.' But for the fear of making this communication too long, I might quote intelligence of a similar character from letters I have received from other missionaries. One has lately baptized sixty persons; another between seventy and eighty; another nearly one hundred; and, indeed, there are scarcely any of our brethren—European or native—but whose hearts have been cheered in the midst of trials and difficulties, by large additions to the churches under their care." Brother Clark then states that cholera yet prevails, and that the small

pox is raging fearfully; and concludes with a warm and earnest appeal to the churches of Britain for help for the poor sufferers.

**INDIA, Dacca.**—Mr. Bion says:—“Last sabbath we had again a blessed day. My dear wife and her sister were baptized upon a profession of faith in our Lord Jesus. The former had, a year since, struggled with many fears and doubts, but happily the Lord answered our prayers at last, and triumphed over every obstacle. The chapel was very well attended both morning and evening. I preached in Bengali before a mixed congregation. Brother Robinson gave an address in English at the water side, and then immersed his two daughters. (Mrs. Bion is a daughter of Mr. Robinson.) Thus you will praise the Lord with us, and magnify his name. I hope sincerely that the Committee will not hesitate to keep up Dacca, and, if possible, send my old fellow labourer here also, that we may both, as we did before, do the work of evangelists.”

**Chittagong**—At Comilla, Mr. Johannes gives an interesting report of the baptism of eight believers—eight others were waiting as candidates. “Early in the morning of the 15th of August, these eight persons made a public profession of their faith in Christ. It was a very affecting sight. While offering up a prayer, the women followed, repeating every word after me, and that most earnestly and devoutly. Whilst in the water, Bisbwanath, one of the Brahmans, pulled off his Brahmanical thread or paita from his neck, long his companion there, and roughly flinging it in the water, said, ‘Thou hast long deceived me and the world. I have now done with thee for ever for the sake of Christ whom I now own.’ The second Brahman, Bonikanta, also followed his example.”

**UNITED STATES.**—Extensive revivals have been enjoyed at Augusta, Dover, Biddeford, Standish, Amesbury, Lawrence, South Boston, Rochester, and Elgin. In these places about 200 souls have been hopefully converted. We give a few particulars.

**Lawrence.**—Brother J. Woodman, the pastor, writes, Sep. 22, “The Lord has graciously revived his work within the year, and a good number of precious souls have been converted. Since the opening of the spring, I have baptized

twenty-one happy converts; and the work, we trust, has not yet subsided. The sabbath school is doing well. We have repaired our meeting house, the past summer, and have paid off some old debts.”

**Amesbury.**—A very gracious revival has prevailed in the church during the past year. The pastor, brother W. P. Merrill, reports, under date of Sep. 9, that “there have been, in connection with our meetings, more than one hundred conversions—upwards of fifty have been baptized; and seventy-five have been added to the church. In the midst of cold winter, we repeatedly cut away the ice to bury the happy converts in baptism, and never, in midsummer, did I see happier groups than stood upon the banks, as the disciples of Jesus arose from the water, singing praises to God.”

**Lamartine.**—Nine happy converts lately went down into the baptismal stream and put on Christ by baptism. The following are also reported:—at Harmony, three; at Greeubush, three; at Harpswell, three; and at Lyman, four.

#### DOMESTIC.

**ABERDARE, Glamorganshire.**—We have not reported lately; therefore, let me just say that we had several baptisms last year. On Jan. 25, this year, we had a very interesting service in the open air. Mr. Price preached in Welsh, and Mr. Cooper gave an address in English; after which, Mr. P. went down into the river, and immersed eight believers in the Great Redeemer. One of these was Mr. P.’s eldest daughter, eleven years of age, who had previously given to the church satisfactory evidence of conversion to God by faith in the Saviour. We are happy in having another list of approved candidates. On Feb. 8, we took possession of our noble new building. The infant English church are occupying our old place.

**ABERGAUENNY.**—A minister in the neighbourhood writes:—“I lately spent a sabbath with my beloved friend and former tutor, Mr. Thomas, who preached in the morning, after which I baptized three candidates in the presence of a large audience. These were received in the evening at the Lord’s table. It was a day of delightful spiritual enjoyment. I wish you had a copy of the sermon Mr. T. preached.”

CAMBRIDGE, *Zion Chapel*.—Mr. Keen says:—"On January 1st, I baptized one young disciple; and on the 28th, the interesting ordinance was again administered, when I had the pleasure of baptizing a female who for years had been a wanderer in the ways of sin. On the last evening of the year, 1849, she was induced by curiosity to come and see how our midnight service was conducted. The address was founded upon that solemn verse in Rev. ii., 'I gave her space to repent of her fornication, and she repented not.' It pleased God to convince her that night of sin, and to follow up the impression she had received, so that she gave up her former habits and companions; regularly attended the means of grace; and, after a time, being noticed by some of our friends, she was introduced to me as a sinner earnestly seeking her soul's salvation. Having been fully convinced of her conversion, she was baptized on the evening named, in the presence of many of her former acquaintances, who came to see her 'put on Christ,' and who, upon the whole, behaved with seriousness. What encouragement we have to seek the salvation of our profligate fellow creatures! There is more hope of them, than of some who have sat under the sound of the gospel, and who have been almost christians for years, and before whom 'publicans and harlots' are pressing into the kingdom."

LUTON, *Wellington Street*.—On looking over your index for 1851, I find we have not reported since last summer. We will try to be more punctual; for as you are always willing to publish our reports, and as they are known to do good, I think we are verily guilty if we neglect. May I now make up our reports briefly by saying that we baptized, in July, five; in Sep., nine; in Oct., six; in Nov., thirteen; and in Dec., six. On Jan. 25, of this year, four believers thus put on Christ. All these were added to the church, and so far they continue steadfast. Since I last reported, we have also built a spacious lecture room for week-day services. J. P.

PADIHAM, *Lancashire*.—Our pastor, Mr. Wood, on the 8th Feb., baptized two young men, formerly scholars, but now teachers. A good impression appeared to be made on the spectators. One serious young person has since applied for baptism. J. A.

THURLASTON, *Leicestershire*.—A revival of the work of God has recently taken place in this village. For sometime a spirit of apathy pervaded the church. Though the congregations were regular, and the ordinances of religion duly administered, yet the word of the Lord did not seem to produce any beneficial effect. At the same time, several of the members manifested a worldly disposition, so that the state of the church was unsatisfactory, and almost alarming. It was at length resolved to devote one Lord's-day morning in the month, for the purpose of relating experience, and offering special prayer to God for his blessing. Shortly after this, a better state of mind was apparent; and an inquirers' meeting was instituted, serious impressions were made, and several feelingly inquired after the way of salvation. On the 10th of August, four persons were baptized and added to the church, and one other in about two months afterwards. The work of the Lord still goes on, the congregations are uncommonly good, and a growing seriousness prevails. On Jan. 25, seven more were baptized on a profession of their faith in Christ. There are now waiting for baptism and communion, five approved candidates, besides a pleasing list of hopeful inquirers. May the Lord continue to prosper us!

S. R.

BEDFORD, *Mill Street*.—We are thankful to report that we have lately experienced times of refreshing from the presence of the Lord. On Lord's-day, December 28, our pastor preached on baptism to a large congregation, after which he baptized two young women. Again, on Lord's-day, January the 25th, Mr. Killen preached on christian obedience, to a crowded and attentive audience, after which he baptized five persons, who professed repentance toward God, and faith toward our Lord Jesus Christ. Of several others we have hope.

HULL, *Salthouse Lane*.—Our minister, Mr. Thomson, on January 25, after discoursing on the duty of believers in Jesus to keep his commands, descended into the water and immersed three young females. The scene was reviving and cheering. These were from the Bible class conducted by Mr. T., and one was his eldest daughter. Others, we are glad to say, are diligently enquiring after the way of salvation. May they find the 'old paths,' and walk therein. A. W.



**TRURO.**—Your *Reporter* has been always a welcome visitor in my domestic circle. I have taken it in from its first number to the present time, and with growing interest in its pages. I certainly do not think it has at all retrograded in its character, but rather improved. I have always thought it the best denominational periodical we have. I look over your pages devoted to baptisms especially with considerable interest, and have often regretted that you have not been furnished with more such intelligence. With regard to our own little Zion, we hope that God is with us. On Lord's-day morning, Feb. 1st, our pastor, Mr. Mead, preached on the commission, after which he went "down into the water" with three young men and baptized them, each of whom may be considered, either directly or indirectly, the fruits of the sabbath school. These young men, who promise much usefulness in the church, with four others previously baptized, were received into the church at the Lord's supper in the evening. It was a good day, and we hope the impressions then produced will lead to sound conversion. The church had, in the previous week, set apart seasons for special prayer that God would thus own and bless his own ordinance.

T. B.

**HEREFORD, Zion Chapel.**—On Wednesday evening, Feb. 1, our pastor, Mr. John Davey, immersed four believers, one male and three females. The former was convinced of the impropriety of infant baptism by hearing Mr. Edward White, late pastor of the Independent church in this city, preach on baptism. One of the females was the oldest member of Lady Huntingdon's Connexion. The chapel was crowded to excess. We and our pastor have much to contend with from the priestly arrogance so rampant in this city.

J. H.

**TREPOREST, Glamorganshire.**—*English.*—Lord's-day, January 4, was a delightful day with us. In the afternoon, our pastor, Mr. Williams, baptized two believers—one had been a Wesleyan for some years. The other had lately been brought by divine grace to a knowledge of the truth as it is in Jesus. As the assembled crowd of spectators paid the greatest attention to the proceedings, we hope that many will search the scriptures for themselves, to ascertain the divine will in this matter.

E. E.

**HORSELL, near Ripley, Surrey.**—Two believers were immersed by our pastor, Mr. B. Davis, Jan. 26. The candidates were a man and his wife, who had been first scholars and afterward teachers in our sabbath school. They are the first-fruits of our sabbath school to the church, though not the first pleasing evidences of good resulting from the school. Previous to December, 1839, there had been no sabbath school nearer than Guildford, seven miles off, nor had the gospel been preached in the village within living memory. It was truly a dark spot. Two good ministers of the Established Church, Cecil and Jerrom, had preached at Chobham, three miles off. Our sabbath school was commenced in 1841; in 1844 a church was formed; and in 1848 a new chapel was opened. It stands in a prominent position, opposite the Woking Station, on the London and Southampton Railway, appearing almost as an isolated building on the common. The school and master's house adjoin it. J. F.

**BIRMINGHAM, New Hall Street.**—On sabbath evening, Dec. 28, Mr. O'Neill baptized three disciples, who were added on the evening of the first sabbath of the new year. One of the brethren dates his first serious impressions from a discourse delivered on the first sabbath in last year.

**Mount Zion.**—Five young disciples were baptized here on sabbath evening, Jan. 25. There was a large congregation.

**Circus Chapel.**—On sabbath evening, Jan. 25th, seven candidates were baptized, who, together with several dismissed from other baptist churches, were added on the following sabbath.

**Lombard Street.—General Baptists.**—Our pastor, Mr. Cheatle, baptized five young disciples, Feb. 1, who were received on the same day at the Lord's table. May we always have equal cause for rejoicing over them!

C. M.

**LEICESTER, Friar Lane.**—On the first Lord's-day in Feb., after a discourse by Mr. Wigg, the senior deacon, Mr. Wright, immersed six believers in the Lord Jesus. Two of these were teachers, and they were all received on the same day.

**BURTON-ON-TRENT.**—Mr. Konney, after discoursing to a good congregation, baptized four believers, Feb. 14. May they all prove themselves to be sincere followers of Him who bore their sins in his own body on the tree.

S. T.

**STONEY STRATFORD**—On Lord's-day, evening, Feb. 1, after two discourses to a crowded congregation—one by Mr. Davenport to the young, and the other by our pastor on believers' baptism—six persons were immersed, on a profession of their repentance toward God, and faith in our Lord Jesus Christ. Two of them were Independents; two were from our Wolverton station, where our place of worship is too strait for the hearers. One was the youngest daughter of our venerable senior deacon, and the other was their servant; so that he has now, without any infant in it, an entire baptized household. May each of them long be useful in the church militant on earth, and ultimately join the church triumphant in heaven! We hope soon to go down into the waters again.

B. D.

**LONDON**.—The London Association of thirty-two churches reports 235 baptized during the past year. We observe that John Street, Mr. Noel's, and Bloomsbury, Mr. Brock's, are not included in the list of churches reporting.

**LONDON, East Street, Walsworth**.—Six believers were baptized on Thursday, Jan. 22, before a large and attentive congregation—five men and one woman. Of this little company there was a father and son; also a father, mother, and son. The above are about to be formed into a church, with several others who have been baptized at Cheshunt. What added much to the solemnity of this service, on the very same day our beloved pastor was removed from us by death. Of mercy and judgment, O Lord, will we sing!

J. S.

**John Street**.—Seven believers were baptized by Mr. Noel, January 23. In the report at page, 26, the date should have been Dec. 20, not Nov. 20.

**HOWEY, Radnorshire**.—Mr. Probert baptized two believers in Jesus, Feb. 1. The Lord seems to smile upon us in this neighbourhood. Our congregations are too large for the places in which we meet for worship. We have no chapel. One is wanted very much. Land to build upon can be obtained, but we are too poor to raise the sum required.

R. L.

## Baptism Facts and Anecdotes.

**THE PARSON AND HIS PARISHIONERS**.—I listened and heard a tale, last evening, which I will tell to the readers of the *Reporter*. The parish in which the parties reside, is famous in English history for having given birth to a bishop some 300 years ago—and such a bishop! It is only a few miles from a town in which, and close by, are at least a dozen baptist chapels, most of them very large. Some months ago, a baptist minister having members residing in a hamlet belonging to the village in which the parson resides, opened a prayer-meeting at one of their houses, and afterwards licensed it for preaching. This hamlet was so notoriously wicked, that it went by the name of "Little Sodom." Well: the people attended; some became serious, and at length a small baptist church was formed. The parson became alarmed—"he must put a stop to this." Suspecting a family who happen to live in the very house in which the bishop was born, he sent for the man and told him he should not employ him any longer, and would also discharge him from the occupation of a close of which he was the

tenant. The man did not like this, but his wife, a regular old baptist, laughed outright. The wife was the trustworthy almoner of the gifts of a pious Countess; he would stop that too! But the thing grew and prospered, and there were three candidates for baptism. This was worse still. Hearing who they were, the parson visited them, and forcibly pointed out the folly and wickedness of their conduct—they belonged to him now, but who they would belong to soon he knew not! Threats of "turning out," were again made. As for the baptist preacher, he was only a man, whilst he was an ordained minister, and a regular successor of the apostles. And yet all this went for nothing—the people were stupid and would do as they liked, though the unlovely house was seen looming in the distance over the eastern hills. They were baptized and added to the little church. This was a crowning act of disobedience, and a noble lord must be informed, and the tenant of the preaching place discharged. Of a baptist who held property in the village, it was asked—"Why do you dissenters come into

villages! you may do very well in large towns. But, why do you leave the church at all! It is the religion of our nobility and the Queen, and is surely good enough for poor folks." "Then, if I were in France, I must be a Catholic—in Turkey, a Mahomedon—or, in China, an idolator?" No reply. "Now sir, why trouble us? you know we act on principle; and if you want anything doing, you prefer dissenters as men of probity. If we are turned out of the hamlet, we must come into the village. I can let them have ground to build on, and we are now talking of erecting a little 'Glass Palace in miniature.'" No reply. This is what I heard; and I have since heard what pleases me better, and that is, that the parson is now quiet, and has been heard to say, "Well: if this new religion makes the people better, I cannot go against it"—a proof to me that his reverence has been turning over the pages of a good old book, and has taken the advice of a wise counsellor, (Acts v. 38, 39.) And perhaps he has read the 29th verse, as well as the 19th of Acts iv., which may have enlightened him on the secret cause of this conduct in some of the people, and opened his eyes upon the question of the true successors of the apostles—the parsons or the baptists. However, things are all right again now; the blacksmith thumps his anvil, and the carpenter makes shavings in peace, for the parson, who, we hope, is a wiser man than he was twelve months ago.

#### A LISTENER.

**THE BAPTISMAL REGENERATION HERESY.**—That noble out-spoken old bishop, Hugh Latimer, who sealed his testimony for the truth with his life, thus soundly rates the believers in baptismal efficacy in his day:—"I heard of late that there be some wicked persons, despisers of God and his benefits, which say, 'It is no matter whatsoever we do; we be baptized: we cannot be damned; for all those that be baptized, and be called christians, shall be saved.' This is a false and wicked opinion; and I assure you that such which bear the name of christians, and be baptized, but follow not God's commandments, that such fellows, I say, be worse than the Turks and heathen: for the Turks and heathen have made no promise unto Christ to serve him. These fellows have made promise in baptism to keep Christ's rule, which thing they do not;

and therefore they be worse than the Turks: for they break their promise made before God and the whole congregation. And therefore such christians be most wicked, perjured persons; and not only perjured, but they go about to make God a liar, so much as lieth in them."

**A CLASSICAL QUOTATION.**—Looking over the "*Evangelical Magazine*" for the past month, among "Brief Thoughts on Profitable Subjects," we found the following sentences:—"Referring to the Saviour, the writer says,—"Who has intimately and essentially connected our interests with all that he has done, said, thought, suffered, during his whole life? who burned with impatience to plunge himself into a baptism of blood for us? and who, as the only return for his love demands ours, but a love habitual, and without reserve?" We love classical allusions wherever we find them, and this is not the first time we have discovered them in the writings of our Pedobaptist brethren. Would not the force of these remarks have been weakened had the writer written "burned with impatience to receive a sprinkling of blood for us?"

**A REFRACTORY SUBJECT.**—A correspondent, who resides in one of the parishes under the pastoral and parental care of the amiable Bishop of Exeter, tells us of a curious case of christening. A girl about two and a half years old was brought to the font; but she would not be done, and actually called the parson ill names, for attempting to throw water in *her* face. The mother was then obliged to hold her until the ceremony was performed. But this was not all, for the refractory young christian was so unruly and noisy after the sprinkling that they were compelled to carry her away as the priest was returning thanks for her regeneration!

**PROOF OF REGENERATION.**—A woman who had been frequently visited by Puseyite clergymen, the majority of whom we hesitate not to designate disseminators of spiritual darkness, was ultimately reduced to the following state of heathen blindness:—During the visit of a dissenting minister, who expressed, in the course of conversation, his doubt of her having experienced regeneration, she immediately left the room, and presently reappearing with the certificate of her baptism, triumphantly exclaimed, "That'll show you whether I hav'n't been born again!" *Wesleyan Times.*

## Sabbath Schools and Education.

### HINTS TO TEACHERS.

If you find an error in the child's mind, follow it up till he is rid of it. If a word is spelled wrong, be sure that the whole class is right before it is passed over. Repeat, and fix attention on the exact error, till it can never be committed again. One clear and distinct idea is worth a world of misty ones. Time is of no consequence in comparison with the object. Give the child possession of one clear, distinct truth, and it becomes to him a centre of light. In all your teaching—no matter what time it takes—never leave your pupil till you know he has in his mind your exact thought.

Scratch the green rind of a sapling, or wantonly twist it in the soil, and a scarred or crooked oak will tell of the act for centuries to come. How forcibly does this figure teach the necessity of giving right tendencies to the minds and hearts of the young!

The great truths of religion should be taught so early, that the mind should never remember when it began to learn, or when it was without this knowledge. Whenever it turns a retrospective view upon the preceding periods of its existence, these truths should always seem to have been in its possession; to have the character of innate principles; to have been inwoven in its nature, and to constitute a part of all its current thinking.

The real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible.

Do all in your power to teach your children self-government. If a child is passionate, teach him, by gentle and patient means, to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm it out of him, by encouraging frank good-humour. If he is indolent, accustom him to exertion. If pride comes in, show him its hatefulness. In short, give your children the habit of overcoming their besetting sins.

Bishop Beveridge truly and strikingly said, "Who knows but the salvation of

ten thousand immortal souls may depend on the education of a single child?" Connect with this the remark of a living bishop of the Church of England, that "Sunday schools have saved the manufacturing districts," and also the fact mentioned by Dr. Bowring, that "out of 1,065 convicts sent for crime to the penal colonies, only fourteen had ever been in the sabbath school;" and what an argument do we have for the importance of these institutions, both for time and eternity.

If I were asked what single qualification was necessary for one who has the care of children, I should say patience—patience with their tempers, patience with their understandings, patience with their progress. It is not brilliant parts or great acquirements which are necessary for teachers, but patience to go over first principles again and again; steadily to add a little every day; never to be irritated by wilful or accidental hindrance.

Zincke has well said, "The old ideas, that it is the duty of every one to keep 'to the station in which he was born,' and that 'intellectual culture is the privilege of the upper orders,' are quite inapplicable to the present state of society. To enunciate such ideas now, would only be making one's self ridiculous. They are ideas which belong to a pastoral, or a feudal, or an hierarchical, or a brahminical state of society, but certainly do not belong to an age of capital, of steam engines, and of large towns, when mind can be brought to bear, indeed when everything depends upon its free exercise. An answer which, in these days, may be given to ideas of this kind, is, that intellectual culture is now at least as valuable to the poor man as it is to the rich man, and, politically, as necessary." And we may add, *religiously* too. Indeed the great secret of the universal diffusion of knowledge among the masses originated with religion. For when men at last saw the Book of God, which had been shut for ages, they soon found that it was not his will that they should remain in ignorance. It is a question whether general knowledge would have been diffused so far as it has had not this great discovery prepared the way. Tell your children these facts. The people owe all they now know and enjoy to the Bible.

## Religious Tracts.

**CHEERING FACTS.**—We give with pleasure the following extract from a private letter, written by a devoted christian brother in Liverpool:—"Since I last wrote, it has been my happy privilege to witness the glorious effects of the truth, in enlightening and liberating several souls. One man, who, I have reason to believe, is now in heaven, read the tract, 'Sure Footing.' While reading, his attention was arrested by that pointed personal question—"Ask thyself if thy sins are included in the sin of the world?" This was enough. His burdened soul was liberated; for he saw that Jesus was his propitiation, and through him he entered into rest. Another man who had been brought up by Presbyterian parents, professed to be blessed with a knowledge of salvation by reading the tract, 'Does God Love Me?' And when I asked him for evidence of his change, he said, 'My joy was so great that I could not sleep the whole of the night for praising God.' So you see those tracts have not been written nor given in vain. I can assure you, my dear brother, that these little messengers of mercy are greatly prized. The truth—the essential truth—without a knowledge of which the sinner cannot be saved—is so simply brought before his mind in these tracts, that impressions are almost sure to follow the reading of them. The melting, conquering truth about the bleeding love of Jesus has subdued many a hardened heart. I will give you one more as a specimen. I was asked to go and see a dying man. I found him on the threshold of eternity, and horrified at the approach of death. He had led an abandoned life, the finer feelings of his nature had been blunted, and he had acted as though he was past feeling. I asked him if he was sensible of his need of a Saviour. 'Yes,' he replied, 'conscious I am that I need a Saviour, but I am a great sinner.' I said, Jesus is a great Saviour, and if you will listen to the truth and believe it, God will save you now. Then I quoted several scripture truths, and among the rest those pathetic verses in the 53rd of Isaiah, 'He is brought as a lamb to the slaughter.' And here God was pleased to apply the word; his hardened heart was broken, and with tears he cried out, 'This is what I want;

God has sent you here—I believe, I believe!' He died the following Saturday, confident that God had pardoned all his sins. Is not this a brand plucked from the burning?

### OUR DONATIONS OF TRACTS.

We shall report in our next the Grants we have made since our last statement appeared. We continue to receive urgent applications, but we regret that scarcely one of them is in conformity with the regulations which we always repeat in our January number every year. They will be found on page 34 this year. Before writing, every applicant should look them over. We have made them very plain, so that any person may comprehend them; and only *three* things are required. We expect that some of our applicants are like the writer of the following note, which we insert, not to expose him, for we keep back his address, but to fix this matter, if possible, more firmly on the recollection of our friends, that, before they apply, they had better look at the directions again. He says:—

"I have frequently wondered at the folly of some applicants for tracts, in not complying with the very plain directions usually given in your January number. Having occasion recently to apply for a grant, I thought there should be no omission on my part, and believing that I well knew what were your instructions to those applying, I did not even refer to a back number of the *Reporter*; when, upon turning over the pages of the present month, I stood reproved when I discovered that for the sake of avoiding a little trouble, I had been guilty of that which I had condemned in others. The old maxim, 'Be not wise in your own conceit,' has been ringing in my ears ever since the discovery of my neglect."

Next month we shall give some extracts of the letters from applicants, all of which shew how necessary it yet is to diffuse more correct information throughout many parts of the land, on the nature of christianity and its ordinances. Whilst the advocates of formalism are intent upon keeping the people under the influence of that cold and heartless system, we should endeavour to warm and enlighten them with rays from the Sun of Righteousness.

## Intelligence.

### BAPTIST.

#### FOREIGN.

UNITED STATES.—The other day we received, by post, a pamphlet—"The Annual Reports of the Free will Baptist Benevolent Societies for 1861"—containing separate Reports of their Foreign Mission, Home Mission, Education, and Anti-Slavery Societies. From the latter we extract the introduction, which precedes a History of the Proceedings of this Body, against Slavery. "The freedom of the will is one of our denominational characteristics. But our faith stops not here: it includes the freedom of the entire man; ever subject, however, to the restraints of the 'higher law.' We claim this freedom for ourselves, and we grant it to others. Aye, more, we demand it for others; and for all others. Especially do we plead for the enslaved of our race in this boasted 'land of the free and home of the brave.' We do it, because they are not allowed to speak for themselves. We do it more earnestly, because the rod of oppression is held by the American people. The same year that our pilgrim fathers landed upon Plymouth Rock, and founded institutions that have blessed the world, the same year came a cargo of slaves to Virginia's shore; and then commenced an institution, that, like the serpent in the garden, has beguiled the people, and cursed the land. For more than two hundred years it has been growing with our growth, and strengthening with our strength. Within its coils more than 3,000,000 of victims are now held, and its slimy folds enircle both Church and State. White labourers feel its sting, and free blacks the poison of its fangs. It now claims to be the corner-stone of our republican edifice, and the *sine qua non* in every well-regulated government. It threatens the dissolution of our Union, if a free State is admitted, or the door closed against its entrance into territory now free. It enslaves every free black that enters its enclosure, and hunts its fugitives in all our domain. It now makes the kidnapping of freemen as feasible in our own land as in that of Africa, so far as national laws can do it. And more than all this, it calls upon us to disobey God in the return of fugitives; and threatens us with fines and imprisonment, if we obey Him rather than men. O slavery! 'full of all subtlety and all mischief, thou child of the devil,' may our right hand forget her owning, may our tongue cleave to the roof of our mouth, if

we do not resist thy wicked encroachments." After detailing the decided action of this Body against the Fugitive Slave Law abomination, the Report concludes:—"Slavery never wore aspects more appalling than at the present hour. New Mexico and Utah are left exposed to its blasting mildew. California may yet be divided, to give it a foothold upon the Pacific. The position of Cuba, and the recent movements in the South, are all ominous of evil. We have reason to 'tremble for our country, when we recollect that God is just, and that his justice cannot sleep for ever.' The bonds of oppression must break. If truth and mercy break them not, judgment will. And if nothing else will suffice, let it come. Our bodies may rest with the dead before that eventful day; but our spirits, being with God, we shall join in the rapturous song,  
'Jehovah has triumphed—his people are free!'"

NOVA SCOTIA—*Acadia College*.—A pamphlet containing the Inaugural Address and Introductory Lecture of Dr. Cramp, late of Montreal, Canada, and now President of this College, is before us. Each of these performances are characteristic of the esteemed President, whose logical and critical powers are of the first order. Always careful and precise, he advances to his object with slow but certain steps, never having necessity to retrace them. The Lecture especially is excellent. Dr. C. takes a survey of the past ages of ecclesiastical history, enumerating those of Faith, Declension, Wrangling, Dulness, Darkness, Awakening, Reformation, Reaction, Agitation, Slumber, Revival, and Progress; and then proceeds to point out how, in all these things, the scriptures were fulfilled, Divine Government recognized, and the Power of Religion displayed. It is then shewn how such history affords instructive views of human character, unmasks anti-christian assumptions, and points out the evils we should avoid, whilst at the same time, and thus the lecture happily concludes, it encourages the indulgence of joyful hope. An English edition of this Lecture would be useful at this juncture. A few grains of sentences will serve as a sample of the sack:—"Is this an age of freedom and light? Christianity is the religion of freedom and light. Is it the age of science? Christianity harmonises with science. Is it an age of bold inquiry? Christianity invites and will repay such inquiry. The gospel of the Saviour embodies all the elements of happiness and purity. By the blessing of the Great God it will universally triumph."

## DOMESTIC.

**WOLSTON, near Coventry.**—This village was all alive with visitors on Tuesday, Feb. 3. During the afternoon vehicles of all kinds were arriving. The oldest inhabitant had never seen the like of it. The baptist chapel was the rendezvous; and cheerful, smiling faces indicated that something pleasant was on foot. And what could be more pleasant than the business on hand, which was to bear testimony to the character and conduct of a venerable servant of Jesus Christ? The gospel was first introduced into this village by the well known Sir Egerton Leigh, in times of hot persecution. The chapel was built in 1818, and cost £580. Soon after, a gallery cost £60. In 1845 new school-rooms cost nearly £100; and burial-ground, in 1848, cost £30. Last year, palisades, &c., £30. All paid now; and all this done in an agricultural high-oburch village. Mr. Jones has been pastor of the baptist church here more than forty-five years, and is universally esteemed all around the country. It was resolved by the people not to wait any longer in expressing their esteem for him. About 200 sat down to tea, after which one of the deacons presented the venerable minister with a beautifully-worked purse containing forty sovereigns. Mr. J. was much affected, and said, that though often invited he had determined never to leave them. He was among them as a father among his children. He had preached 13,000 sermons, and walked to preach there more than three times the circumference of the globe! Several ministers from other churches around were present, and all spake of their brother as a "noble-minded man." Mr. J. is now in his seventy-sixth year, preaches three times every sabbath, and sometimes four. The day, for the season, was fine, and all who were present, on looking back, regard the scene as one of the most gratifying and satisfactory they ever witnessed. May the remaining days of our beloved brother, the evening of life, be gilded by divine rays of peace and hope! J. H.

**NOTTINGHAM, Stoney-street.**—By an oversight, which we regret, we omitted to state in our last that a very interesting service was held at this place on Dec. 25, to commemorate the twenty-first anniversary of the ministry of the Rev. Hugh Hunter. About 500 sat down to tea, after which a meeting was held in the spacious chapel, Mr. Lambert West in the chair, who bore a high and deserved testimony to the character and conduct of the late venerable pastor, William Pickering. "And now with regard to our present pastor, Mr. Hunter, I may say, without fear of contradiction, that there are very few instances on record, where a minister has devoted himself so much to his work, em-

ployed his talents, his zeal, his whole soul, and even his property, to the service of a church of Christ, as he has done to that of Stoney-street. The public ministry of the word of God by his instrumentality, through the influences of the Holy Spirit, has been eminently successful in the conversion of souls." Mr. Barvick then presented Mr. and Mrs. Hunter with two easy chairs, and read a most affectionate address. Mr. H., in reply, referred to various interesting facts, and congratulated his brethren on the present state of the church, the congregation, and the schools. Much attention and sympathy was displayed during this address. Several brethren then followed, all of whom bore willing testimony to the devotion and disinterestedness of their pastor. Presentations of esteem were also made to the two senior deacons—brethren Kerry and Pegg. The whole service was characterized by christian unanimity and love, and will long be cherished in the memories of those present with gratitude to God.

**DUBLIN.**—Mr. Milligan, the only baptist minister in the metropolis of Ireland, has made out, in the pages of the *Baptist Magazine*, a strong case for this city. He says:—"The city of Dublin and its suburbs contain a population of nearly 300,000 inhabitants; about four-fifths of this number are Roman Catholics, and one-fifth, or about 60,000, nominal protestants; there are about twenty parish churches, and twelve or fourteen other episcopal churches supported by voluntary contributions; there are, besides these, five presbyterian churches, eight or nine Wesleyan chapels (including the various sections of that body), the Independents have three large chapels, and in the midst of this vast population there is only one small baptist chapel. In the name of the Lord I beseech christian friends to ponder over this state of things; Imagine only one baptist minister in the city of Bristol, with a population considerably below that of Dublin; or think of only one baptist minister in all Birmingham!"

**SPOTLEY BRIDGE, Durham.**—The new meeting-house at this place was opened for divine worship, Dec. 21, with sermons by brethren Green of Newcastle, and McLean of Brombaugh. On the 26th, Mr. E. La Fevre was publicly recognized as pastor of the church, when the same brethren, with Mr. Long of Stockton-on Tees, and others, conducted the services. Two brethren were also set apart as deacons.

**RICKMANSWORTH.**—We are happy to announce, that the Rev. A. Weinberg, pastor of the baptist church here, is recovering from his serious illness through rupturing a blood vessel; and we anticipate the pleasure of soon seeing him again discharging his pastoral and ministerial duties.

**WELLIN, Kent.**—I have pleasure in being able to inform you that on Dec. 4, a new baptist chapel was opened on the road leading from Wellin to Wickham. It originated with a person who was formerly a sergeant in the Marines belonging to the Woolwich Division; who, about five years since, came in possession of a legacy, which induced him to purchase a plot of ground on the above spot, where he has built himself a residence, having obtained his dismissal from the army. Prior to this, he frequently went over to Wellin, to hear preaching at the Independent chapel. He also often met with a small party of christians at a house on Souldier of Mutton Green, for prayer and exhortation and the reading of the Scriptures, on Lord's-day afternoons and on week evenings. About this time he was partial to the Wesleyans; but was discouraged by their regulations about the building and its supplies, and their numerous collections. After this, the Lord opened his eyes to see the true design of the ordinance of baptism, and about the middle of the summer of 1850, he, with four others from the Green, and four from the congregation of Queen Street, were baptized by our pastor, Mr. Cox. Since then he has given the piece of ground, and advanced money for the erection of the place, which will be a branch of Queen Street, Woolwich. Mr. Cox, our pastor, and brethren Blake, Player, and Wallace, took part in the opening services, which were very encouraging. May the good will of Him who dwelt in the bush come down on our generous friend and the people!

G. W. C.

**BIRMINGHAM.**—*Welsh Baptists.*—We have received a letter from one of our Welsh brethren in this town, who tells us that a Welsh Baptist cause has been recently established in the "great town of Birmingham," which he wishes to be known through all the Midland Counties. Our good friend then adds a few lines in Welsh, which, he says, are written correctly. We do not question that, but we doubt our own ability to correct the proof when set up in type, and therefore must pass it by, with our best wishes for the success of our brethren.

**SHIRLEY, near Southampton.**—This preaching station continues full of promise. The congregations are always good, and often larger than the present room can conveniently accommodate. Seven persons from hence have lately been baptized at Southampton; and these, with ten others from different christian communions, (?) were on Tuesday evening, Jan. 27, publicly constituted a church of Christ. This interesting service was conducted by Messrs. Morris, Yarnold, and M'Laren. The pastorate of this church and congregation is reserved in

the hands of the baptist ministers of Southampton till a new church is erected, and the place shall be considered self-supporting. The sustainers of this infant cause are preparing to build a Union chapel at Shirley. Mr. Yarnold intends shortly to commence another journey on behalf of this object, and it is earnestly desired he may be so successful as to justify proceeding to build without the fear of creating a chapel debt.

**LIVERPOOL.**—*Welsh Baptists.*—We had the pleasure, on Lord's-day, Feb. 8, of opening our new place of worship in Athol Street, North End, which is neat, and pleasantly located. Brother Jones, from Montgomeryshire, was called for the occasion. Our esteemed brethren, D. Price, and H. W. Hughes, together with Mr. H. Rees (Cal. Meth.), and Mr. W. Rees (Ind.), also preached. It was a happy season. The Welsh cause, though existing in this North End many years, was in a languid state; but our friends, though few and poor, resolved to raise a place for worship. They did not allow disappointments and lack of sympathy to prevent them from the attempt. We desire most sincerely to return thanks to all who have assisted us, and especially would we bless the Lord. May praise and glory redound to His blessed name by the salvation of many souls in this place.

W. M. W.

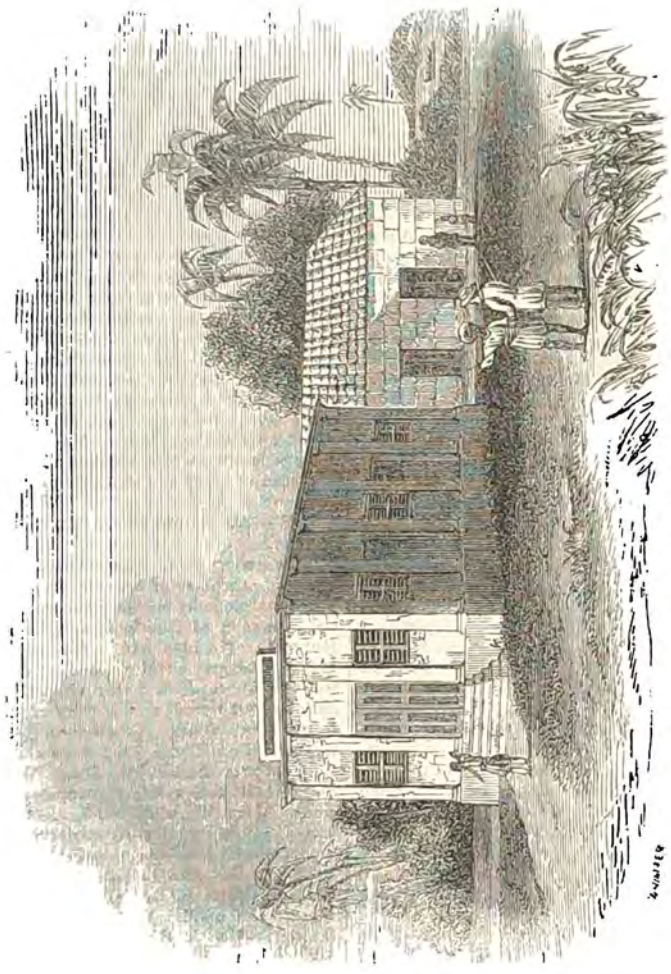
P. S.—We should like a grant of your tracts.

**OSWALDTWISTLE, Lancashire.**—Having enlarged our place of worship, we re-opened it with sermons by brethren Brown of Liverpool, Dowson of Bradford, and Bamber of Hunslet. We also had a tea meeting of 200, and several excellent addresses. Collections above £50. Our chapel is now galleried all round, and is very convenient to speak in. These pleasing services were tinged with sadness by the death, at the time, of our friend Mr. John Westall of Stanhill House, a liberal supporter of our cause. Mrs. W., who died four years ago, was a zealous and devoted christian. [This report should have been sent sooner.]

**REMOVALS.**—Mr. T. Wall, from Hailsham, to Rye.—Mr. J. Lewis, of Cheltenham, second son of Mr. W. G. Lewis, to Darlington.—Mr. J. Gregson, late of Elgin, Scotland, to Beverley.—Mr. Johnston, of Beverley, to Glasgow.—Mr. Joseph Smith, to Pontisbury.—Mr. Crofts, of Ramsey, to Andover.—Mr. P. B. Woodgate, to Carlton Rode, Norfolk.—Mr. Morris, of Southampton, to Whitechurch, Hants.—Mr. Bloomfield, of Cheltenham, to Mead's Court, Soho.

**NOTICE.**—Will our correspondents be so kind as to favour us with intelligence in due course. Some of those given above were not sent until months after the event had transpired.





CHAPEL AT COOLEY BAZAAR, CALCUTTA.

W. H. W. 1849

## MISSIONARY.

INDIA.—As far as in us lies we are ready to report the progress of all the servants of Christ, of whatever name, who are engaged in his work among the heathen; especially may we be expected to feel a natural interest in the proceedings of the baptist department of labourers. England and America furnish nearly all the baptist missionaries now on foreign service. The Particular baptists in the United States, like their brethren in England, have done nobly. Carey and Judson will be had in everlasting remembrance! The English General baptists in Orissa have also been laborious and prosperous; and their brethren in the United States—who, when they arose, were called "Free-will Baptists," and who did not hesitate to adopt a name contemptuously given—have also missions in that part of our Indian Empire. Their stations are, — *Balasure*, brethren Bachelor and Cooley, with their wives, two female assistants, and two native preachers—*Jellasure*, brother Phillips and wife, and two native preachers. They have now twenty-six baptized members, and sixty-seven scholars in their schools. Another brother, we are informed, is about to join them. Some idea may be formed of the scenes and labours of these missionaries of the Cross by an extract or two from Mr. Phillips's journal:—"The Omara jatra closed on Saturday, the 18th, having continued six days. We attended daily, and published the glad tidings of salvation to such as were disposed to hear us, nor was this number small. We can but hope that a good impression has been made. One thing is certain—Hinduism is on the wane in this region. The brahmins complain that this jatra, that formerly was a very profitable affair, now yields them a mere trifle. Indeed, the profits were so small this year, that two or three of the principal gods did not make their appearance at all for the last two or three days of the jatra. The brahmins who attended on those that were exhibited till the last, scarcely realized more than day wages. Few of the common people care to dispute with us in favour of their popular systems, and many among the priests readily confess that they have no faith in their gods, and serve them merely as the means of support. Though, as yet, we are cheered by few open conversions, yet it is no small satisfaction to see the fabric of Hinduism, which has stood for ages and been one of Satan's strongholds, now crumbling to dust. Near Omara are the remains of several large, splendid, brick temples, now in utter ruin, and their former tenants now housed in miserable mud huts. Christians are therefore called upon to arise and take pos-

session of the land. If they do not do so, infidelity must, as a natural consequence, follow the destruction of the present popular faith." The following extracts from his journal afford some idea of the horrors of heathenism:—"Last Saturday, as I was returning home, I saw forty or fifty large vultures beside the road, hard at work, devouring what to them appeared to be a delicious morsel. They were so thick over their prey, that it was with difficulty I could ascertain what it was, especially as their hideous noise and constant fluttering frightened my horse. At length, a wild dog, bent on securing a share, dove in among the vultures and so broke the crowd, that I obtained a fair view of the back and head of a human body! It was, doubtless, the remains of a poor unfortunate pilgrim, who had sickened and died, unpitied and alone, in a foreign land. Before I reached home, I passed the corpse of another, that of an aged woman, with the relatives of whom, the policeman was holding a dispute, probably for the purpose of extorting from them a sum of money, before they should be suffered to bury their dead out of their sight. They came running up to me for assistance in getting clear of this keeper, rather disturber, of the public peace; but it was not in my power to aid them. A poor sick man is now lying beside the high road, just in front of our tent, where he has been for the last four or five days, as no one will allow him to enter his house. His companions, as usual in such cases, deserted him on his falling sick, and had he not have received assistance from us, it is quite probable his body would, ere this, have become a prey for vultures. We have supplied him with food and medicine and a mat to keep the dew off him at night, but have failed in two attempts to engage men to take him to our little hospital at Patna. The poor miserable man is suffering pain, a severe attack of dysentery, and is quite unable to preserve even the semblance of cleanliness—hence none but the lowest caste people will touch him, even though it were to save his life! I have to day written to notify his relatives of his situation, but as they are more than eighty miles distant, it is quite uncertain about their finding him alive, should they come to look after him, which is also doubtful. Glad as we should have been to have provided shelter for the poor wayfaring sufferer, we could only have received him into our tent at the expense of leaving it ourselves." This deluded victim died two days after the account was written. It should be remembered that his sad fate represents the sufferings and death of thousands before him, and of multitudes who may yet come to a similar unhappy end.

*Progress of Missions.*—Two-thirds of all of the missions existing in Hindoostan have been established less than twenty years, and several even less than ten. The following table, presented to the missionary conference in Calcutta a few years ago, shows the accelerated rate at which the increase of converts proceeds as time goes on. There were accessions to the christian church from—

1703 to 1802 of	27	persons
1803 to 1812 of	161	"
1813 to 1822 of	403	"
1823 to 1832 of	675	"
1833 to 1842 of	1070	"
1843 to 1844 of	485	"

*There is no Established Religion.*—"From the time," says the *Friend of India*, "when the episcopate was established in India, it has been the constant aim and the earnest endeavour of the episcopal authorities to divide the metropolis into parishes. But this has steadily been resisted by the government, from the very obvious necessity of preventing the introduction of those parochial rights, privileges, and prerogatives that exist in England, and which would be altogether out of place in a country where every clergyman, as regards his appointment, his removal, and his allowances, occupies the position of a military chaplain."

*Ceylon—Resumption of Idolatry.*—We observe, with regret, that while the government of India, in compliance with the urgent solicitations of the public, both abroad and at home, is about to break off all connection with idolatry, the new Governor of Ceylon is about to resume it. Three years ago, by an official letter of Sir E. Tennent, the Ceylon government formally broke with the Buddhism of the island. By Lord Grey the step was emphatically approved. Yet the present governor has resumed the practice of appointing the priests; an oppressive system of service on the temple estates has been thereby re-introduced, and the temples themselves are adorned by forced labour.

*Arrival of Mr. and Mrs. Davis.*—We have been favoured with a sight of a letter from Mr. Davis to Mr. Cole, secretary of the "Baptist Young Men's Missionary Association," and dated "Indian Ocean, ship *Seyn*, Nov. 24th," in which he describes his sensations on leaving England, his desire to be engaged in his great work, the agreeableness of his missionary companions on board, and the parental kindness of the captain. The voyage of seventeen weeks was pleasant. They arrived on Dec. 10. Mr. Allen gave his future colleagues a hearty welcome. Mr. D. conducted the Petah services on the following sabbath.

*THE KARENS OF BURMAH.*—There are now connected with the Karen mission about one thousand six hundred and sixty-four baptized believers, and in Rangoon and

vicinity near one thousand five hundred more.—At the annual meeting of the Karen pastors in December, 1850, it was found that there were at that time no fewer than forty-four churches, under the care of forty-eight native preachers. During the year 520 persons had been baptized, chiefly by the native pastors. Only fourteen had been excluded from fellowship, while 151 had entered into rest. There were 123 persons awaiting baptism. These churches do not include many little clusters of christians in various places. Sabbath schools are found among them, and all aid more or less in supporting their own preachers.

*PERSECUTION IN MADAGASCAR.*—The fury of the sovereign, which recently burst forth, continues to rage against the native christians. Among other instances of cruelty, it is stated that four nobles have been burned to death for the testimony of Christ, that fourteen were killed by being thrown over a precipice; and that four have been imprisoned for life. One of these, on being placed at the edge of the precipice, prayed most fervently: after which he addressed his executioner—"My body you will cast down this precipice; but my soul you cannot, as it will go up to heaven to God. Therefore, it is gratifying to me to die in the service of my Maker."

*BAPTIST MISSIONARY SOCIETY—Government Grants.*—At the last Quarterly Meeting of the Committee, "A notice of motion given by the Rev. J. Webb, on the receipt of government grants for educational purposes by missionaries, came on for discussion, on which it was resolved:—'That, in the opinion of this Committee, it is inexpedient and inconsistent with our principles to accept government or other state grants for religious purposes—the purpose of religious education included.' It is, therefore, an instruction by this Committee to our brethren, that in all their arrangements they act upon this principle as the only one which can commend their efforts in the department of education to the sympathy and support of our churches. A sub-committee was also appointed to inquire and report to the Committee whether any of our missionaries receive or have received within the last ten years government or other state grants in support of schools, either directly or indirectly, connected with the Society."

*HAITI.*—Mr. and Mrs. Webley, after a prosperous voyage, have arrived safe at Jaamel, in excellent health.

*DESIGNATION.*—Mr. J. Jackson, late pastor of the baptist church at Falmouth, was designated, on the 21st January, at that place, as a missionary to Agra, East Indies. His friends presented him with a purse for the purchase of books, and he was expected to sail with his wife and child in a few days in the "William Carey."

## RELIGIOUS.

THE THREE WILBERFORCES afford a curious illustration of the results of Oxford teaching upon the minds of three brothers, in three distinct stages of development.—Anglicanism, semi-Romanism, and Popery. Samuel, Lord Bishop of Oxford, must be taken to be a sound Church of England man; Archdeacon Robert is one of those who groan under the Erastianism of the Establishment, and may be regarded as having one foot in and one foot out of it; Henry, formerly Vicar of Farleigh, having become a Jesuit proselyte, has sunk into a Popish itinerant lecturer. Such are the issues of Oxford teaching. All these men, it must be recollected, had to unlearn, more or less, their early instruction; and they set out by turning their backs upon Evangelical religion. That distasteful creed had never taken root in their hearts. What would their honoured father have said, had he lived to see all this?

FRANCE.—The usurpation successfully executed by Louis Napoleon in France has already, in some places, proved its enmity to the gospel. The very valuable labours of the Rev. N. ROUSSEL, in Charente, have been stopped, and there is every probability of a general onset on Protestantism by the jubilant priests of Rome. Our brother JEXKINS is at present unmolested, and his assistants are still permitted to carry the Bible from place to place.

POPERY IN FRANCE.—Only as a crucifix is Christ known in the Romish church in France, or, in other words, a fetish, which is revered, kissed, worshipped, because it has been blessed by the priest. Otherwise there is no Christ, there is only the sacrifice of the mass, that potent spell for releasing souls from purgatory, which is celebrated in honour of the saints, or to commemorate any remarkable event. Christ as a living and personal Saviour, an Intercessor, is unknown. As the host has supplanted the Saviour, so has the virgin supplanted the Intercessor; and the God-man is held in tutelage by his mortal-mother, being always represented as a child in the arms or at the feet of the Virgin Mary. All that remains of Christ in Romish doctrine is the sacrifice of the mass, that is to say, salvation retailed by the priest at the price of a few pence.

*Napoleon Roussel.*

CHRISTIAN INSTRUCTION SOCIETY.—The first lecture was delivered by the Rev. Robert Ainslie. The subject was "Atheism, or man without a God," and was treated in a masterly and powerful manner. The audience was very numerous, and appeared to be deeply interested in the momentous theme. This commencement of the series was most auspicious and encouraging.

JURILKE OF THE WELSH INDEPENDENTS IN LIVERPOOL.—It appears that, in fifty years, they have contributed, for various purposes, not less than £25,000, being at the rate on an average, of £500 a-year. When it is remembered, that they consist almost entirely of labourers, mechanics, and small tradesmen, this result shows what system and steady perseverance, united with zeal, can accomplish.

THE AUSTRIAN GOVERNMENT has presumptuously ordered the immediate departure of all protestant missionaries, agents for Bible Societies, and the Conversion of the Jews, from Pesth, and other towns in Hungary. In all this the cloven foot of the Jesuit is again seen, and the despots are his tools.

ROMAN CATHOLIC PRIESTS.—There are now, as appears from their own records, above 1000 Roman Catholic priests in Great Britain, with an increase of sixty during the past year.

## GENERAL.

VOLUNTARY EDUCATION.—At a Conference of the advocates of this system held at Manchester during the past month, this excellent Resolution was adopted:—"That, in the judgment of this Conference, to educate is the business, not of the State, but of the people themselves; that the means of education are fully adequate to the disposition to educate; that the religion and benevolence of individuals have hitherto kept pace with, and are still keeping pace with, the ascertained inability of parents to afford their children education commensurate to their wants and wishes; and that it is, therefore, superfluous, as it is impolitic and unjust, to ask for Government interference."

CHEAP POSTAGE has now arrived at a point at which the gross revenue of the post office actually exceeds the highest amount it ever reached under the old rates. As regards the net revenue it will of course be a long time before a similar result is gained, owing to increased expenditure. This expenditure, however, arises in a great measure from the use of railways, while it also appears that the number of newspapers conveyed gratuitously is twice as large as at the former period.—*Times.*

HER MAJESTY has been graciously pleased, as a token of her high approbation of the conduct of the Rev. Mr. Birch, late tutor to the Prince of Wales, to permit His Royal Highness to present to him the sum of £5,000 out of the revenue of the Duchy of Cornwall.

SIR HARRY SMITH has been recalled from the Cape of Good Hope. Lord Cathcart is his successor. The Caffre war yet rages.

**THE NINEVEH ANTIQUITIES.**—After a rapid passage, the brigantine "Apprentice," Captain John Hardy, from Bussorah, has arrived in the Katherine Docks, with the remainder of Mr. Layard's collection of antiquities from Nineveh, and amongst which there is one piece of sculpture far exceeding in size any brought home on a former occasion. It weighs fifteen tons.

**THE QUEEN OF SPAIN,** in order to perpetuate the recollection of the birth-day of the Princess, has directed 6,000 reals to be invested in the name of every child of poor parents born on that day. Each child to receive principal and interest on arriving at its majority. Every child born on the day of the christening is to receive 3,000 reals.

**THE ROMISH PRIEST** who stabbed the Queen of Spain has been degraded, hanged, and burned. The Queen has recovered.

**THE POPE** is reported to have blessed a present of baby linen for the Queen of Spain!

**COLLISY ACCIDENTS** for the last two years:—1850: Deaths from all causes, 632; injuries, 273—905. Half-year to June 30, 1851: Deaths from all causes, 310; injuries, 110—420. Half-year to Dec. 31, 1851: Deaths from explosion, 160; deaths from fall of roof, 72; deaths from fall in shaft, 30; deaths from rope breaking, 38; various causes 72; injuries from all causes, 136—508. For the year: Deaths from all causes, 682; injuries, 246—928. Being 57 per month killed, and 23 injured.

**FRENCH INVASIONS OF ENGLAND.**—Napoleon threatened England and died our prisoner. The Prince de Joinville menaced England with invasion, and became a fugitive upon its soil. Changarnier did the same, and has been overtaken by a similar fate. Who next?

**LOUIS NAPOLEON** has received a check from the Emperor Nicholas, who has signified his opposition to the restoration of the Empire, and, through his Minister in Paris, has been assured, in spite of appearances, that nothing of the kind need be apprehended!

**FEAROUS O'CONNOR** has been imprisoned one week for assaulting a police officer. It is now doubted whether the Member for Nottingham (!) is in a sane state of mind always.

**WASHINGTON** drew his last breath in the last hour of the last day, of the last week of the last month, of the last year of the last century. He died on Saturday night, twelve o'clock, December 31, 1790.

**MUNIFICENT DONATION.**—The Scotsman says, that a lady, who withholds her name, has given £1000 to the Missions of the United Presbyterian Church.

**CHURCH RARES** have been refused again in several places, especially at Reading. The celebrated "Braitree case" is now before the House of Lords.

**REBOUND OF SEVERITY.**—Two men, who had by mistake travelled on the Eastern Counties Railway a short distance in a second, instead of a third class carriage, for which they had paid, were taken and kept in custody for a night, because they had not the means of paying the difference, 6d. each. They, in consequence, brought an action against the company for false imprisonment, and got £25 12s. damages.

**EMIGRATION.**—A return to Parliament has recently been printed, showing that the total number of persons who emigrated from the United Kingdom during the five years from 1846 to 1850 inclusive was 1,218,557. The number despatched by the Colonial Land and Emigration Commissioners in the period was 53,434, and the estimated number who emigrated at their own cost in the same time was 1,163,123.

**IMPORTATION OF TEA.**—A very remarkable circumstance has occurred in the arrival of six vessels in the docks of London, on one day, from various ports of China. These six vessels brought, collectively, upwards of 54,000 chests, and other packages, of tea, besides a large variety of other articles of Chinese produce.

**FATAL FOLLY.**—A foolish Mormonite preacher, venturing into the Trent, near Nottingham, when the river was swollen with the rains, in order to immerse a candidate, was carried away with the stream and drowned; and he was told he would be.

**MORE GOLD** has been found in other parts of Australia. Parties have obtained as much as £1000 and £1500 worth in a week. Emigration is brisk.

**A LONDON OMNIBUS COMPANY** proposes to spread over London a net-work of these vehicles, to convey passengers and parcels to any part of the great Metropolis at a low price.

**AN IRISH CATHOLIC LADY,** whose son is fighting at the Cape, is said to have paid a heavy sum to a priest to say masses for the souls of all the Caffres who may fall by her son's hand.

**BOROUGHS OF ST. ALBANS.**—A bill has been brought in to disfranchise this borough for corruption. A very necessary example.

**A SINGULAR USE** has been made of India Rubber and Gutta Percha in the manufacture of ears and noses for those who have lost such members.

**THE ENGINEERS' "STRIKE,"** we regret to hear, has not terminated. Many of the workmen have gone over to Belgium.

**RECENT DEATHS.**—The Widow of the great Tippoo Saib, at the advanced age of 97; and, we have just heard, that the persecuting Queen of Madagascar is also dead.

[ERRATUM.—On page 125 of this number, second column and second line from the top, for "church" read "chapel."]

## REVIEW OF THE PAST MONTH.

FEBRUARY was ushered in with a report of one of the most appalling calamities that ever occurred in England, in the bursting of an immense reservoir above the narrow valley of Holmfirth, Yorkshire, which swept down all before it—factories, mills, and houses—in one common ruin. Above seventy dead bodies have been recovered. The details are full of thrilling interest.—The Queen opened Parliament on a fine day, amidst a splendid gathering. Her speech promised Peace and Reform. Parliament met, and Lord John Russell presently introduced his new Reform Bill, lowering the qualification for the franchise in boroughs, from £10 rental to £5 annual rateal (£7 10s. rent), and from £50 to £20 in counties, in England and Wales. Similar measures were proposed for Ireland and Scotland. Many boroughs were to be enlarged—for instance, Bourne to be added to Stamford, and Burton-on-Trent to Tamworth. Persons, not householders, but paying forty shillings assessed taxes yearly, were to be enfranchised. The ballot was not mentioned. Then came a Bill for the Revision of the Militia Act, which proposed raising 70,000 young men, from 20 to 23, with an increase of 4,000 regulars and 1,000 artillery. But on last evening, (Feb. 20) the ministers were in a minority on a motion by Lord Palmerston on this question, and we hear this morning that they have resigned! So they turned out Palmerston, and Palmerston has turned out them! We have not yet seen the papers, but we do not expect that the Queen will send for Lord Palmerston to form a ministry; and we question

if, in existing circumstances, he would undertake the office. It is more probable that the Earl of Derby, better known as Lord Stanley, will be again sent for, and this time he may succeed. Indeed he and his tory supporters had already agreed to oppose the New Reform Bill. Considering the state of France, and not shutting our eyes to the fact that its reckless ruler has an army at his bidding three times more numerous than our own, this disturbance of our Executive at this moment is, to say the least, unfortunate. We are no alarmists, neither are we advocates of war, for we know its horrors; but we cannot hide from ourselves the fact of the hostile spirit of many in France, and the desire to wipe off, what they deem, the disgrace of Waterloo. Neither are we ignorant of the spirit of our own countrymen should an invasion be attempted. How singular to us all this appears, that now in the evening of life, as at its opening, our ears listen to reports of a Bonaparte Invasion! It is reported that the French army was to be in readiness for orders on the 22nd of Feb. Well: the Lord reigneth. For our sins we may be visited; for, with all our privileges, we are a guilty nation. Open infidelity—neglect of the bible, of the sabbath, of worship, of the gospel, prevail to an awful extent, whilst many who profess religion are the merest formalists. And yet there is not a nation on earth which, upon the whole, has done more to diffuse the gospel of God, in which there is a greater number of really pious persons. We cannot, therefore, believe that this land of Bibles, schools, and missions, will be left as a prey to Infidels and Papists.

## Marrriages.

Jan. 23, at the baptist chapel, Hugglescote, Leicestershire, by Mr. Yates, Mr. T. Bromwich, to Miss S. Weston.—On the 25th, Mr. C. Underwood, to Miss M. Cross.—And on the 27th, Mr. J. Kelham, to Miss Osgood.

January 24, at the baptist chapel, Blakeney, Gloucestershire, by Mr. W. Copley, Mr. James Turner, to Maria Ann Rotherham.

January 20, at Westbury Leigh baptist chapel, by the Rev. J. Sprigg, M.A., J. Carter, Esq., of Upper Homerton, Middlesex, to Anna, youngest daughter of B. Overbury, Esq., Westbury, Wilts.

Jan. 31, at the baptist chapel, Cannon Street, Birmingham, by Hoense, Mr. Thomas Hyde, to Mrs. Pratchett.

Feb. 1, at the General Baptist chapel, Burton-on-Trent, by Mr. Kenney, Mr. C. Dycke, to Miss M. Pass.

Feb. 0, at the baptist chapel, Loughton, Essex, by Mr. Brawn, Mr. Charles Godfrey, to Miss Olive Clayden, members of the baptist church, Loughton.

Feb. 14, at the baptist chapel, Coleford, by Mr. Penny, Mr. Thomas Hawkins, to Miss Esther Watts; and Mr. Charles Salter, to Miss Sophia Howell.

Feb. 17, at Belvoir-street baptist chapel, Leicester, by Mr. Mursell, Mr. S. A. Kirby, to Miss Jane Warner, of the Abbey.

## Deaths.

Dec. 18, at Whitechurch, Salop, Mr. T. Whittingham, aged 71, thirty-four years a member, and thirty years a deacon, of the baptist church in that town. He was also many years a superintendent of the sabbath-school, and always ready to every good work.

Dec. 18, at Middleton Cheney, Northamptonshire, Mr. J. Price, baptist minister, many years a faithful and esteemed servant of the Lord Jesus.

Dec. 20, aged 43, Mr. James Goldsworthy, for many years a consistent member and deacon of the baptist church, Houlton, Devon. Our brother evinced his faith in the Lord Jesus Christ, and his love of him by the holiness and purity of his life; and the result was, when the summons came for him to depart, he was found watching. Blessed is that servant whom his Lord, when he cometh, shall find so doing.

Dec. 30, aged 62, Mr. Daniel Wright, pastor of the baptist church, Cosely. Incapacitated in his last hours from giving utterance to his feelings, he yet by satisfactory signs expressed his confidence and hope.

Jan. 2, at Hull, in his 60th year, Mr. Wm. Tarbotton, one of the deacons of Albion Chapel, and father of the Rev. Wm. Tarbotton, of Limerick. After exemplifying throughout a lengthened course of active usefulness, the power of the Saviour's grace, he anticipated in death, with pre-eminent peace and gladness, the Saviour's glory.

Jan. 8. Miss Elizabeth Hickson, of the Steep Hill, Lincoln, in her 90th year. She had been blind forty years, and was much esteemed for her benevolence, being a firm friend of the baptists in that city.

Jan. 9, at Hull, in the 70th year of his age, the Rev. D. W. Aston, for forty-seven years the faithful pastor of the Independent church, Buckingham.

Jan. 9, at Edinburgh, aged 102, John Wilson. Until the last few months he was able to read and walk out by himself.

Jan. 13, by accidentally falling into the river Soar, at Monksorrel, when on his way home, owing to the darkness of the evening, and the dangerous state of the public road near the side of river, John, the second son of the late William Webster, Esq., of Ashbourne, Derbyshire.

Jan. 17, aged 65, Mr. John Allison, baptist minister, Chapel Fold, near Dewsbury. His end was peaceful and hopeful, for he knew "whom he had believed, and was persuaded that he was able to keep that which he had committed unto Him against that day." On the morning of his death, he said that he should soon be with pure and happy spirits whom he had known on earth - with Stead-

man, and Fuller, and Carey, and Ward, and many others who have gone before, "having washed their robes, and made them white in the blood of the Lamb."

Jan. 21, in the 82nd year of his age, and the 53rd of his public ministry, Mr. Thomas, who was the worthy pastor of the baptist church, Newchapel and Nantgwyn, in the vicinity of Llanidloes, upwards of fifty years. Several hundreds were present at his funeral, among whom were sixteen ministers and preachers. He was highly respected by all who knew him throughout the Principality.

Jan. 23, at Kettering, aged 71, Mrs. Hannah Smith, daughter of the late Mr. John Ayre, baptist minister, Braybrook, more than half a century a meek and consistent professor of the gospel. She was baptized by Andrew Fuller.

Jan. 24, aged 65, Mary Gibson, a member of the baptist church, Pellon Lane, Halifax. The account of her baptism was given in the January number of the *Reporter*. She only met with the church on earth at the table of the Lord twice, and then was called to join the great family above.

Jan. 24, at Hackney, in her 91st year, Mary, relict of the late Thomas Jones, Esq., of Loughton, Essex. She was a member of the baptist church now assembling in New Park Street nearly seventy years.

January 25, at the Grove, Hammersmith, after a very protracted illness, Lavinia, the wife of Rev. Frederick Treatrail, Secretary of the Baptist Missionary Society.

Jan. 26, at Isle Abbots, after a long and painful illness, supported by the hopes of the gospel, Mrs. Honor Patten.

Dear is the spot where christians sleep,  
And sweet the strains which angels pour;  
O why should we in anguish weep!  
They are not lost, but gone before.

Feb. 13, at his residence, Little Baddon, Essex, the Rev. Stephen Morrel, in the 70th year of his age. He had for upwards of fifty-three years been pastor of the Independent church there, and his character during that time has inspired veneration and love in all who knew him. He preached as usual, on the sabbath previous to his decease, from the text, "Aud now, oh Father, glorify thou me!"

Feb. 13, aged 28, Anna Maria, the beloved wife of Mr. J. T. Boardman, of Norwich, and eldest daughter of Mr. Jones, of the Religious Tract Society, London.

Feb. 13, aged 76, suddenly, the Rev. Thomas Weaver, of Shrewsbury, for upwards of fifty-three years the honoured and respected pastor of the Independent chapel.

Feb. 23, Mr. Thomas Sharpe, of Leicester, a member of the baptist church, Belvoir Street.

## BAPTIST REPORTER.

APRIL, 1852.

## REDUCTION IN THE PRICE OF THE "REPORTER."

SOMEWHAT surprised, no doubt, our readers will be, that without any previous intimation of our intention, we have reduced this magazine to its original price. A few words in explanation, will, we presume, be expected from us.

This publication was first issued more than five-and-twenty years ago.

In 1844, it was enlarged in size from 12mo. to 8vo., and in price from *twopence to threepence*. This enlargement was made at the request of a great majority of our subscribers, and under peculiar circumstances.

At the time of our first appearance, there were but two regular baptist publications—the *Magazine of the Particular Baptists*, and the *Repository of the General Baptists*. These were sixpence each, and were sanctioned by those sections officially. It was conceived that the price of these was beyond the reach of many, and the Editor was encouraged by ministers and members of both sections to issue a cheap monthly periodical, which should faithfully and impartially report the proceedings of both, excite the whole body to renewed efforts for the spread of the gospel of Christ, and diffuse a more correct knowledge of the ordinances of christianity among the masses of our countrymen.

The attempt, notwithstanding various serious obstacles, was successful.

The attention of the powerful mind of Dr. Campbell was now drawn to the consideration of the importance of cheap periodical literature, and in 1843 his famous prospectus appeared. At this time the *Evangelical* at sixpence, and the *Congregational*, if we recollect rightly, at one shilling, were the only publications circulating among the Independents. The former was not strictly Independent, and it had a very extensive circulation; the latter was, but its sales were limited. Neither of these were patronized by the Independents officially as a body. Dr. C. proposed the publication of a magazine at threepence, as large as those formerly published at sixpence, and in his prospectus referred to the success of the *Reporter* in justification of the attempt.

Observing this movement among our Independent brethren, we, and, as we have said, the majority of our readers, were anxious to send out a similar publication for the baptists, and the *Reporter* appeared in January, 1844, the same size and price as the *Witness*. We would not, however, conceal that several judicious friends counselled us to alter the price. If enlarged size they did not object, but they thought the addition of only one penny to the price would impede the further extension of our circulation.



And they were right. The two magazines started—the *Witness* went off at high speed—the *Reporter* at its usual rate. This we thought encouraging, considering our higher price, and our more disadvantageous position. For it should ever be borne in mind, that whilst the *Witness* had a wider space for action and more powerful patrons, the field of the *Reporter* was more limited, and its Editor stood alone and singlehanded, having never sought or found the patronage of any "Union" or "Association."

Eight years have since gone over us. The *Witness* has not been able to keep up its first speed. Neither have we been able to advance at our former rate of progress. It ought, however, to be stated that both have, to some extent, been impeded by the numerous new periodicals, in the shape of newspapers or magazines, which are continually appearing, of a religious, economical, political, scientific, or literary character, adapted to the peculiar tastes and pursuits of the reading portion of the community. These, it might naturally be expected, would draw off some of our subscribers.

Our one object from the commencement was to obtain a wide circulation for the facts and truths we desired to publish. Profit, we can sincerely affirm, has ever been with us a secondary consideration. Indeed, many numbers of this periodical have been issued at a positive loss, when their advertisements have been scanty.

For some time, therefore, we have been revolving the question of returning to our original price. At the close of last year we had nearly concluded to do so, but our arrangements and engagements prevented.

Since our last number appeared, we have thought much on the subject, and have now decided not without some lingering feelings of regret, we confess. Editors of magazines, however, as well as others, must submit to the force of circumstances, and shape their course accordingly. We

hope we have rather more good sense than to indulge any feelings of false pride about the matter. It is, we conceive, not a whit more discredit-able in us to reduce our price from threepence to twopence, than for the Editors of the *Eclectic* to reduce theirs from two shillings and sixpence to eighteenpence.

We have already stated that our object in adopting this course is to obtain a wider circulation. In order to secure this, and enlist all our present subscribers to aid us, we have determined on taking two steps:—

*First.* We shall give 36 pages for twopence, instead of 44 for threepence. The *Reporter* will therefore be cheaper in proportion. When formerly sold at twopence, it contained *three* half sheets; it will now contain *four*, with a larger cover. The size, it will be observed, will not be altered.

*Second.* In order to render an extended circulation for the present year attainable, the numbers for January, February, and March, now on hand, will be sold on the first day of next month at twopence each; and they will be reprinted if required.

We hope these proposals will be deemed liberal, and will excite our friends to make a decided effort to introduce the *Reporter* to the notice of others at once. The season of the year is more favourable than in the depth of winter. And let it not be lost sight of that for sixpence the past numbers of this year may be secured.

With regard to the *matter* of which in future our columns will be made up, it will consist more exclusively of Baptist intelligence, such as hitherto it has been our peculiar province to report. We refer more especially to public baptisms, and baptismal facts, together with open-air preaching, tract distribution, sabbath-school teaching, and general attempts to do good in any way. Missionary, Religious, and General Intelligence will be reported as heretofore, as well as Marriages and brief Obituaries. Our leader will generally be an original article on

some matter of present importance, and Reviews of Books, and Correspondence will appear as usual, with Selections, Narratives, Anecdotes, Poetry, &c. We trust we shall be able so to compress our materials as to give almost the same amount of information as heretofore. Something *must* be left out of course, but it will be of that general character which is common to all periodicals.

Our object will now be to make the *Reporter* a cheap organ of Baptist News and Baptist Principles—a record of passing events amongst them at home and abroad, and a voice to speak for them among their neighbours. We trust, and anxiously hope, that in making this renewed attempt to diffuse more widely the knowledge of our peculiar views of divine truth, long misunderstood or misrepresented, we shall meet with a generous support.

One thing we shall, as heretofore, continue to do without wavering—we shall stick to our principles. "Desperately baptistical" we may be dubbed, but that will matter little. We shall not be moved. We stand up for the voluntary profession, by baptism, of faith in the death and resurrection of Christ, as a peculiar characteristic of his spiritual kingdom, believing that the human tradition of infant baptism, as it is called, has formed, does form, and will form so long as it is practised, one of the greatest obstacles upon earth to the advancement of the reign of the Redeemer.

Decided as are our convictions on this important matter, we yield to no one, in sincere respect and affection towards all who love our Lord Jesus, both their Lord and ours. We sympathize with them sincerely in their trials, and heartily rejoice in their successes, as our columns for more than a quarter of a century will testify.

Mentioning this, reminds us that we now stand among the seniors in editorship of evangelical periodical literature. In our own body we believe no one has been so long

engaged. In other bodies, Dr. Morrison, of the *Evangelical*, is, as far as we know, our only senior. Thanks to our Heavenly Father, we feel as fresh for our work as ever, and we think we understand it better.

May we then be permitted, respectfully but earnestly, to solicit the prompt and hearty aid of all our present readers, to carry out our proposal for the far wider extension of the circulation of the *Reporter*. Assuredly these are not the times in which men who love the Bible may rest in ease, heedless of the desperate attempts which infidels, papists, and formalists, are making to wrest from us the truth. Let us hold it fast ourselves, spread it among all within our reach, and hand it down as our best legacy to our children.

For surely no man, who has been brought by divine grace to the knowledge and enjoyment of salvation by Jesus Christ, will ever allow either politics, science, or literature to divert his attention from the paramount claims of religion. When a noble aristocrat wrote—

"Let trade and ommerca, laws and learning die,  
But give to us our old nobility."

the nation laughed outright at his folly. But what shall be said of those who, professing to be more enlightened, lend all their energies and render all their patronage to matters of merely worldly interest, in preference to the things which are Jesus Christ's? Not in this way can we expect to set up, before the people of our own or any other nation, the paramount claims of our holy religion.

Finally, we may be further permitted to remind our friends that we make this proposal entirely on our responsibility. We have no subscription fund to fall back upon. If we do not succeed, we alone must bear the loss. We venture in faith on the baptist body generally, and on each of our present readers individually, and we hope the result will prove that our confidence was well-grounded.

## Spiritual Cabinet.

**BELIEVERS' ESTIMATE.**—A true believer judges God's ways the easiest—God's people the happiest—God's rewards the greatest—God's comforts the sweetest—God's promises the surest—and the love of God greater gain than to have all the world; for he that gets but a part of the world, experiences a greedy worm of devouring, so that he is never satisfied. Again, he that hath the love of God is content, better content with his shilling than the worldling with his pound; better content with his cottage than the worldling with his palace; better content with his plough than the worldling with his farm; and can be as cheerful with his two pounds as some with two thousand pounds: yea, more, for his soul finds joy in God, and the joy of riches is nothing to the joy of the Holy Ghost.

**EVENING REPENTERS.**—It is a strange piece of art, and a very exorbitant, when the ship is sound, the pilot well, the mariners strong, and the gale favourable, for the vessel to be lying at anchor idly in the roadstead; and it is equally so when the ship leaketh, the pilot is sick, the mariners faint, the storm boisterous, and the sea a turmoil of outrageous surges, then to launch forth, hoist up sail, and set out for a long voyage into a far country. Yet such is the skill of the evening repenters, who, though in the soundness of their health and perfect use of their reason, cannot resolve to weigh the anchor that withholds them from God; nevertheless they feed themselves with a strong persuasion, that when they are astounded, their wits distracted, their understanding dusk'd, and their bodies and souls tormented with sickness, then forsooth they will begin to think of their weightiest matters, and become suddenly saints, when they are scarce able to behave themselves like reason-

able creatures. Now then, in the morning, whilst your head is clear, and your heart fresh to read, and think, and pray, begin the work.

**POWER OF THE DIVINE WORD.**—God delights to magnify his own word. The Holy Spirit may convince of sin by any instrumentality he chooses, and a man may be awakened to a sense of his soul's danger independently of the Word—a special providence—a storm at sea—a death in the circle—a sudden flash of thought—a dream—a passing word—a striking contrast,—these are the instruments sometimes employed for opening up to the view of man the peril of his position: but this once effected, the inquirer is never enlightened or comforted independently of the Word, especially of those Scriptures which testify of Christ. An earthquake might be used to awaken the convictions of the hardened jailer; but not till Paul and Silas had "spoken unto him the word of the Lord," did he "rejoice, believing in God."

**ASSURANCE OF DIVINE FAVOUR.**—Shall we be taxed with enthusiasm if we avow our belief, that the child of God may, before he leaves a throne of grace, have a distinct impression of acceptance, a firm conviction that his prayer is heard, and that he has gained his request? May not the same Spirit who "beareth witness with our spirit that we are the children of God," convey to the mind of the believer other assurances than that of his mere personal salvation! If communion with God be a reality, is the activity limited to one side, so that, while we hold fellowship with God, he holds no fellowship with us? If we acknowledge the direct and personal agency of the Holy Spirit in conversion and sanctification, why should we hesitate to admit an agency as direct and as personal in communion and prayer?

REAL RELIGION is universal in its blessings. It is the guardian angel of individuals; the lord and governor of nations; the palladium of society's peace and safety, and the nations bulwark against oppression, injustice, and internal evils. It is the individuals best friend and heritage; the best ruler and parent of families; the strongest bond to hold society together in one harmonious family. It is the young man's blessing, beauty, and glory, and the crown of the aged, and

hope of the dying. It gives honour to the poor, dignity to the humble, influence to the despised, recommendation to the moneyless, and true glory to the rejected by the world. It is the presiding gem of the arts and sciences, the foster father of commerce and trade, the greatest ornament and splendour of the crown, the living soul of all happy societies, and throws its protecting power around all men. Surely "Wisdom is the principal thing!" E. D.

## Poetry.

### THE HEAVENLY CITY.

MIDST most clouds of deepest darkness

Wrapped the earth, and veiled the sky—  
And the howling winds of Winter  
Swept in fury by.

Not a star nor struggling moonbeam  
Pierced the dense and rayless gloom,  
And the taper glistened faintly  
In my lonely room.

Thus, while all was dark and silent,  
Visions passed before my sight—  
Visions of that holy city,  
Beautiful and bright.

Oh what wonders!—Mortals never  
Such a city here beheld—  
Gates of pearl, and walls of Jasper,  
Streets of shining gold.

There was neither tower nor temple,  
Peasant's cot nor princely hall,  
But the glory of the Highest  
Overshadowed all.

Such a glory!—noonday splendour  
Were as midnight to the blaze,  
Yet as mellow as the moonlight  
Were the golden rays.

How those battlements of crystal  
Flamed beneath that flood of light.  
Speechless and amazed I saw it,—  
'Twas a glorious sight!

And those massive pearly portals,  
Glowing, flashing, as they swung,  
O'er whose wide and open entrance,  
Rainbow arches hung.

Through those golden streets, a river,  
Bright as liquid silver, flowed,  
On whose bosom, like a mirror,  
Forms of glory glowed.

Oh! what forms of wondrous beauty  
Glistened round that river bright!  
Starry wings,—and garments woven  
Of the beams of light.

Then I heard such notes as never  
From the lips of mortal fell;  
So divinely sweet and soothing  
Was the anthem's swell.

Every wave of that bright river  
With the golden harps kept time,  
Distant tones, as of an organ,  
Mingling with the chime.

Breathless and entranced I listened  
As those strange notes o'er me stole,  
Melting, thrilling, as they glided  
Through my inmost soul.

Then the vision paled and melted,—  
Gates of pearl, and Jasper wall—  
Angel bands, and crystal river,—  
They had vanished all.

But I wept with very gladness,  
That o'en here 'twas given me,  
Mid earth's sorrows and temptations,  
Aught so fair to see.

And the memory of that city  
Draws me upward like a spell,  
There I hope amid the angels  
Evermore to dwell.

And that music, gently stealing,  
Comes amid the storms of life;  
I have heard it and forgotten  
All earth's toils and strife.

Blessed City!—death his pinnacles  
Never o'er its streets unfurls;  
And the shadowy night descends not  
On those gates of pearls.

V. G. R.

## Reviews.

*The Gospel in Central America; containing a Sketch of the Country, Physical and Geographical—Historical and Political—Moral and Religious: A History of the Baptist Mission in British Honduras, and of the Introduction of the Bible into the Spanish American Republic of Guatemala. With a Map of the Country. London: Charles Gilpin.*

WHEN the news reached the Eastern States of America and the shores of Europe that there was gold in California, the question arose, which is the nearest road to it?—for the region appeared to be as inaccessible and remote as it well could be; and this led to a revival of the consideration of the often-projected communication between the Atlantic and Pacific; and Central America again became an object of interest to the world. Mr. Crowe has furnished in this volume a very respectable history of these regions, their present condition, and the attempts which of late years have been made to introduce the Gospel amongst the superstitious inhabitants; but we regret the introduction of certain personal and local matters, which, in our opinion, should not have been inserted in a book intended for general perusal. With these exceptions we can commend the volume to all who wish for the most recent information respecting the state of Central America. A good map is attached.

*"The Amazon." A Sermon, preached at St. Andrew's Church, Plymouth, upon the destruction of the above noble steamship by fire, on the second Sunday morning after the terrific catastrophe, January 18, 1852, by the Rev. William Blood, (one of the survivors.) Aylott and Jones.*

WE cannot say much for the arrangement or style of this discourse, but being only just delivered from appalling dangers, and scarcely recovered from the physical and mental suffering induced, the respected preacher could not be expected to pay much attention to these. There is, however, in these pages, something of greater moment. His personal narrative is full of thrilling interest, and his fervid appeals display the warm-hearted preacher of the gospel of Christ. The effect produced by the delivery of

this discourse could not but be extraordinary, and we hope its publication will make an indelible impression on the hearts of all who read it.

*Memoir of William Gordon, M.D., F.L.S. of Kingston-upon-Hull. Abridged from "The Christian Philosopher Triumphant over Death." By Newman Hall, B.A. Fifth Edition. London: J. Snow.*

TEN thousand copies of the larger Edition of the Life of this eminent christian having appeared in three years, "this abridgment is now published, in compliance with the wishes of many persons, who have thought that, in a smaller compass and at a reduced price, the book might become useful to a still more extensive class of readers." This considerate and praiseworthy step will, we have no doubt, be successful, and we rejoice that thousands of young persons may now secure a copy of one of the best christian memoirs of the day.

*The Young Man's Counsellor. By William Mackenzie. London: Groombridge and Sons.*

THIS little book contains a number of short, well-written essays, on above fifty subjects important to youth; by whom it may be read with advantage, so far as the moralities of their conduct in this life are concerned. But this is all, and therefore it is not perfect. We protest against our youth being dealt with as if perfection in moral attainments were the only thing needful. They are all candidates for immortality; and we regard all instruction as deficient which does not lead them to Him whose name is "Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace."

*Woman's Trials; or Tales and Sketches from the Life around us. By T. S. Arthur. London: Partridge & Oakey.*

"WOMAN'S TRIALS"—who can tell them? From the first hour of the first mother's agony down to this day, her daughters have inherited their full share of human suffering. Whether such tales as these, well-told though they be, and full of interest, are calculated to afford our suffering sisters the relief they need, may be doubted. The sentimentalism of more morality will not reach their case. Only

He, at whose feet Mary of Bethany sat, is able to sympathize with them in all their trials and sorrows, and afford them the relief they need.

*Ancient Puritanism and Modern Politics; a Sermon, preached in the Old Chapel, Oswestry, on Sunday morning, Nov. 23, 1851, on occasion of the election of Thomas Minshall, Esq., as Mayor of Oswestry, and his refusal to attend the Parish church. By James Matheson, B. A. London: W. Kent & Co.*

SINCE the passing of the Municipal Reform Act, and the consequent admission of dissenters to civic positions and honours, we have occasionally heard of such instances of mean and paltry truckling to state-churchism by some weak-minded dissenter, as would have made a staunch old separatist or nonconformist blush. Episcopacy is fond of baubles, and she yet holds by her right of having robed mayors and gilded maces exhibited only within her walls. No dissenting sect can lawfully make such a display; and no dissenting sect, true to its principles, wishes to make its places of worship exhibition shops of civic pageantry. Honour to the Mayor of Oswestry—and thanks to his advocate for this able defence of dissenting consistency.

*Stories of Scotland and its adjacent Islands. By Mrs. Thomas Geldart. London: Hall, Virtue, & Co.*

THIS little book is ornamented with several spirited engravings, and illustrated by a good map, printed on good paper from a bold type, and bound neatly. The "stories"—which are not fiction, but facts—sparkle brilliantly on every page. It is what it professes to be; and although not of a religious character, its allusions to such matters are characterized by correct christian principles.

*The New Biblical Atlas, and Scripture Gazetteer; with descriptive notices of the Tabernacle and the Temple.*

THIS is a beautiful publication, illustrated by nine new and well-defined coloured maps, describing the countries, regions, cities, and places, mentioned in the Old and New Testaments; with pictures of the tabernacle, and plans of the temples of Solomon and Herod. A carefully compiled Scripture Gazetteer is added. The christian parent, or teacher, with this neat volume at hand, would be able to render his comments on the sacred narratives much more interesting and instructive. The price is four shillings, and may be had to order as above; but we must not name the Publishers if we name the price—the law forbidding us.

## Correspondence.

### TO OUR CORRESPONDENTS.

WE deem this department of our columns to be essential to the life and spirit of the work. Except the regular readers have some means of speaking to us and to the public on any question they may consider important, they will cease to feel an interest in the publication. In making our arrangements for condensing our materials, we have concluded upon apportioning three or four columns monthly to correspondence. At the same time, we must be allowed to state that in all cases brevity will now be indispensable. Hitherto we have often been prevented from inserting valuable papers, on account of their extreme length, and many queries have been held back, because we dreaded the lengthy and endless discussions which might ensue. Let all our correspondents now understand at the outset, that we

shall consider it within our province to abridge their papers if too lengthy, and to give the substance of others; in all cases doing our best to retain the sense. It is always necessary for us to do this with *intelligence*, and yet more with *correspondence*, and no wonder; for parties who are not in the habit of writing for the press cannot be expected to be very expert in the art of condensing their thoughts within few words. This month we have looked over our present stock of papers from correspondents, some of which we notice below. In a few months we hope to go through them all, and then so to arrange this department, that our mode of procedure being understood, our correspondents will be able to make use of the columns devoted to their use to the advantage of themselves and the enlightenment of our general readers.

## MEMORIALS OF THE PAST.

H. A. W. suggests that from old baptist church books, and other unpublished records and letters preserved in baptist families, many interesting facts might be furnished, which would illustrate the customs of former times, and tend to our edification and pleasure. We shall be glad to receive such extracts, but they must be brief. Our friend has sent a sample. He says:—

"It is a letter from an individual to the Association with which she was connected, desiring them to use their influence with the church of which she was a member for their permission that she might enjoy occasional fellowship with a church near which she resided. The letter is a beautiful specimen of penmanship, in the engrossing style, and written by some other person than she who signs it. It is without date; but Mr. Carr, to whom it was intrusted, died in 1748, after having been pastor of the baptist church at Hamsterley and Rowley above fifty years.

*To the ministers and messengers of the Association, met and assembled at Broughton, in Cumberland; wishing grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ.*

Honoured and dearly beloved brethren.

It is now near a year since I sent my case to the church at Turver and Hawksheadhill, (of which I am an unworthy member) desiring them to give me a letter of recommendation to sit down occasionally at the ordinance of the Lord's Supper with the people of Tottlebank, whom I find to be now much of my own judgment, and amongst whom I have met with much of the presence of the Lord. The reasons that move me to make this request, are not any offence taken at the people to whom I belong, nor any defect of affection to them; but the many infirmities of my frail body, and the great distance of my earthly habitation, with the largeness and feebleness of my family—from whom I cannot, in duty, be often nor long a wanting, without apparent disadvantage—on account both of spirituals and temporals, my husband being often unavoidably abroad. I did not then, nor do I now, desire a full dismissal from them, not being willing to have the relation between us dissolved; but being

unwilling to live and die without the benefit of such a precious ordinance, so necessary and useful for edification and comfort, and there being little probability of often, if ever, enjoying it at the Hill, for the above-mentioned reasons. I therefore did, and still do, desire the consent of the people to whom I belong, that I may have this privilege, and desire that you will use your interest to prevail with them to grant it me; for I am loath to be put upon this dilemma, either to take my liberty without their consent, or live continually without the means of my spiritual consolation and growth in grace; which, by virtue of the relation between us, they are obliged by all ways and means to promote. I pray you, dear brethren, to take this my poor case into your tender and christian consideration, and let me know your result by a letter from you. And now, much-valued brethren, I commend you to God, and to the word of his grace, which is able to build us up, preserve us from falling, and at last to present us without fault before the throne of his glory with exceeding joy.

From your truly affectionate and sincerely well wishing sister in the best of relations,  
ELIZABETH FREARSON.

Addressed for the Rev. Mr. Wm. Carr, by him to be presented to the Association. These with care."

[Two things may be noticed in this epistle

- 1. It is addressed to the Association.—
2. It displays great anxiety to act in order and enjoy christian communion.]

ATTENTION TO STRANGERS.—W. H. B. complains of apparent neglect of these in some baptist chapels. He would have a person stationed at each door always, to conduct strangers to sittings; but not during the prayer, for then all ought to wait until the conclusion. We are commanded to go out and fetch the people in, but some will not welcome them when they come of their own accord. He mentions a fact. "A short time ago, two friends, members of a baptist church, were on a visit to London, and on the sabbath evening went to a baptist chapel. They went in good time, expecting that the chapel-keeper or some other person would put them into a pew. Not feeling at liberty to go into one themselves, they stood at the door; but no chapel-keeper made

his appearance. They remained in this way during the singing of the first hymn and the reading of the scriptures, but no person ever asked them in. They then left, and went to a chapel of another denomination, where—behold the contrast—they were on the instant invited in, and placed in a comfortable seat." Such things ought not to be in these days, when romanists and puseyites are doing all they can to attract the people by their exhibitions. The subject is important; and ministers, and officers, and members of churches should take it up, and make provision. If this were done, and more cordiality manifested, both among ourselves and towards strangers, our places of worship would soon be filled, for our gospel is the gospel of God.

**COACHMEN ON THE SABBATH.**—W. P. tells us that he was a member of a small baptist church in Lincolnshire, and came up to London to seek employment as a coachman. He found a situation in a gentleman's family, on Stamford Hill; but soon gave it up, for he could not have his sabbaths to himself. He must be an outside worshipper with his beasts, while inside the building the family were repeating, as each commandment was read, "Lord have mercy upon us, and incline our hearts to keep this law." He appeals to us, and says, "You have often referred to the three great curses—slavery, war, and drunkenness—I must add a fourth—sabbath desecration; and that by the rich as well as the poor; and dissenters, rich dissenters, as well as rich churchmen. And then there are the poor wretched cabmen and 'bussmen, generally broken-down coachmen; who thinks of them? Do use your pen. You can do it better than I can. I dont know what I can do, but work and worship too on the sabbath I will not. I shudder at the thought of it. I wish I were a colporteur!"

**MECHANICS' INSTITUTES.**—In confirmation of what has been said of the abuses of some of these institutions by our correspondents, we extract the following from a local paper:—"An evening assembly for dancing—the second of the season—in connection with this Institution, took place on Tuesday evening, in the New Hall, and was attended by about 150 members and their friends. Six of the Committee

acted as stewards. Quadrilles, waltzes, and polkas followed each other in rapid succession until one o'clock. A quadrille band was in attendance."

**DISTRIBUTION OF MAGAZINES.**—B. O. informs us that he is an old teacher and has distributed magazines for twenty-eight years, conceiving them to be adapted to promote piety and virtue in youth. He has sent us a list of twenty-one various publications, amounting to nearly 250 in all, which he circulates monthly. Among these we find the *Reporter*, *Children's Magazine*, and *Pioneer*. He wishes others would be more diligent in this department of christian activity.

#### BRIEF ANSWERS TO QUERIES.

1. What can an Independent Minister mean, when, after sprinkling a baby and calling that baptism, he prays that both parents and children may be baptized with the Holy Ghost? H. D. B.

We cannot tell: and we question if he could.

2. What is meant by "Eternity's too short to utter all his praise." Can Eternity be short? H. D. B.

It is a hyperbolical figure of speech which will not bear strict criticism.

3. Is it scriptural to require candidates for baptism and fellowship to appear before the church and relate their experience, after a deputation has waited upon them and made a favourable report? J. P.

We think not: but in case a member may wish for further information, means should be used to obtain it.

4. May female members be appointed to visit candidates for baptism and fellowship, and then report to the church. Does not 1 Cor. xiv. 34, 35, prohibit this? J. P.

We presume they may be appointed, and in some cases with more propriety than the other sex. The text appears to apply to discussions and not to reports. They vote.

5. In case a member wishes to remove to another church of the same order in the same town, and cannot, after repeated applications, obtain a dismissal, what is the scriptural mode of procedure? J. P.

He can withdraw. And then the church to which he applies must take steps to ascertain if he has acted pro-



perly, and if he be worthy of their fellowship.

6. Should the business transacted at our church meetings be told to parties who are not members? T. C. E.

Certainly not, as a general rule; especially if it be a personal case. But of some business done, there might not be the same reasons for withholding information from well-known friends.

#### QUERIES.

1. Are baptist churches justified by scripture precedent in their usual practice of expecting candidates to apply for

baptism and for fellowship too at the same time? Ought they not to be separate actions?

2. Is it a fact that it is a regulation among the Conference Wesleyans, that should any travelling or local preacher, or class leader, embrace the opinion that the immersion of adults, on profession of faith in Christ, is the only scriptural baptism, he forfeits his office, unless he will promise to keep that opinion in abeyance?

3. Can you tell us when the promised Memoir of Roger Williams by the Hauserd Knolly's Society will make its appearance? W. H. B.

## Narratives and Anecdotes.

"A CHEERFUL GIVER."—A friend connected with a village baptist church having occasion to solicit pecuniary aid for it, was thus received, "Well, Friend —, how are you getting on at W—? I suppose you find it hard work to raise enough to meet all the expenses of the place;" and then, before his visitor could well reply, he added, "I know you must, and whenever you want any money come to me, and I will help you." On another occasion he said to an applicant, "How much do you want?" "Two pounds," was the reply. "Here it is then, and if you should not find it enough, let me know, and I will give you more." Oh for more such cheerful givers!

A PATTERN FOR THESE TIMES.—He never suffered one set of claims to clash with another. When he ought to be in the market, he was there; when the hour for social prayer had arrived, he was at his post, prepared to unite with those who would pour out their souls before God on behalf of the church, the neighbourhood, and the world. As a deacon, he was in this respect an "example to the flock," and unquestionably the influence exerted in this way was great and good. One who knows full well the truth of her testimony has said, "How anxious was he to be back from market, that he might fill up his place at the prayer-meeting. Frequently has he returned home so fatigued after the business of the day, that he scarcely knew

how to walk to S—, but when I have endeavoured to persuade him not to go, he has said, 'It is my duty to be there; besides it does me good to spend an hour thus after the business of the day.'" Would that every christian tradesman felt the same, and with a purpose equally resolved and firm, would pursue a similar course. It would do him good too.

#### Newman's Life of King.

THE PROUD MAN.—A proud man is a fool in fermentation, that swells and boils over like a porridge-pot. He sets out his feathers like an owl, to swell and seem bigger than he is. He is troubled with a tremour and inflammation of self-conceit, that renders every part of him stiff and uneasy. He is his own gallant, and makes most passionate addresses to his own dear perfections. He commits idolatry to himself, and worships his own image. He is a church himself, and believes as the church believes, and maintains his faith with the obstinacy of a fanatic. He is his own favourite: and advances himself not only above his merit, but above all mankind. He gives place to no man but himself, and that with very great distance to all others, whom he esteems not worthy to approach him. A vain-glorious, insolent, proud man, swells with a little prosperity, grows big and loud, and overflows his bounds; and when he sinks, leaves mud and dirt behind him. The slighter and less solid his materials are, the more room they take up, and make

him swell the bigger, as feathers and cotton will stuff cushions better than things of more close and solid parts.—  
*"The Lord hateth a proud look."*

BUTLER.

**NATIONAL CUSTOMS.**—Sir C. Napier put down the practice of suttee, which, however, was rare in Scinde, by a process entirely characteristic: for, judging the real cause of these immolations to be the profit derived by the priests, and hearing of an intended burning, he made it known that he would stop the sacrifice. The priests said it was a religious rite which must not be meddled with—that all nations had customs which should be respected, and this was a very sacred one. The General, affecting to be struck with the argument, replied: "Be it so. This burning of widows is your custom: prepare the funeral pile. But my nation has also a custom: When men burn women alive, we hang them, and confiscate all their property. My carpenters shall therefore erect gibbets on which to hang all concerned when the widow is consumed. Let us all act according to our national customs." No suttee took place then or afterwards.

**THE TWO BAGS.**—It is said that the heathen being sensible of the proneness in man's nature to judge his fellows, illustrated it strongly in the following manner. Every man carries two bags with him, the one hanging before the other behind him; into the one before he puts the faults of others; and into that behind his own; by which means he never sees his own failings, while he has those of others always before his eyes. Reader, when thou art in a censorious mood, remember the two bags, and try to reverse their position.

"**THE BIBLE IS DANGEROUS,**" says Rome. But dangerous for whom? It is dangerous to infidelity, which it confounds; dangerous for our sins, which it curses; dangerous for satan, whom it dethrones: dangerous to every church which dares to conceal it from the people, and whose criminal impostures, or fatal illusions, it brings to light.

**POPERY.**—If popery were a novelty, it would be laughed at for its absurdity, and scouted for its arrogance; but it grew up slowly, and in great length of time; and now, its antiquity, more than anything else, saves it from contempt.

*Birt.*

**TOLERATION.**—Toleration itself, applied to religion, implies the assumption of a power that ought not to exist, that in itself is tyranny. It implies that you, an earthly authority, an earthly power, say to me so condescendingly, "I permit you the free exercise of your religion." "You permit me! And what authority have you to permit me? God commands me; and do you dare to say that you tolerate me? Who is he that dare come in between me and God, either to say, Yea, or Nay? Your toleration itself is tyranny, for you have no right to meddle with the matter." *Cheever.*

**FERVOUR IN RELIGION.**—In all rational pursuits, except religion, we admire fervour, and even enthusiasm. What is a poet without fire? an orator without fervour? a sculptor without ardour? He is but a faint resemblance of the figure of a christian who is without fervency of spirit. *Jenky.*

**BRAZILIAN SLAVERY.**—Lord Palmerston lately made the following pleasing statement in the House of Commons:—"With Brazil we are now co-operating in the great object of the suppression of the slave-trade. That object has been attained with such success, that whereas in former years the number of slaves imported into Brazil had been 15,000, 16,000, and 17,000, the number of slaves brought during the last year was less than 3,000, of which a certain number was seized by the Government for the purposes of emancipation. If the measures now in co-operation between England and Brazil, and the measures now being taken upon the coast of Africa, are well and systematically followed out, the people of this country will in a short time have the satisfaction of accomplishing the great and noble object which for so great a length of time has been the aim at which they have directed their efforts."

"**TEMPERATE IN ALL THINGS.**"—This is the sound advice of Paul, and it is good—Temperate in spirit, in our pursuits, desires, expectations, opinions, judgments. Temperate in eating, drinking, dress, labours, and recreations. "Temperate in all things." As Milton wrote:—

"If thou well observe  
 The rule of not too much, by temperance taught,  
 In what thou eat'st and drink'st, seek'st for from thence  
 Due nourishment, not gluttonous delight,  
 Till many years o'er thy head return  
 So mayest thou live."

## Christian Activity.

### HOME PICTURES.

I HAPPEN to know a christian brother who is devoted to home missionary labour, and asked permission to accompany him some afternoon, that I might see a few of the persons and homes he had described to me. My friend has told his own tale in the pages of the *Reporter*, but I will now tell one for him.

"Here," said he, "is one scene—look around you." I did so. A group of ragged boys were playing at pitch and toss. They had pinched, keen faces, shaggy hair, sunken eyes which glared wildly upon the coins as they tumbled to the ground, and anon some foul oath sprang from their lips. "These boys," said my friend, "are all thieves. That boy, who always bangs his head down, has just come out of prison; his mother is dying." We walked on. A small, dogged-looking active man passed us. "That," said the missionary, "is a fighter. In a short time he will fight for a hundred pounds, and thousands of poor men will venture their money upon him. He is quiet in ordinary life, but awfully savage in actual combat." Going down a short street, we saw a crowd. The people—men, women, and little children—were enjoying a dog fight. The more the brutes worried each other, the louder rose the laughter of the mob. "Dont interfere," said I to my friend. He gave me a strange, resolute smile, and seemed determined to stop the fray, when a policeman came up, and in a moment dogs and people dispersed. "Come," said the missionary, "let us enter this house, and I will show you a 'fence.'" "What is that?" "It is a house where stolen goods are bought; it is also a lodging-house for vile women, fighters, boys who sweep crossings, ballad singers, and now and then a thief as well." I hesitated, and said, "Is there any danger? I have my watch, and ——" "Never mind," replied my guide, "what you have. The worst thief here will not harm you." We mounted a pair of creaking, sloppy stairs, and found ourselves before a huge door! My guide stamped upon the landing. "Why dont you knock?" I whispered. "You will see." He then struck the toe of his boot gently and

slowly upon the landing, and behold the door opened, and he went into a room which was before us. I followed and the door closed behind us; but we saw no one. "I want to see Mother —," said the missionary, and, to my surprise, a tall, red-faced, stout, repulsive woman stood before us. Where did she come from? Nay, reader, I must grant that is a mystery. However, she made us welcome, and when my friend said, "I should like to see some of the friends—my friends, I mean." She went to the bottom of the stairs, and shouted some names, and down came half-a-dozen strange looking human beings. Listen to the conversation. "Well, Jack, how are you?" This was said to a lame lad, who looked very pale. "I'm hard up, sir. I went a singing 'Mary Blane' last night. It rained all the blessed time. I was out four hours, and only got three coppers." "That was very little, Jack; but bad ways and bad pay go together. Your poor mother would like you at home, and you wont go." "I'll tell you what, your riverence," squeaked a small Irish boy, "if I had a mother, I'd go to her." "Well, Mike, if you will go to the Refuge, I will get you in." "Bedad, your riverence, I'll go." "Very well, it shall be done, Mike," said my friend. Scarcely were the words out of his mouth before Mike and his rags were tumbling a rapid somerset across the room. This was his mode of expressing his joy. Thus did my friend go round the group, and many kind and true words did he speak to his hearers. He then gave each of them a small book—very pretty ones—and we came away. "Where next?" said I. "Down yon alley," was the answer. What a scene! There were men cleaning fish; women polishing oranges; boys running, gambling, and swearing; loose women leaning out of the open windows; and here and there a dog lying in the sun. Every one seemed to know my friend; but though all treated him with respect, it was evident that some of them did not relish his presence. I said so to him, and he replied, "There are many here who love me, some who would fight for me, and a few who hate me, and they hate my Master also." We then entered a house, went up stairs,

knocked at a door, and when it was opened passed into a sick-room. A woman was washing, a ragged child sprawling on the floor, and a wasted man sitting up in bed. He was a Roman Catholic. No notice was taken of this. The cross of Christ was "lifted up" before him—not the priest, the mass, or the crucifix. My friend then prayed for him, then for his wife, and then for his children. The prayer was brief, simple, earnest, and pregnant with scriptural sentiment. A sighing "Amen" from the sick man showed it had touched his heart. Hark! What yells! "Go it Poll! Go it Bet!" shouted many tongues. We looked from the window, and saw two women fighting, leaping, screaming, like panthers. A mob was hounding them on. "I must stop that," said my friend; and when I told him the mob was large and savage, the same smile I had observed—a smile indicative of singular firmness and love—illuminated his face, and he rushed down the stairs. I followed; and when I got into the alley, he was quietly edging himself through the people, to interfere between the bleeding struggling women. As soon as some of the mob saw him, they slunk away; others shouted, "Let them alone;" and several swore at him. He is between the crowd and the women! He goes slowly, lovingly, but boldly up to them, and dexterously throws himself between them. They rush past him, and struggle harder than ever. He parts them again, and some of the people curse most awfully. He is swayed to and fro by the reeling combatants and the excited scoundrels who surround them; but he parts the women again, and one of them raises her hand to strike him in the face. She dare not! He looks at her, and stands so erect and bold—yet kindly—she dare not; and taking her by the hand, he leads her away. When I afterwards got close to him, (this was a few moments after the woman had gone home) I saw he was panting, his face pale, his dress soiled, and his eye glistening with a tear. "Oh!" said he, "the sinfulness of this people! The brutality of these poor wretches!" I said, "Come home." "Well," he replied, "I fear I must. These people cannot be visited just now." He looked round upon the groups, went to them, said a few kind words—full of rebuke, however—distributed some tracts, and then taking

my arm we passed through the people. How hushed they were! Every eye was fixed upon my friend; and, as we turned round the corner of the alley, a woman cried out, "God bless him!"

PASTOR HOWARD.

#### OPEN-AIR PREACHING.

As the season for out-of-door preaching is approaching, we give intimation thereof, and of our intention to resume the subject, by a short extract from Mr. Newman's memoir of Mr. Peter King, late deacon of the baptist church, King-stanley.

It ought to be mentioned that Mr. King's engagements in the ministry included open-air preaching. To one dark village in particular he paid a weekly visit during one whole summer. This step required great firmness of purpose and self-denial, as it was one which exposed him to the expostulations of neighbouring farmers, whom he was accustomed to meet every week in the public market. They have said, "We are sorry that a man of your respectability should lower himself so much as to stand in a public street preaching to a lot of poor people." He has spoken of this in the intimacies of domestic intercourse, as being more difficult to bear than open persecution. But though he did feel it, he was not diverted from the path of duty. He was directed in his course by high and generous principles, and those principles were never permitted to fail him. The claims of duty were omnipotent; and he was prompt to meet those claims, whether in doing so he could carry with him the approval of his fellow men, or was compelled to sustain their censure.

The necessity for efforts such as those which are here alluded to, and in the very village where our friend stood beneath the canopy of heaven to declare "the unsearchable riches of Christ," is attested in a note which the writer has received from a friend, then lodging in that village, and who says, "I could never find that there were more than two pious persons in it, a man and his wife, who were members at —. I attended the church when the supper was administered to about six persons, and the same morning saw the clerk of the church purchase the bread, and also saw the buyer and the seller partake of it at the table."

# Baptisms.

## FOREIGN.

**INDIA, Cuttack.**—Mr. Lacey writes—“On Lord’s-day, Nov. 2, two native women and two European ladies of the station came forward and put on Christ in the scriptural way. The former were from the boarding school, and, so far as we have been able to judge, have experienced that change of mind which is the right qualification for becoming a member of the kingdom of heaven. The latter have been members of the Scotch Kirk and Free Church, but the truth on the subjects and mode of baptism having occurred to their minds, the more they sought for satisfaction from a perusal and study of pedobaptist works, the less they obtained any; when they wisely resolved to study and follow the New Testament; which resolve they followed out, and were not long ere they determined to take up the cross and follow their Exemplar and their Lord.”

**Jessore.**—Mr. Parry informs us that he has recently been privileged to baptize fourteen believers; two of whom belong to his girls’ school.

**Comilla.**—At this place three more converts were baptized in December by Mr. Johannes of Chittagong.

**Calcutta.**—Two believers were immersed by Mr. Thomas at the Lal Bazar chapel, on sabbath-day, Dec. 28.

May all who have thus put on Christ by baptism have grace to remain stedfast in the faith to the end.—*Oriental Baptist.*

## DOMESTIC.

**LONDON, John Street.**—Being in town on business, and confined to the house with a bad foot, I was told by my surgeon that there was a baptismal service at John Street Chapel, on Friday evening, Feb. 20. Being so very near, I embraced the opportunity, and truly it was a delightful season. After singing, the pastor, Mr. Noel, gave an address on believers baptism. He referred to the fallacies of the Roman and Anglican churches, alluded to the evangelicals and pedobaptist dissenters, and then most clearly proved from scripture that none but such as had been convinced by the Spirit of Truth, and led to believe in Christ as their Saviour, were those whom he commanded the apostles to baptize.

After the address Mr. N. engaged in prayer, and it was a precious season.

“When I survey the wondrous cross,” was then sung, during which Mr. N. retired to prepare for baptizing. The hymn being concluded, he went down into the water (*no gown or surplice*) and immersed three females and one male, whom he baptized *unto* the name, &c. For in his address he said he did not agree with any minister taking upon himself to say *into*, there being no such word in the original, and also it being impossible for any one to do so. This service was the more interesting, as I was informed that the young man was a relation of Mr. Noel’s, and a son of the Earl of Gainsborough. All was conducted in the most orderly manner, and after singing a hymn, one of the deacons closed the service with prayer. J. B.

Mr. Noel baptized five more candidates on Friday evening, March 19.

**Southwark, New Park Street.**—On sabbath evening, Feb. 29, Mr. Walters, after preaching, baptized eleven believers, four of whom are young persons in connection with the sabbath school. The service was deeply interesting, and will long live in the recollections of many who were present. Several more are seeking admission into the church, whose baptism we hope before long to report.

**Church Street, Blackfriars.**—On the afternoon of Lord’s-day, Feb. 22, seven believers publicly obeyed the command of their Lord by being baptized in his name. This large place was well filled with orderly and attentive spectators. An address was given by Mr. Branch, after which Mr. Walters, of New Park Street, who is of more robust frame, kindly administered the ordinance.

J. J.

**Bloomsbury.**—On Friday evening, Feb. 20, Mr. Brock immersed six young men on a profession of their faith in the Redeemer. Four believers were also baptized March 19.

**Blandford Street.**—Mr. Bowes baptized three disciples of Jesus Christ, on their avowal of faith in his name, March 21.

**WOODSIDE, Gloucestershire.**—On the first Lord’s-day in Feb., four believers put on Christ by baptism.

**NUNEATON.**—On Lord's-day, March 7, five believers were baptized by Mr. Stenson, in the canal, in the presence of from three to four thousand persons. At seven in the morning a prayer-meeting was held to implore the Divine blessing, at which nearly one hundred persons were present. At ten o'clock our minister preached to an overflowing and attentive congregation, after which we proceeded to the water, when, after an address to the vast multitude, the ordinance was administered. Order and deep solemnity prevailed, and many appeared greatly affected with what they saw and heard. In the afternoon we met again, when, after preaching, the newly baptized were received into the church, and the ordinance of the Lord's supper administered to the largest number of members ever assembled in our chapel. Several from sister churches were present, and communed with us. The evening service closed one of the most happy, encouraging, and memorable days ever experienced by this church. Since our brother Stenson commenced his labours here, in Oct., 1851, our congregations have considerably increased, so that our chapel is generally filled, our prayer-meetings are numerous attended, and we have a goodly number of hopeful enquirers. To God be all the glory! W. H.

**BIRMINGHAM, Henney Street.**—On sabbath morning, March 7, Mr. Taylor, after preaching Christ as the unchangeable Saviour, which was heard with serious attention, immersed five believers in his Holy Name. These were afterwards added to the church. W. H.—g.

**Circus Chapel.**—Seven believers in Him who came to seek and to save, were baptized on a profession of their trust in him alone for salvation, on the last sabbath evening in Feb. W. H.—n.

**Newhall Street.**—Seven disciples of Christ avowed their attachment to him and his cause by being baptized in his name, on sabbath evening, Feb. 29, by Mr. O'Neill. W. H.—n.

**BROUGHTON, Notts.**—The ordinance of believers baptism was administered at this place, Feb. 29, when five believers thus obeyed their Lord. The chapel was crowded to excess, and numbers were not able to get in. Mr. Hoe preached. Several were affected to tears, and great seriousness was manifested. We hope this service will have a beneficial effect upon the minds of the people. H. W.

**HITCHIN, Salem Chapel.**—On sabbath afternoon, Jan. 25, after an able address on the scriptural mode of baptism, and shewing the want of Divine sanction for infant sprinkling, Mr. Broad baptized five believers, who were willing to say with our Lord, "thus it becometh us to fulfil all righteousness." On Feb. 22, our pastor again called the attention of the congregation, especially of those who profess to believe the gospel yet do not follow in the steps of their Lord, to his command as regards the ordinance of baptism; taking a view also of the sentiments held by Dr. Halley and others, and refuting them; exhorting all to adhere to the law and the testimony; after which he immersed four disciples who had made a profession of their faith in the Lord Jesus, and felt it an honour to obey Him who said, "If ye love me keep my commandments." It is a circumstance worth noticing, that five of the above had been in membership with the Independents, and another was on the verge of joining them, all of whom have become baptists from conviction, having considered the subject carefully and prayerfully, taking scripture as their only guide. W. F.

**CAMBRIDGE, Zion Chapel.**—On Wednesday evening, March 17, after an address, Mr. Keen baptized six believers in the Lord Jesus Christ. Five of these were from our congregation, and one from Chesterton, who unites with the church in that village. May the Lord the Spirit continue to own "the glorious gospel"—and may you be the reporter of much good news from time to time, both from this and many other parts of the spiritual vineyard!

**HULL, George Street.**—On Thursday evening, March 4, after reading several passages of scripture relating to believers baptism, Mr. Stuart went down into the water and immersed two youthful disciples of the Saviour. One had been an Independent. We have more young people inquiring the way to Zion. M. E. P.

**Salthouse Lane.**—Two believers were baptized by Mr. Thomson, on the last sabbath in Feb., and afterwards added to our fellowship. A. W.

**WHITSTONE CHAPEL, Withington, Herefordshire.**—Mr. Ramsey baptized two believers in the Holy Saviour on the last sabbath in Feb. It was a time to be remembered by all present.

**WOOLWICH, Queen Street.**—Our pastor, Mr. Cox, on the evening of Feb. 29, after preaching from "baptizing them," immersed six believers on the profession of their faith. One had been a Wesleyan for years; two were formerly members at the Trinity Church, Beresford St. These two friends were desirous of communion with us, but finding we were strict baptists, they examined the New Testament, and were led to see the propriety of our views. Five of these, with five others from other churches, were added to our number on the following Lord's-day. The other candidate being bound for New Zealand, did not join our fellowship. G. W. C.

**KENNINGTON, Charles Street.**—Our pastor, Mr. Attwood, immersed two females on Feb. 4; one had been a member of an Independent church for thirty years, but has at length been brought to observe the scriptural ordinance of baptism. The other was a young person, the daughter of praying parents, who received her first serious impressions in a sabbath school. The chapel was well attended, and great attention paid. Our friends were received into our fellowship. E. S.

**FORTON, Hants.**—Please receive this report of some of our recent baptisms. On sabbath-day, Dec. 16, two believers put on Christ by baptism. On the following sabbath two young men, both from the Independents, thus followed their Saviour in his own ordinance; and on sabbath-day, Feb. 15, six more were baptized—one from the Independents. We believe the Lord is answering the prayers of his people here that his blessing may attend the faithful preaching of his word. H. T.

**BIRRENHEAD.**—On Thursday, Feb. 26, our pastor, Mr. John Metcalfe, preached a sermon in Byrom Street chapel, Liverpool, on the great commission, proving that no authority existed in it for such a practice as infant baptism. Mr. M. then baptized two persons on profession of faith in Christ. One of them had been for some time connected with the Wesleyans. Both were added to our number. J. N.

**ROGBY.**—Three believers put on Christ by being baptized in the name of the Sacred Three, in the presence of an overflowing congregation, after a sermon by Mr. Angus, on Lord's-day, Feb. 22. This is the third baptism with which we have been favoured within four months.

**AUDLEM, Cheshire.**—Six believers were baptized by our pastor, Mr. Needham, March 7. It was pleasing to witness the candidates, all in the prime of youth, in the presence of a large concourse of spectators, thus early dedicate themselves to the Lord's service. In the evening they were received. R. T.

**BASSALLIG, BETHEL, Monmouthshire.**—Seventeen candidates were baptized by Mr. E. Roberts, pastor, after a discourse on the subject, March 14. These are the first-fruits of our minister's labours. We have cause for gratitude to the Head of the Church. Six more will we hope, follow them next month. E. R.

**IPSWICH, Turret Green.**—Two disciples of the Lord Jesus—husband and wife, heirs together we trust of the grace of life—were baptized by our pastor, on the first Lord's-day in March. May this spiritual union with the Lord and his people never be dissolved! G. R. G.

**SHIFFNALL, Shropshire.**—Three men were baptized here on the first sabbath in March—one is the fruit of open-air preaching during the past summer. We have long been praying and labouring for a revival, and hope these are the first drops of a shower of blessings.

**LLANIDLOES, Montgomeryshire.**—Mr. Evans, of Mochdre, baptized one candidate in the river Severn, Feb. 22, who had been a Wesleyan preacher many years. Many spectators witnessed the service. Our brother has joined our fellowship.

**HAWORTH, Hall Green.**—Mr. Hanson baptized five disciples, March 7, who were added on the same day. The work of the Lord prospers amongst us. May we enjoy many such seasons. M. A.

**West Lane.**—Our pastor, Mr. Keats, after preaching, immersed three believers in the Lord Jesus Christ. Two of these had been in the sabbath school. It was a solemn and profitable service. W. G.

**HAUDENHAM, Bucks.**—One female was baptized here, Feb. 25. The change produced in the heart and life of the candidate was a striking proof of the power of Divine truth.

**HIGH WYCOMBE.**—On the first sabbath morning in Feb., Mr. Jones baptized four believers in the Lord. These were added to the church at the Lord's table in the evening. R. C.

## Baptism Facts and Anecdotes.

**THE COUNTESS OF HUNTINGDON AND THE BAPTISTS.**—In a memoir of the Rev. Joseph Cook, in Rippon's Register, there is some account given of a mission to the Southern Colonies of North America. Several students from the college in Wales were sent on this errand. On those tours they appeared in clerical costume, and were recognized as clergymen; yet they preached among other denominations, especially the baptists, whom they found in a lively state of religion. "They generally appeared pleased with the company and conversation of the baptists; and the most of them gave it to be understood, that they had received convictions respecting the justice and propriety of the baptist's distinguishing sentiments, which, by one or two of the students, was represented to have arisen from the introduction of a young man of baptist principles into the Countess's seminary in Wales, whose arguments had made so great an impression on the students, that her Ladyship thought proper to discard him."

**THE "CHURCH" AND THE CHAPEL.**—One of our friends, writing from a village in a midland county, says:—"Our attendance at the chapel averages from fifty to eighty on a sabbath morning, and about one hundred and fifty in the evening; while at the parish church, very near us, the company in the morning is from ten to twelve—in the afternoon about forty. The parish clerk attends regularly with us on a sabbath evening, and is as constant as any at the week-night prayer meeting. He has, moreover, given notice to quit his post at the church. An amusing event occurred at the church last sabbath week. Some parties who had recently become parents took their child to be christened, hoping to find some persons on the spot who would stand for it. It so happened, however, that no one would undertake the office. The clerk (who, it is said, may be compelled to do it) was applied to, and temporarily refused. But the saddest part of the tale remains to be told. The poor little baby was carried away without being done!"

**A SPRINKLING BLUNDER.**—You have long since become familiar with the phrase, "You make too much of bap-

lism." But though the charge is preferred against the baptists in general and the Editor of the *Baptist Reporter* in particular, there are parties to whom it will apply with greater force. And passing by papists and puseyites, who believe in baptismal regeneration, and whose zeal for sprinkling the little ones is consistent with their principles, we will turn to some who repudiate that doctrine, and yet seem to attach much importance to the human invention which forms the basis of that and many other errors. Two newly-married members of an Independent church in the county of Stafford agreed, that if blessed with a daughter she should be named after a pious aunt, to whom they were indebted for a portion of the good things of this world. In due time the bride became a mother; but the nurse informed the father that the child was not likely to live. The father hastened to his worthy pastor to baptize (or, as we should say, sprinkle) the child, lest it should depart without this blessing! who, it being a matter of such importance, hastened to perform the rite. The apparatus being in readiness for *changing*, or, at least, *bettering* the destiny of the young immortal, he took the child in his arms, (the father signifying the name) and said, "*Catherine*, I baptize thee," &c. Having accomplished the object of his hasty journey, he returned home, while the father went to congratulate the mother on the event. The mother asked what name had been given, and was told they had named it after the aunt. But conceive, if you can, their consternation, when she said "It is a boy!" The father hastened back to his pastor again, and begged him to come and correct the mistake, by giving it a name suitable to its sex; but the pastor was inexorable. "The child has been baptized and registered *Catherine*, and *Catherine* he must remain." However, the child died in the course of a few days, and the distressed parents were relieved from further anxiety about the matter. The sprinklers are fond of talking about some imaginary blunders of the dippers; but, with all their invention, have failed to conceive anything more ludicrous than this matter of fact, to the truth of which there are many witnesses. And while we have no



wish to make more of baptism than Christ and his apostles did, we think there are some who make too much of infant sprinkling, however free they may be from the charge of magnifying christian baptism. And one error, as in this case, often leads to another. Had they waited for the child to come to years of understanding, and by God's grace the subject of repentance and faith, before baptism, they would not have made this mortifying blunder, nor have conveyed the impression to others, that they considered the sprinkling of a few drops of water upon the face of the unconscious dying child as essential to its salvation.

*A Dipper of such as believe.*

**TEMPTING OFFERS REFUSED.**—On looking over our papers, we find a brief note from a friend in a populous old village in Leicestershire, in which is a very ancient baptist church. He says infant sprinkling is at a discount there, so much so, that the clergyman has been induced to make the tempting offer of a pound of sugar and a quarter of a pound of tea to all parties who bring their children to the font. Hitherto he has met with as little success as when for other purposes calico, blankets, shoes, and soup were offered!

**TOO COLD FOR DIPPING.**—We saw a letter the other day, in which a friend states that he sent some of our tracts on baptism to a gentleman, who read them one cold morning during the winter, when he was rather unwell. His reply was, "You are certainly right about adult dipping; but if Tertullian himself had to be dipped this cold morning, I question whether he would not defer it." Indeed! Why the cold bath might be the very remedy this timid gentleman required for the renovation of his health. Ordinarily, we find it, winter and summer, the best preservative of health.

**QUALIFICATION FOR MARRIAGE.**—"A Looker-on" tells us of a clergyman in a Lancashire village, who, hearing that the bride had been brought up in a baptist family, poured a little water in his hand, and then wetted her forehead with it, repeating the usual words. He then proceeded to wed the parties.

**IGNORANCE OF BAPTIST PRINCIPLES.**—A friend writing from a village in which is one of our chief schools for the sons of the nobility and gentry, says:—"I have been asked if we are protestants? Another supposes we were believers in John the Baptist."

## Sabbath Schools and Education.

**VOLUNTARY SCHOOL ASSOCIATION.**—A Conference on Voluntary, Religious, and Unsectarian Education, was held at the Baptist Chapel, Grosvenor Street, Chorlton-upon-Medlock, Manchester, on Monday evening, Feb. 2, and by adjournment to the following morning. The sound principles that form the basis of this Society are the following:—1st. That Education should be distinctly and decidedly religious.—2nd. That it should be sustained, neither by Government Grants, nor by Local Taxation, but by the voluntary exertions of the people. 3rd. That the most effectual way to advance Education is, for those who hold these sentiments in common, to combine their resources and energies.—This Association presents powerful claims to the sympathy and support of the christian public; inasmuch as, it is religious in its character, voluntary in its action, and universal in its spirit. The attention of the Conference was especially directed to the two rival Bills on Education, now

proposed to Parliament, known as "The National Public School Plan," and the "Manchester and Salford Local Bill," as of a very objectional nature and tendency. An Aggregate Public Meeting of the friends of Voluntary Education was also held in the Free Trade Hall, Manchester, on Tuesday evening, under the united auspices of the Voluntary School Association, and of the Congregational Board of Education. Several important papers were read, speeches delivered, and business transacted. From 3,000 to 4,000 persons were present. The meeting was altogether most effective, and affords demonstrative evidence that there exists in Manchester a very large amount of public feeling hostile to both the educational schemes now put forward there. To both these schemes the Society objects in common, since they avail themselves of public taxation for an object which, whether religion be or be not included in it, is not the business of the Government, nor properly within

the sphere of legislation. The last Resolution was excellent. "That, while recognizing the loudly affirmed, but, as they believe, exaggerated deficiencies of educational provision in England, this meeting cannot abandon its faith in the competency of voluntary exertion to remedy the evil; that they wholly deny the allegation that the voluntary principle has failed, or been fairly and fully tried; and that they claim for it a more wise and energetic development, in which they pledge themselves cheerfully to co-operate, before it shall be sacrificed to expedients at once unjust, impolitic, and fruitless." The principles and object of this Society we cordially approve.

**IMPORTANT MEETING OF TEACHERS AND PARENTS.**—We have not space to report ordinary Meetings or Sermons, but the following are extraordinary, and we thought they might serve as patterns.—On Tuesday evening, March 9, at Heneage Street baptist chapel, Birmingham, 200 parents met on invitation from the teachers, and took tea together in the lecture room. Tea being over, the Rev. J. Taylor was called to the chair, and gave the opening address, after which the following subjects were taken up:—1st. The importance of regularity and punctuality.—2nd. The importance of co-operation of parents and teachers.—3rd. The baneful effects of the trashy publications of the day, and the efforts made to counteract them.—4th. The pernicious tendency of sabbath desecration.—5th. The importance of these subjects considered.—The deep interest evinced exceeded the most sanguine expectations of the promoters of the scheme, and beneficial results are confidently looked for. W. H., Sec.

**LUTON, Union Chapel.**—On Lord's day, Feb. 22, the annual sermons on behalf of the Sabbath-schools connected with the above place, were preached by the Rev. J. Burns, D. D., of London, and Rev. J. Lance, of Houghton Regis, to large and deeply interested congregations. The report for the past year was of a most cheering character, showing that a large number of persons are retained in these schools at an age when too many are found indisposed to give their attendance and receive instruction. It appears that these schools are truly "feeders" to the church, since, through the blessing of the Lord on the earnest labours of the teachers and superintendents, upwards of forty

scholars, who seemed hopefully converted to God, have been added to the fellowship since the last anniversary. The number of scholars now on the books is larger than ever, and every available spot, even to the minister's vestry, is occupied by the bible classes. A large class for young men, to meet one evening in the week, has also been formed, and which, though begun with less than twenty, now numbers above one hundred, and the artizans and others who attend it display a growing interest in its biblical exercises. The present number of scholars is as follows:—Luton school, 874; two village stations, 216; total, 890. Of these scholars there are 207 between the ages of fourteen and twenty, and about 132 above twenty; scholars who are also members of the church, 107; and, as nearly all the teachers belong to the fellowship, above 170 now in the schools are also identified with the church. In these days, when so many fears are entertained that nonconformists are losing their hold of the young and the working classes, it is gratifying to see some evidence of an opposite character, and to have some clear proofs that sabbath-schools are by no means a failure.

## ANNIVERSARY HYMN.

### CHILDREN'S PRAISES.

WE read that in the days of yore,  
When Jesus to the temple came,  
Songs such as ne'er were heard before,  
Rose from the clustring infant train.  
Children who mingled with the throng,  
Sang loud hosannas to his Name;  
While scribes and priests, with impious  
tongue,  
His words and works of grace defame.  
And in our days some might be found,  
Who fain would children's praises quell  
But Jesus bids our notes resound,  
And with hosannas sweetly swell.  
If, when the Saviour dwelt below,  
Infants his glorious name might sing,  
Who shall forbid young children now  
To raise hosannas to their King.  
For though He reigus above the sky,  
And there his regal sceptre sways,  
He stoops from his bright throne on high,  
To listen to our humble praise.  
But time with us will soon be o'er,  
And death our earthly praise will quell;  
Oh may we meet on Canaan's shore,  
And Jesus's praise for ever swell.  
Bromsgrove. W. N.

## Religious Tracts.

### AN ACTIVE DISTRIBUTOR.

THE late Mr. Peter King, of Kingstanley, was a very zealous tract distributor for many years. As the proprietor of a flour-mill he took advantage of his position to give them to the farmer's servants, when they came with corn; not only with a view to their good, but also that these brief and pithy expositions of the gospel might find their way into the dark villages and hamlets where they dwelt. Frequently on meeting the farmers at market he has heard that these valuable pages have been read not only by the men but by their masters too. Even the beggars who obtained relief at the door—and, whether right or wrong, it was his habit to give some assistance to all—were invariably sent away with a tract, that the mind, as well as the body, might be provided for. On starting from home on the Lord's-day he was accustomed to fill his pocket with tracts, that, as he pursued his way towards the different scenes of his zealous efforts in the ministry, he might present them to bargemen and others on the road. These remarks apply to the habits of our lamented friend through life.

### APPLICATIONS.

MONMOUTHSHIRE.—Being conversant with your zealous advocacy of our principles, and having noticed your liberality in the donation of tracts to such as are not able to purchase them, I have myself contemplated an application for some time past, but confess to a little delicacy on account of the numerous applications you must receive. But as success depends upon effort, I have resolved to apply, and for that purpose proceed to give you a few statements in connection with this place. It is a rural district, principally agricultural, containing many affluent and influential families, the majority of whom are living in culpable neglect and gross ignorance of the religion of Jesus Christ. Accustomed to desecrate the sabbath, they seldom or ever cross the threshold of the house of prayer, and are consequently living without God, without Christ, and having no hope in the world. But yet they do not think so; for they boastingly affirm, that having been christened in infancy by the clergy-

man, they are now members of Christ, children of God, and heirs of the kingdom of heaven. For such a neighbourhood your tracts would be useful, and materially assist us, a few baptists, in advocating scripture truth. If, therefore, you can favour us with a grant, they will be very heartily received and faithfully distributed.

YORKSHIRE.—Having been a reader of your *Reporter* ever since I was baptized in Salthouse Lane chapel, Hull, I have noticed your grants of tracts with joy, and felt a desire to obtain some. Not indeed for myself, for nothing can be more plain to me than the scriptures are on baptism. But some will be meddling and mending even the Word of God. I have lived thirty-five years in this place, and I never recollect hearing of a baptist in the neighbourhood; but, from a child, I always thought no person ought to be baptized before conversion. There being only Wesleyans here, I worshipped with them. At length I went to Hull, thirty miles from here, to be baptized, and was kindly received by Mr. Thomson and the church there. You may judge of my isolated state here when I say that such was the condition of the intelligence of the people in regard to the doctrine, that when I went to Hull some of my neighbours did not so much as know whether there were any baptists. It is for such as these I wish the tracts. I am thankful for such a book as Carson on baptism; but that is beyond the reach of many in a poor agricultural district like this. I need say no more; you will at once see that I want something that will set the people a-thinking for themselves, and reading the Bible to see if these things are so.

YORKSHIRE.—We have a population of above 7,000, among whom religion is in a low state, and the subject of baptism among professors but little regarded. As our pecuniary means are limited, a grant would be very acceptable, and furnish our people with the means of diffusing our principles.

BEDFORDSHIRE.—We are on all sides surrounded by a high church puseyite clergy. A short time ago our rector announced from his pulpit that he was the only authorised and properly appointed person to preach the gospel in

that place, he being a direct successor of the apostles. Under such circumstances if you could be kind enough to grant us a few suitable tracts for distribution, I think this would be a very opportune time, as I know well that many of his hearers are at this time very dissatisfied with him in consequence of his vain assumptions.

**SUFFOLK.**—Finding that you are yet willing to receive applications for tracts, allow me to solicit the favour. This is a populous region, and much ignorance abounds. We have a very commodious chapel, with a good congregation. Our sabbath school numbers about 120 children, with sixteen teachers; but crude notions prevail, and many are strangely prejudiced against the baptists. As our friends are all poor, we cannot buy, and a grant would be of essential service to us.

**OUR DONATIONS OF TRACTS.**

Whether we shall now be able to continue our Donations will depend entirely upon the efforts which our friends may

put forth to extend our circulation. As we have engaged to give more pages in proportion to the price, we fear we shall not be able to do much in this way. It has, however, become with us such an old custom, that it would give us pain to relinquish it, especially as we are more and more convinced of its necessity and importance. The matter is in the hands of our present subscribers. If they will now set to work, and, by shewing this copy of the *Reporter* to their friends, secure for us three subscribers where there are now two, we engage that there shall be no diminution of our grants.

**DONATIONS have been forwarded to—**

	Handbills.	4-pags.
Billington .....	500	.. 25
Warwick .....	500	.. 25
Whitchurch (Salop) ....	500	.. 25
Chenies .....	500	.. 25
Monmouthshire .....	500	.. 25
Liverpool .....	500	.. 25
Mirfield .....	500	.. 25
Selby .....	500	.. 25
Wootton .....	500	.. 25

*Intelligence.*

**BAPTIST.**

**FOREIGN.**

**AUSTRIAN INTOLERANCE.**—The absence of religious toleration in Austria, has been further illustrated by a Ministerial edict forbidding the meetings of the baptists in certain of the Crown lands not named. The measure entirely corresponds to those formerly mentioned for the suppression of the Scriptures, and for the expulsion of the Scottish Missionaries from Galicia and Hungary. The Jesuit party are on the alert throughout the Monarchy for the extinction of heresy. Another seizure has been made of 900 Bibles, the property of the British and Foreign Bible Society, who have two printing establishments in Hungary. The printing-office at Güns has been forcibly closed, and the publication of the Sacred Volume is interdicted by order of the Government. This is the second instance of the kind; and the English agent of the Society has not yet succeeded in obtaining any satisfactory answer on the subject. The circulation of the Scriptures

having been allowed in Hungary even in the Middle Ages, it is hardly credible that the Austrian Government really intends to forbid it now; but, should such be the case, it does not follow that the members of an English Society should be out of pocket. The property belonging to the British and Foreign Bible Society, in the different provinces of Austria, is estimated at somewhere between £3,000 and £4,000.

**CALIFORNIA.**—We notice in the American papers a statement from the Baptist Home Mission Record to the effect, that as many as a dozen baptist ministers have ventured to this region, in the hope of devoting their services to the benefit of the mixed multitudes of all nations who are flocking to its shores; and we regret to hear that they have not met with encouragement. Mammon is the god who is there worshipped—and men cannot serve God and Mammon. The Record mentions the recent death of one of these ministers. It is feared that the population will be several years ere it settles down soberly to hear of the True Riches.

## DOMESTIC.

**ERECTION OF NEW BAPTIST CHAPELS IN LONDON.**—Several letters have reached us on this very important step, which we do not deem it expedient to publish at present. We think it desirable that the newly-formed Society should first have an opportunity of bringing its plans and proposals fully before the public. The following extracts are from an address which has been issued in the form of a circular. We are not aware that in publishing these we can be disturbing the plans and operations of the Society, although we deem it right to state that one of our friends informed us that the circular was intended for circulation in London only at present.

"*Baptist Metropolitan Chapel Building Society.*—On the 19th of Jan., 1852, a meeting of ministers and gentlemen connected with various baptist churches in London, was held in the Library of the Baptist Mission House, G. T. Kemp, Esq., in the Chair, to receive the Report of a Provisional Committee on the subject of Chapel Building. After free conference and discussion, it was moved by the Hon. and Rev. B. W. Noel, A.M., seconded by W. B. Gurney, Esq., and supported by the Rev. W. Brock, and resolved unanimously:—That having considered the vast and increasing population of the metropolis, and the strong claims thereby made upon us to increase the number of chapels in connexion with the baptist denomination, it is the opinion of this meeting that a Society should be now formed to accomplish this object.' At a subsequent meeting, held on the 5th of February, at the same place, S. M. Peto, Esq., M.P., in the chair, the following Rules were agreed to for the management of the Society, viz.:—1. That this Society shall be called The Baptist Metropolitan Chapel Building Society.—2. That its object shall be to erect and aid in the erection of commodious chapels, seating not fewer than 600 persons each, in eligible situations within eight miles of the General Post Office.—3. That the funds and property of the Society shall be vested in three Trustees, who shall be elected at the annual meeting of the members.—4. That the affairs of the Society shall be conducted by a Committee of twenty members, being Baptists, of whom one half at least shall be laymen, the trustees and a secretary (who shall be *ex-officio* members of the Committee), with power to fill up vacancies, and add to their number; and that five form a quorum.—5. That all persons subscribing not less than half a guinea annually, or making a donation of £10 or upwards, be members; and that ministers or representatives of all churches making annual collections for the Society be also members.—6. That an annual meet-

ing of the members of the Society shall be held at such time and place as the Committee shall appoint; at which a Report of the proceedings of the past year shall be read, the accounts presented, and the Committee and Secretary elected for the year ensuing.—7. That the Committee shall meet once in every month, or oftener, for the transaction of business; special meetings of the Committee shall be summoned by the Secretary, if requested in writing by five members; and special meetings of the Society, if requested in like manner by twenty members.—8. That this Society shall not interfere with the discipline or government of the churches which may be formed in those chapels which it may erect or aid in erecting.—The following gentlemen were then elected as the Committee and Trustees for the ensuing year:—*Committee*—Rev. J. Aldis, Rev. J. Angus, A.M., Rev. W. Brock, Rev. W. G. Lewis, Hon. and Rev. B. W. Noel, A.M., Rev. E. Steane, D.D., Rev. Charles Stovel, Rev. G. B. Thomas, Rev. Frederick Trestrail, J. Barnett, Esq., W. H. Bond, Esq., Peter Broad, Esq., W. B. Gurney, Esq., John Hill, Esq., G. T. Kemp, Esq., J. W. Maclaren, Esq., Joseph Sanders, Esq., E. B. Underhill, Esq., Joseph Warmington, Esq.—*Secretary*—G. W. Fishbourne.—*Trustees*—S. M. Peto, Esq., M.P., Joseph Tritton, Esq.—The necessity of an effort of this kind has long been felt by many, and we cannot doubt that it will enlist the sympathy and ready co-operation of all who are anxious to be the means of extending the blessings of the gospel of Christ, and the more effective representation of our distinctive principles as baptists in the metropolis. In the course of the formation of the Society many warm expressions of approval were elicited, and the Committee now confidently rely on the generous aid of the ministers and members of our churches. They have already received contributions and promises verging towards £1000 per annum for the next three years, and are most anxious to proceed in the work entrusted to them; a much larger amount, however, is necessary to enable them to do so." Then follows a list of the contributions.

**BAPTIST UNION—1852.**—We have received the following note:—

"Will you oblige us by announcing in the *Reporter*, that the ensuing Annual Session of the Baptist Union will be held at the Mission House, London, on Friday, April 23. The Session will be opened at ten o'clock, and refreshments will be provided in such a manner as to facilitate the attendance of the brethren throughout the day. An Introductory Discourse will be delivered by the Rev. Dr. Cox, of Haokney.

EDWARD STEANE, } Secretaries.  
J. H. HINTON, }

**PETERBOROUGH.**—The baptist church in this city is of very early date; and, like many other ancient churches, possesses an endowment. It is feared that this, as in other cases, had a benumbing influence on the people. For many years within our recollection the reports to the Annual Association were uniformly, "We are at peace among ourselves," which usually raised a smile, and sometimes the remark, "Yes, as peaceful as the multitudes—noble and ignoble—who were buried by Will Scarlet, the famous cathedral sexton." A few years ago there was promise of a resurrection from this death-like torpor. Things went on very well for a time, but new difficulties arose. After this a zealous friend and his wife—sound in the faith and zealous of good works—went to reside in the city. Supplies were arranged, and the Lincolnshire Conference of General Baptists took up the matter zealously and prudently. The old building was almost a ruin, and situate on a confined slip of ground, the access to which was, according to ancient custom, up a narrow passage between two cottages. After much thought, and discussion, and preparation, it was resolved to remove the cottages in front, take down the old meeting-house, and erect a new one. This has been done. The new building, which is in Gothic style, is a goodly edifice, and was opened for public worship on Thursday, the 4th March, with sermons by brother Stevenson of London, Jones of Spalding, and Pike of Derby; and on the following sabbath, by brethren Jarrom late from China, and Pike of Bourn. We have now hope that this very ancient interest will be revived and established. Peterborough, through aristocratic influence operating favourably for it and unfavourably for Stamford, has become an important railway junction station. Houses are rising all around, and the old city is assuming a new aspect. The population is increasing rapidly; and as there is a disposition to hear the gospel among the people, we hope that this attempt, under Divine favour, will be successful. The collections amounted to about forty pounds.

**ROTHENHAM.**—We have cleared off our debt entirely. This happy event was celebrated by public services. On Lord's-day, March 14, Messrs. Raleigh of Masbro (Ind.), and Larom of Sheffield preached. Next evening we had a public tea meeting, James Yates, Esq., presided, who, with Messrs. Larom, Cathcart, Raleigh, Stock, Fogg, and Moneymay, addressed the friends. The building will now accommodate 500; it cost £1500. Two years ago £450 remained unpaid; a bazaar produced £50; the members subscribed £100, the rest was collected by the pastor, Mr. Dyson, who was now presented with a copy of Kitto's Cyclo-

pædia and Carson on Baptism. Mrs. D. was also presented with a China tea service and tray. It was a day of grateful joy—a day which many wished for, but dare scarcely hope to see; for the 100 members of the church are nearly all in humble life. What cannot voluntary efforts effect? R. M.

**WOOTTON, Beds.**—We had an interesting service here on March 14, when our venerable friend and father in Christ, Mr. W. Early, now approaching fourscore years, preached a farewell discourse from 2 Cor. xiii. 11. Mr. E. has now preached the gospel full sixty years. The scene was truly affecting, and no wonder, for Mr. E. had been instrumental in raising both the congregation, the church, and the building; and with regard to the latter at much personal risk and expense. But the whole is now free of debt. We want a minister who will tread in his steps. M. J. I.

**STOCKTON HEATH, near Warrington.**—On Tuesday evening, Feb. 3, about thirty friends engaged, by pledging the right hand of fellowship to each other, to walk together in the ways of the Lord as a church of Jesus Christ. The scene was of an affecting character. Every eye was filled with tears. Mr. Joseph Wilkinson, who for some time has preached the gospel amongst them, was elected to serve them in the pastoral office, and two aged brethren were appointed deacons. These friends, most of them, were formerly members at Hillcliff.

**SOUTH LOFHAM, NORFOLK.**—A new baptist chapel was opened in this place for Divine worship, on Thursday, March 4th, when three sermons were preached on the occasion, by the Rev. Messrs. Howell, of Kenninghall; Lewis of Diss; and Warren, (Independent) of Watisfield. The weather being propitious, the attendance was overflowing, and the collections liberal. Such is the favour which this new place of worship has already obtained, that it is opened with only a small debt remaining.

**PILL, near Bristol.**—We had a meeting in our chapel on Tuesday, March 2, which was attended by several ministers and friends from Bristol and other places, when it was agreed to endeavour to secure the freehold of the chapel and adjoining house, which had been offered to us on advantageous terms by the lord of the manor. We have raised all we can, and greatly need the help of our brethren. E. J.

**DOVES STREET, LEICESTER.**—The Rev. J. C. Pike, late of Wisbech, who has supplied the church and congregation here since January last, has now removed to this town and entered fully upon his engagement as pastor of the church.



VIEW AT BENARES, EAST INDIES.

## MISSIONARY.

ORTUSA.—REV. CHARLES LACEY.—The "Chamberlain" of the General Baptists has fallen! Lacey has finished his work, and rests from his labours. One of the oldest, most arduous, and successful labourers in the Indian field, it is due to his memory that his departure receive more than a passing notice. Mr. L. was the son of a respectable farmer at Hoton, near Loughborough. His parents and friends were Wesleyans; but apprenticed at Loughborough, we believe to a grocer, he attended at Woodgate chapel, under the energetic ministry of the late Rev. T. Stevenson. Here he became serious, believed, and was baptized, in his sixteenth year.—He was born in 1700. A few years after this, much interest prevailed among the General Baptists respecting missions, Mr. Pike having at length succeeded in convincing them that they could do something. Bampton and Peggs were sent out in 1822. The ordination of Mr. Bampton, at Loughborough, attended by Mr. Ward, was such an exciting scene as had never been witnessed by the churches. Lacey wished to follow them. He was young; but he was zealous and devout. In those days, he might have been seen at his class in the sabbath school; or you might have met a tall stalwart youth on the sabbath day, in blue coat, gilt buttons, and yellow-striped vest, hastening with lengthy strides to the villages around, to tell of the Saviour's love. In two of these, Syston and Queniborough, he often took his stand beneath the broad elm trees, which are seen in the centre of those villages; and he succeeded—places of worship were erected, and churches were formed. Such a devoted youth was a missionary already; and after receiving some preparatory instruction, he was ordained on May 7, 1823, and sent out on his great errand to the heathen; and there he lived and laboured twenty-eight years, excepting only a few months, when on a furlough to England, about fifteen years ago. In November last, he received an invitation from the Committee to come home for a season; but his Heavenly Father had other thoughts respecting him. The disease which ended fatally had already fastened on his vitals. He sunk beneath its power, and on the early morning of Jan. 8 he fell asleep.

By the Overland Mail we yesterday (March 22) received the *Oriental Baptist* for Feb., containing the sermon of brother Sutton on his death, from the last words the dying missionary was heard to utter—the words of Simeon, Luke ii. 29, 30. Gladly would we give the whole did our space permit. A few scattered extracts are all we can furnish. His humility was re-

markable. Referring to some calling him "a devoted labourer—a faithful and honoured servant," and so on, he said, "It is all stuff!—it is all stuff! I can see no good in myself. All my hope is in Christ. I know whom I have believed." This he often repeated. Again he said, "Why should I be afraid? I will, yea, I will trust in Him; that I will." Like Bampton, he often repeated,

"Though painful at present,  
'Twill cease before long."

adding, "I cannot say 'before long,' but 'twill cease.'" The words of Paul—2 Cor. v. 1—were often on his lips. One of the sisters presented him with some beautiful flowers on the evening of this his last day, when he said, "Ah, my sense of smell is almost gone; but there is a land

'Where everlasting spring abides,  
And never withering flowers.'"

Referring to Christ as his Employer, he said, "Do you think he would send for me away if he had more work for me to do?" The parting scene with his children was very affecting. On the previous day, several friends and native converts—some of the latter stole into his chamber—visited him, and received his parting blessing. Brother S. says:—"With myself he had a season of private converse of too tender and affecting a nature ever to be told, but which I prize more than thousands of gold and silver. All these matters were done but just in time, but they were done. I sat close by him, or within hearing, up to the time of his quoting the text, (Luke ii. 29, 30) namely, from eight o'clock till eleven. He was then in extreme pain. Mortification had been going on since morning, but other parts of his body were in a high state of inflammation. The conversation turned on death as an enemy; and on the consoling fact that to the christian, it was the last enemy; and to him, in some views, it was not even that. Allusion was made to Krishna's words, 'My Saviour has sent his messenger for me; and I wish to go to him.' He several times referred to the language of Suboma, the old native woman; 'Leave all with the Lord,' and said, 'What better can I do than that?' Just before I left the room I heard him say, 'Be gracious, Heaven—deal gently with me, O Lord.' And this was after he had taken the composing draught. I believe he said nothing more of importance until his last conversation with sister L., when he repeated the words of the text, and sunk into a state of stupor from which he never awoke. After his utterance of the prayer, therefore, he had had no further pain. We all feared that the final struggle would be severe. He had so much strength, and his hold of life appeared so strong, that it seemed impos-



sible he should yield up his spirit without a conflict. But it was not so. He died so gently that we could not exactly ascertain the moment when his spirit took its flight. The words of Newton came involuntarily to our mind, and were repeated:

'One gentle sigh, the felter breaks,  
We scarce can say 'He's gone,'  
Before the ransom'd spirit takes  
Its place before the throne.'

He died within a few minutes of half past four o'clock, on the morning of Thursday, January 8.'

In addition to these pleasing views of the closing scene, Brother S. furnishes some interesting historical reminiscences and details. He says:—"My acquaintance with brother L. commenced in the beginning of May, 1823. I had just offered myself to the Mission Committee, and was invited to attend his ordination at Loughborough, May 7, of that year. It was a day never to be forgotten, and deeply was I, with others, interested in the detail he then gave of his youthful career of folly, of his conversion, of his call to the ministry, and of his desire to exercise that ministry among the heathen in India. He left almost immediately for London with his wife, to whom he had just been united, and who now survives him as his mourning widow. Before he left, however, he said to me, 'I shall not say farewell to you; we shall meet again in India.' Our brother and sister reached Calcutta in September, and spent nearly three months with friends in that city and in Serampore. On their leaving Serampore for Calcutta, a prayer-meeting was held for them, and Dr. Carey, not being able to attend, gave brother L. the following characteristic advice:— 'Remember three things, 1st, It is your duty to preach the gospel to every creature. 2nd, God has declared his word shall accomplish that for which it is sent. 3rd, When he pleases he can as easily remove all seeming obstacles, as we can remove a grain of sand. Be not discouraged. Look constantly to the great recompense of reward. Farewell: the Lord bless you and give you many souls for your hire in Orissa.' His residence in Cuttack dates from the 20th Dec., 1823, so that he has been a missionary in the province, including his furlough, for upwards of twenty-eight years, and pastor of this church nearly twenty-seven years. Before, however, he reached the station, he gave indications of his aptitude for the work in which he became so singularly proficient. Brother Peggs, as soon as he left the vessel, taught him a short sentence in Oriya, the substance of which was, that faith in Christ Jesus was the only way to salvation. With this he started off by himself into some neighbouring village, and repeated his little blundering tale, as he called it, about the

Satya Kathá; and because the people fled from the fields at his approach, he took their sickle and reaped a little to propitiate them. There was the early germ of a talent which subsequently became so remarkably developed. I joined the Mission in February, 1826. Brother L. met me at Balasore, and from that time to this we have spent our energies in this field. This is not the place for a detail of his missionary life; a few leading facts only can be stated very briefly. The leading characteristic of his life was his aptitude in proaching the gospel to the natives of this province. He learned the language not by severe study, but by a facility (peculiar to himself so far as our Mission is concerned) in picking up words and phrases, imitating modes of utterance and intonation, and a readiness in entering into petty details with anybody and everybody. We often used to smile at him when sitting on his heels, Hindu fashion, talking to some old woman with fish or vegetables, or holding a controversy with any casual caller at his house. No matter to him who or what they were, he had something to say, and was willing to hear. Hence his proficiency in the common colloquial language of the people. Our first years were years of deep depression; and brother L. at one time felt it, perhaps more than any of us. I believe he was at that time especially indebted to sister L. for being stimulated to rise above his desponding feelings: that was always my impression. At length, after years of apparently fruitless labour, we were cheered by the first deputation from the old guru. How animated and earnest brother L. was in this matter, those who knew him best may form some idea. That was a time never to be forgotten. Its issues are now matter of history. But from that time we hear little of despondency. The work has been onward, and it is impossible to contrast the aspect of affairs now with what it was then without exclaiming, 'What hath God wrought!' Our first chapel was erected upon this site, in 1826. At that time the church consisted of but twelve members; of whom four were missionaries; one, another European member; six East Indians; and one, a native, baptized at Serampore. The whole number added up to this time was seventeen. Since then up to the present time there have been added 320: viz., missionary members, twenty-one; other Europeans, twenty-six; East Indians, forty-four; and natives, 220. The whole number, therefore, added to the church, is about 337; and of these about 280 were added by baptism. At the present time the church consists of 193 members; or, adding the sixty-six members at Choga, as is right in this case, 100. The whole number of

members in Oriassa, at the date of brother L.'s death, is about 280, or perhaps a few more. The problem, whether missionary labours in India conducted through the medium of the vernacular language are adapted to the evangelization of the natives of India, has been solved; and towards that solitary brother L.'s life has contributed in no ordinary degree. I exclude not his brethren, that would be untrue and unjust; but if a single characteristic of our departed brother, standing out in bold prominence beyond every other feature of his character be sought for, this is it,—his efficiency as an Oriya preacher. For this he was admirably prepared by the God of providence and grace. His stature, his robust frame, his strong clear voice, his distinct enunciation, his mental habits, his clear, warm, never-ending repetitions of the great elementary truths of the gospel, his love for the work, and his interest in the people, all contributed to place him on an eminence in this department of labour. The leading doctrine of his ministry here, from first to last, was that of Christ crucified for lost sinful men. He commenced his ministry here with the words, 'We preach Christ crucified;' and the last sermon I heard him preach, and I believe the last English sermon he preached, was from the text, 'He that spared not his own Son, &c.' The precious gospel was all his hope and trust." The labours of our departed brother in the schools and asylums, and in writing and circulating tracts, and his translations of books, especially Barth's Church History and Bunyan's Holy War are mentioned; but the scene at the funeral is touching. "Brethren, when we committed his body to the grave, who among us did not feel that Cuttack never witnessed such a scene before? Often had we repaired to that burying ground, but never on so momentous an occasion: There we had buried our wives, our children, our fellow-labourers, our converts, and the members of various christian communities; but then we went to lay among them the pastor of the church, the under-shepherd of the flock, the long tried and unusually successful missionary, our friend and elder brother in the gospel of Christ. And what a scene was there! the anxious looks, the sorrowful countenances, the falling tears of a multitude of Oriya christians, formed at once the noblest monument of his success, and the most affecting tribute to his worth. As I stood at the side of that grave and thought of our early days of toil, our joy when but one convert was added to us, and then looked around on the crowd of beloved Oriya converts and their children, I confess my predominant feeling was devout thankfulness that he had been spared to labour so long and so well. I

wept indeed, for who could forbear to weep? but I inwardly blessed God for the living proof before me that a missionary's life is not spent for naught and in vain." This sermon of brother Sutton is alike honourable to the living and to the dead. May He, who has blessed, yet bless that Mission!

We hear that Mrs. Lacey is on her way to England with her two younger children. The eldest son remains in India, where he is engaged as a translator of Oriya for the British Government. It has been arranged by the Committee that brethren Sutton and Stubbings be joint pastors at Cuttack—Wilkinson and Buckley at Berhampore—and Miller and Bailey at Pipli. It is also intended to send out another missionary, as soon as a suitable candidate offers himself.

RETURN OF THE REV. J. MAKEPEACE TO INDIA.—After eighteen month's residence in this country, this estimable missionary returns to the scene of his former labours. Mr. M. has rendered good service to the cause of missions during his sojourn in England. He went out from Bond Street, Birmingham; and at that place parting services were held on Feb. 2nd. and 3rd. The respect in which Mr. M. is held was evinced by the large numbers who attended, and the numerous useful articles which were presented for the mission. A considerable number of ministers were also present, The Rev. J. A. James delivered a kind and stirring address, from which a friend has sent us the following extract:—"Go, my brother, and often look back on the solemnities of this evening; not merely, as probably you will, with deep and fond regret, but with solemn self-examination—with renovated purposes—with absolute, unalterable, self-devotion. The Lord God Jehovah, the Angel of his presence, be with your spirit! And should it be that the energies of your mind shall exhaust those of your body—should an adverse climate depress your frame—come back! come back! You shall meet with no upbraiding language—no reproach. Tell us! only tell us! that you have not denied your Master—that you have borne the burden and heat of the day—that as you do not murmur, so you will not despond; and then our tears shall bid you welcome, as now we affectionately bid you farewell!"

"A VISIT TO SERAMPORE."—In August last, page 315, we inserted an extract from an American paper with this heading. We have now the best authority for saying that "whilst the basis of the anecdotes given may be regarded as correct, the additions to some are absurd, and others contradictory." We regret that we were not informed of this soon enough for our last volume.

**CEYLON AND INDIA.**—We understand that the Rev. J. Russell has committed to press a Journal of his Missionary Tour in Ceylon and India. Our readers will recollect that Mr. Russell, in company with Mr. Leechman, visited the baptist missionary stations in the East, on behalf of the Society, in 1850-51. The work is expected to be ready early in May.

A SCHOOL FOR SONS OF MISSIONARIES has recently been opened in London on moderate terms, under the management of Mrs. Flower, formerly a missionary. Dr. Tidman of the London, and Mr. Trestrail of the Baptist, Missionary Societies are the joint secretaries.

### RELIGIOUS.

**CONVICTION OF AN IRISH MONK FOR BIBLE BURNING.**—John Bridgman, a monk of the order of St. Francis, was tried and convicted of a riot, at the Mayo Assizes, on March 6, before Baron Lefroy. In fact, the offence of the monk was for scandalously burning a Bible, and thereby creating a riot. The local paper thus gives the charge:—"John Syngian Bridgman, otherwise John St. John, otherwise Brother John, stood indicted for that he, not having the fear of God before his eyes, but contriving and intending to scandalise and vilify the true Protestant religion as by law established within these realms, and to blaspheme the holy Gospel of God and our Lord and Saviour Jesus Christ, did on the 23rd day of November, in the fifteenth of the Queen, at the parish of Ballyovey, unlawfully, wickedly, and blasphemously, in the presence of divers liege subjects of our Queen, set fire to and partly consume by fire a copy of the Holy Gospel of God, being the authorised version thereof appointed to be read in churches, called the New Testament, and then and there holding in his hands said New Testament, wickedly and blasphemously in the presence and hearing of divers liege subjects, then and there pronounced and spoke with a loud voice, and published of and concerning said New Testament, as aforesaid, these profane and most blasphemous words—that is to say, that 'It (meaning the New Testament) is not the Word of God, but the word of the devil—and the devil's book—Luther's Bible—or your heretic Bible,' to the great dishonour of Almighty God, and in contempt of the Protestant religion, and to the great scandal of the profession thereof, and against the peace, &c." The learned judge charged the jury. He said: I am anxious that this case should be confined within the limits required by the law, and shall state to you what that law is. It is for you to say whether you are satisfied that he said he was not burning the Word

of God but the word of the devil, and whether the words were applied to the authorised version of the Holy Scriptures, and whether the burning of that book is consistent with the reverence due to that version of the Scriptures authorised by the law of the land. In this case he is indicted for burning the authorised version; but the offence is equally applicable to any other version of the Scriptures, whether it be the Douay Bible or the Rheinish Testament, and the words used would be blasphemous against either version. It is not because fallible man cannot agree upon a translation of a portion of the Scriptures that they are to be treated with this want of reverence—that because it is not a particular translation that it shall be treated with such vilification. If you believe that he did not intend any contempt, then you should acquit him; but if you believe he did burn the book and make use of the language, it will be your duty to find him guilty. The jury retired, and, after about half an hour's deliberation, returned a verdict of guilty. On the verdict being read, Mr. Blake, Q. C., said to His Lordship that the crown did not wish to press for any punishment in this case, the object of the prosecutors being to put a stop to such acts. The learned Baron was very glad to hear counsel for the crown say so, and trusted there would be no further acts of this kind perpetrated, and, after a brief address to the prisoner, concluded by pronouncing the following sentence: "To give bail, himself in £20, and two sureties in £10 each, to keep the peace and good behaviour to all Her Majesty's subjects for seven years, and to come up for judgment when called upon, getting ten days' notice."

**ROMANISM AND LIBERTY.**—*Speaking out!*—The *Rambler*, one of the principal organs of popery in this country, lately published the following:—"Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. . . . It is neither more nor less than a falsehood. No man has a right to choose his religion. . . . None but an atheist can uphold the principles of religious liberty. . . . Shall I therefore fall in with this abominable delusion? Shall I foster that damnable doctrine, that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring protestant brother, that I will not meddle with his creed, if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious

views than he has to my purse, or my house, or my life blood? No; *Catholicism is the most intolerant of creeds.* It is intolerance itself, for it is the truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."

**ROMANISM IN THE ARMY.**—Every one knows, and none better than the Roman Catholics themselves, that the late whig government was ready enough to multiply Roman Catholic chaplains, as well as to subsidize Romish prelates, wherever a plausible case could be made out for such appointments. As the subject has been mooted, we should by all means like to have the facts sifted. Is it true, or is it not, that many of our regiments contain a number of Carmelite Missionaries who have enlisted for the purpose of exerting an influence over the soldiery; and that such is their influence, that not an Irish Catholic in a regiment subject to this spiritual surveillance, will touch a bible, tract, or book, that is prohibited by this secret authority? We have heard this affirmed upon such respectable military authority, that we deem it quite as deserving of the attention of Government as the pretended wrongs adjoined by the "Catholic Defence Association." And we have heard another thing; that Irishmen have sometimes enlisted into the service, to escape the tyranny of the priest. Nor do we doubt, that a desire of this kind has concurred with other motives in prompting the eagerness to emigrate. *Patriot.*

**A CONVERT FROM POPERY** having been cruelly persecuted, and denounced from the altar, sent the priest a letter, to the following effect:—

"Farewell and for ever, to teachers of lies;  
The word of the Lord has enlightened my eyes;  
I see your impostures as plain as the light;  
You only can flourish in darkness and night.  
Your merchandise now has no value for me,  
For the pearl of great price in the scriptures I see.  
Farewell to your worship of pictures and bonds—  
Your images winking, your rallies, and creeds;  
Your ten Ave Marias I cannot abide,  
Whilst the second commandment you cunningly hide.  
Farewell to your cursing, bludgeon, and sticks—  
The mother of harlots, and Jezebel's tricks.  
No more in your chapel, then, breathe out my name,  
My hope is in Christ, whose truths you defame."  
"J. N."

**LORD BEAUMONT**, it is now said, has followed the example of the Duke of Norfolk, and left the Romanists, followed by his sister, as he was preceded by his brother—the Hon. Mr. Stapleton.

**ENGLISH PAPISTS AT ROME.**—Lords Feilden and Campden, and their ladies, have been making themselves very conspicuous lately at Rome on the occasion of the reception of a nun. Crowds of English, the papers say, were also present—to their shame!

**RELIGIOUS INTOLERANCE IN FRANCE.**—M. Lenoir, a Swiss minister of the Free Protestant Church of France, undertook, at the beginning of 1861, in compliance with the wishes of the inhabitants of the commune of St. Hilaire-Labreille, Haute Vienne, to preach in a barn in the village. The prefect of the department having interdicted clubs and public meetings, the deputy-mayor ordered M. Lenoir to cease preaching. M. Lenoir refused, on the ground that the meetings of his congregation, being for a purpose exclusively religious, did not fall within the provisions of the law on clubs. The sub-prefect of the district accordingly interfered, and peremptorily ordered M. Lenoir to put an end to his preaching; but still the rev. gentleman refused to do so. After this refusal he preached on two several occasions, but at length he was arrested. After some weeks delay he was tried by the Tribunal of Correctional Police at Bellac, and the public prosecutor demanded that he should be condemned to fifteen days' imprisonment, 100*fr.* fine, and the costs. But as it appeared that M. Lenoir had not touched on political matters in his sermons, that the meetings of his congregation had always passed off with the greatest order, and that he had fulfilled all the formalities set forth in the law before he began to preach, he was acquitted. The public prosecutor appealed to the Court of Appeal of Limoges, and that Court, though admitting that M. Lenoir's meetings had been orderly, and his sermons non-political, decided that, being a foreigner, he had not the right of convoking public meetings like a Frenchman. It accordingly condemned him to 5*fr.* fine. M. Lenoir appealed against the sentence to the Court of Cassation. The Court, after hearing arguments, quashed the judgment on the ground of some technical informality, and ordered a new trial before the Court of Riom. This new trial took place a few days ago, and it ended in the complete acquittal of M. Lenoir.

**TURKEY.**—Pure christianity is making way. Mr. Dwight, an American missionary, states, "That when he first went to Constantinople, not one of the many noble English families in the city sympathized with the missionaries. Now, every one of this class has members who have received of the grace of God. From various signs, it is evident that the work of reform among the Armenians is deep and general. The nation is waking up, and going into a controversy. Mr. Dwight thinks that there will soon be a great Exodus from the old Armenian church."

**THE REV. W. BATHURST, A.M.**, Rector of Barwick-in-Elmet, Yorkshire, has resigned his benefice of £1,000 a year, and joined the dissenters; but whether he joins the Independents or Baptists is not clear—as both have been mentioned.

**RELIGIOUS FREEDOM IN GREECE.**—The Protestant Alliance will doubtless have their attention directed to the statement, that Mr. King, the estimable Protestant Missionary at Athens, has been sentenced to imprisonment and expulsion by the Greek Government, for no other offence than his following the example of the Great Apostle of the Gentiles, who, nearly eighteen hundred years ago, amid the same scenes of beauty, felt "his spirit stirred within" him when he saw the city wholly given up to idolatry, wherefore he disputed daily in the forum with them that met with him." Mr. King is charged with attempting, like Paul, to "make converts from the established religion." In Turkey, he would now find protection in the discharge of his Evangelical mission; but Greece has been emancipated from the Ottoman sway, only to fall under even a less christian despotism. Romish Propagandists are allowed full license; it is only Protestant Missionaries that are forbidden to preach the Gospel and to proselyte to Christ.

**MADAGASCAR.**—The report of the death of the persecuting Queen of Madagascar, is confirmed by the commander of H. M. S. *Pantaboon*, direct from the island. The prospect of a re-opening of commercial intercourse which the event affords, has given fresh spirit to the Mauritians. Such advantages are not to be undervalued; but the disappearance of this sanguinary potentate from the scene of her atrocities, will be hailed chiefly as removing the barriers which existed to missionary operations, and to the open profession of christianity by the Malagash converts. So far as we know, no intelligence on this subject has yet reached the directors of the London Missionary Society; but we hope, that, at no distant day, we shall have the pleasure of announcing, that their agents have been able to resume their long-interrupted labours.

**ENGLAND AND WALES.**—In 1831, the Established Church had 11,825 churches and chapels; it has now 14,000, showing an increase of 2,175 or 18 per cent. In 1831, the Independents had 1,840 chapels; they have now 2,672, showing an increase of 732, or 39 per cent. In 1831, the baptists had 1,201 chapels; they have now 1,943, showing an increase of 742, or 61 per cent. In 1831, the various bodies of Methodists had 3,911; they have now 7,008, showing an increase of 3,097, or 102 per cent. Of the Roman Catholic chapels, the number in 1831 is not exactly known; they were in 1825, 376; they are now 597, showing an increase (in 26 years) of 222, or 59 per cent.

**THE JESUIT MISSIONS IN FRANCONIA (BAVARIA),** all on a sudden, have been interdicted by especial order of the King.

**THE METHODIST DISRUPTION.**—We understand that the Committee of Ministers on Memorials appointed by the Conference, and several hundred lay gentlemen invited by the President, are now in consultation together as to the changes requisite in order to abate the popular demand for a Reform in Methodism.

**MAYNOOTH PAPIST COLLEGE.**—At the last examination, eighteen superiors and professors were present, and 510 students—and we must pay for them! Numerous meetings have been held for the repeal of the late enlarged endowment act.

**THE UNITED TESTIMONIAL FUND** to the Rev. Dr. Newton and the Rev. Dr. Bunting, amounts to the handsome sum of £7,200. After deducting all expenses there is a balance in hand of £7,088.

#### GENERAL.

**A CASE OF SUTTEE,** in the person of the widow of a hill rajah, in the company's dominions, on the frontier of Bengal, is reported to have occurred on the 2nd of January. Government is instituting inquiries into the matter. Cases of suttee are unusual; but not so unusual as is supposed in England. Suttee is occasionally perpetrated (secretly, of course) in the households of high-caste Hindoos, in the heart of the Company's dominions.

**EMIGRATION OF CHINESE TO CALIFORNIA** is going on to a great extent. In the month preceding the departure of the last mail, six vessels with emigrants had sailed, and ten more were loading, of an aggregate burden of 6,000 tons, conveying 3,000 people. No movement on the part of the Chinese had yet been made towards the gold-diggings of New South Wales.

**THE JEWISH CHANCELLOR.**—We believe we have authority for stating that the Right Honourable Benjamin D'Israeli is the first Christian Chancellor of the Exchequer on record—of the Jewish race, since the time of Judas Iscariot, who also "carried the bag."—*Cambridge Independent Press.*

**THE GREAT RAILWAY BUBBLE.**—The *Economist* says that in 1845 the country had committed itself, under Acts of Parliament, to an expenditure on railways of nearly seven hundred millions; and three millions a month had been for some months expended on their construction.

**THE LATE GRAND VIZIER OF PERSIA,** Mirza-Taghi-Khan, who was recently dismissed, has been put to death by order of the Shah. His veins were opened in a bath. His immense wealth was immediately seized.

**A RECONCILIATION** is said to have taken place, we are happy to hear, between Lords Russell and Palmerston.

**THE JUDGESHIP OF THE PREROGATIVE COURT.**—The office of Dean of the Arches and Judge of the Prerogative Court of Canterbury, vacant by the decease of Sir Herbert Jenner Fust, has, it is stated, been conferred on Sir John Dodson, the Queen's Advocate.

**A WORKING MEN'S EDUCATIONAL UNION** for the elevation of the working classes as regards their physical, intellectual, moral, and religious condition, has been formed in London, under high patronage, and upon evangelical principles.

**WHITE VEAL.**—The custom of bleeding the calf to make the flesh white, is as injurious to the meat, as it is cruel to the creature. For this reason veal is the most indigestible food sold in the shambles.

**THE SEA SERPENT,** if we are to believe a letter from the captain of an American South Sea whaler, has been captured. But we guess it is all a hoax.

**A DREADFUL DEARTH** prevails in the north of Europe. The soldiers are employed in preventing the wretched sufferers from seizing on whatever they can find.

**"A PATENT FIRE,"** burning without coals, is now exhibiting at the London Polytechnic Institution. It is said to consist of flakes of gas.

**BURMAH.**—A second Burmese war is now expected. Hostilities have commenced; so more bloodshed and slaughter may be expected.

**CRYSTAL PALACE.**—We regret to hear that this celebrated erection will be removed and the ground cleared.

**THE "AMAZON."**—The fund for the relief of the survivors has reached £12,000.

#### REVIEW OF THE PAST MONTH.

**FOREIGN.**—France and its despot Ruler yet occupies the largest share of public attention. In addition to the confiscation of the property of the family of the late King, the public funds have been tampered

with, and reduced from 5 to 4½ per cent. Personal safety no more exists. Rivalling the palmy days of the Spanish Inquisition, parties are seized even in the public streets and sent from prison to prison until their friends lose all sight of them. Hundreds continue to be transported to Algeria and other distant places. Jointly with Austria, France is threatening the Governments of Switzerland and Piedmont, on the pretence that they are harbouring malcontents. But some of the late elections have gone against the tyrant. This is significant. It is reported that a purple mantle, studded with golden bees, is prepared for Napoleon II. when he becomes Emperor. At all events a suit of livery has been ordered for the new legislators. What a humiliation for France! Throughout the rest of Europe all things are going on to the mind of the despots.

**HOME.**—The Derby ministry has entered upon office—a motley group of novices! They are for a bread-tax, but will not fully avow it. Their principles and conduct have been well exposed in Parliament. The Anti-Corn-Law League has been revived. At the first meeting £27,000 was subscribed in twenty-four minutes—since swelled to £50,000. The talk now is of an election in June, with a meeting of Parliament in August. We trust these grasping landlords will be defeated. We have no sympathy for them, though we have much for those who are small freeholders and tenant-on-lease farmers. These, we believe, have cause of complaint. They should not have listened to the self interested parsons, esquires, and noblemen, who deceived them at agricultural meetings. But they did; and some will again. They may be assured that having tasted the sweets of cheap bread, the people of England will not part with it. Never were the labourers better off; and this the bread-taxers themselves allow. Protection means a *rich-rate* for the rich. We must not allow it. It is monstrous!

## Marrriages.

February 14, at the baptist chapel, Coleford, by Mr. Penny, Mr. Charles Salter, to Miss Sophia Howell; and Mr. Thomas Hawkins to Miss Esther Watts. Feb. 21, Mr. William Barnett, Staunton, to Miss Emma Woolley, Newland. Feb. 23, Mr. T. Ames, of Yorkley, Nowland, to Miss Sarah Morgan, West Dean.

February 18, at the registrar's office, Aylesbury, Mr. William Franklin, senior deacon of the baptist church, Haddenham, to Miss Alice Saunders, of Dinton.

Feb. 18, at the baptist chapel, Castle Donington, by Mr. Nightingale, Mr. S. Sills, to Miss M. Sutton.

Feb. 21, at the baptist chapel, Hinckley, by Mr. Stenson, Mr. Henry Dawson, to Miss Sophia Mason.

Feb. 22, at the baptist chapel, Wood Gate, Loughborough, by Mr. Goadby, Mr. William Lacey, to Miss Mary Goodacre.

Feb. 24, at the baptist chapel, Worsted, Norfolk, by Mr. Webb, Mr. W. Cooke, of Stalham, to Mrs. H. Blakeley, of Worsted.

Feb. 20, at the baptist chapel, Hammer-smith, by their pastor, Mr. Leechman, Mr. Vincent Snook to Miss Emma Mandy.

Feb. 26, at the baptist chapel, Mirfield, by Mr. Albrecht, Mr. W. Pearson, to Kezia, second daughter of Mr. T. Dennis, deacon of the church meeting in that place.

March 4, at Archdeacon Lane baptist chapel, Leicester, by Mr. Stevenson, William, second son of Mr. James Smith, baptist minister, Cheltenham, to Elizabeth, third daughter of Mr. William Harding, Leicester.

March 11, at the baptist chapel, Blaby, Leicestershire, by Mr. Barnett, father of the bridegroom, Mr. J. P. Barnett, baptist minis-

ter, Riddings, Derbyshire, to Miss Ann Law, of Blaby.

March 11, at the General Baptist chapel, Hinckley, by his father, Mr. Elam Stinson, of Nuneaton, Mr. Silas Stinson, minister at the above place of worship, to Miss Maria Hull.

March 14, at the General Baptist chapel, Loughborough, (which?) Mr. John Warren, to Miss Mary Bennett.

March 17, at the baptist chapel, Kettering, by Mr. Robinson, Mr. John T. Notcutt, of Thrapston, third son of the Rev. W. Notcutt, of Ipswich, to Marianne, second daughter of Mr. W. James, Kettering.

## Deaths.

Feb. 11, at Cresswell Quay, Pembrokeshire, Mrs. Sarah Morse, aged 69 years. Baptized more than forty years ago at Moleston, then the only baptist church in these parts, she removed to that at Pisgah on its formation. Our departed sister was highly esteemed for her consistent piety and generous disposition.

Feb. 18, the Rev. Christopher Anderson, Edinburgh, aged 70, author of the "Annals of the English Bible," and of "The History of Irish Literature." Mr. A. was educated at Bristol, under Dr. Ryland. He intended to accompany Carey, Marshman, and Ward, to India; but his health preventing, he settled in Edinburgh, where he has for nearly half a century been the respected pastor of a baptist church. In missionary work, at home and abroad, he always took deep and active interest. He travelled much through Ireland, and knew well the state of the people. Mr. A. visited Copenhagen many years ago, in order to obtain the protection of the Danish government for the Serampore mission. The king granted him an interview, received him cordially, and gave a charter of incorporation. "The Annals of the English Bible," is a work of much learning and research.

Feb. 20, aged 75, Sir Herbert Jenner Fust, Judge of the Arches Court of Canterbury, whose decisions on several important church-rate cases had rendered his name familiar, where else it would have been unknown. It is stated that he was of such unwieldy bulk—weighing twenty-two stone—and so infirm, that it was a difficult task for several men to lift him into and from his seat in Court.

Feb. 28, Mr. Josiah Pugh, a deacon of the baptist church, Nantgwyn, Radnorshire. On the following Thursday his relatives and

friends assembled to attend to his funeral; when, about an hour before the time appointed, his widow followed him into the world of spirits. This unexpected event produced a most solemn impression. On the next Monday her remains were conveyed to the same grave. Mr. P. was 72 and Mrs. P. 68 years of age, and they had been married 47 years. They had brought up sixteen children to manhood or womanhood respectively, fourteen of whom survive their honoured parents, and several are consistent members of baptist churches.

March 2, at Venice, aged 76, Marmont, the last of Napoleon's Marshals. He survived Soult, who was his senior, but a few weeks. The widow of Soult has since followed him to the grave. So pass away the men who once shook the nations!

March 4, Mr. John Williamson, aged 63. He had been a deacon of the baptist church, West Street, Rochdale, for upwards of thirty years. He was known as a man of peace, and his death was a striking comment on that beautiful passage, "Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee."

March 5, aged 12 years, William James Robinson, eldest son of Rev. W. Robinson, baptist minister, of Kettering.

March 12, Mr. William Battersée, for many years a valuable member and deacon of the baptist church, Ely Place, Wisbech. He began the day in his usual health; had to attend a jury at the county court, but feeling unwell, returned home at noon, before the business commenced; and at six o'clock in the evening his spirit took its flight. Few men were more generally esteemed. His loss will be deeply felt by a large circle of friends, especially in the sabbath school and the church.

THE  
BAPTIST REPORTER.

MAY, 1852.

EXTRAORDINARY EFFORTS IN PREACHING THE GOSPEL.

ONE glorious sun sheds down its reviving and gladdening influence upon us; without it our world would be dreary and desolate. One far more glorious Sun enlightens and cheers the moral world; dispersing the clouds and darkness which had gathered around us. Life and immortality are brought to light by the Gospel.

The Gospel, then, the glorious Gospel of the blessed God, is everything to man. He who was born to bring it, lived to make it known, died to secure it, rose again to ratify it, and now ever liveth to protect and promote it, has commanded that it be preached to every creature.

The Gospel, as set forth by Paul, and no one understood it better, or preached it better, is grounded on the two great facts—how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the scriptures. Pardon, reconciliation, adoption, peace, hope, joy, eternal life, are ours now only because Christ died and rose again—without these two facts we have no Gospel—we are yet in our sins. The death and resurrection of Jesus is  
THE GOSPEL.

This Gospel, as we have said, is to be preached to every creature, in good faith—fully, sincerely, unreservedly. Every man is to be told distinctly

that Christ died and rose again for him. No mistake can be made here.

This is the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. And this preaching is not in word only, but in demonstration of the Spirit and of power. The Holy Ghost beareth witness in the hearts of men to the truth of his own word, convincing of sin, of righteousness, and judgment to come.

This is the Gospel of God; the great and glorious scheme which he has provided for the restoration and renovation of man. How admirably are its arrangements adapted to his condition and circumstances! What multitudes of men have enjoyed its inestimable blessings!

What on earth is like this Gospel? Nothing! nothing so valuable, nothing so important to man. It is the highest honour to publish its glad tidings and dispense its blessings. Angels, though not allowed to preach it now, gladly made known its introduction and completion; they saw the vast consequences which such a scheme of mercy involved.



Everything then that can be done should be done to spread the glad tidings of great joy; especially should those who have heard pass the word to others, until the glad sound shall fall on every ear.

One year ago, this day, the world was gathered to behold on this island of the northern sea, a spectacle such as the sun itself had never beheld. Representatives of both hemispheres were there. But they were only representatives; thousands and hundreds of thousands more were expected. Christianity in the person of its representatives contemplated the expected arrivals. What could be done for them? was the question; and men of large hearts replied by making provision for the supply of scriptures, books, and tracts, to Europeans, and the preaching of the Gospel in their respective languages.

English and American visitors were not forgotten. Exeter Hall was opened twice every sabbath, and its spacious area was filled to overflowing. All passed off orderly and peaceably. Preachers and people were profited. The scenes were inspiring—thrilling—surpassing. The thing itself was worth more than the Crystal Palace with all its gems of nature and all its works of art.

But the Palace was closed, and so was the Hall. The scenes of the former to be beheld no more, for the building itself was doomed. Are we to say the same of the scenes at the Hall? Will they never be reproduced either in that Hall or elsewhere? Why? Why not? We may be told that there will never be again the same number of strangers from the provinces in the metropolis. Perhaps not. But surely London's millions could supply it with a full evening congregation at least. The expenses, we are aware, would be serious, but could they not be met by voluntary subscriptions away from the place, and voluntary offerings at the place after each service, to be deposited in boxes at each entrance, without the

objectionable intervention of a public collection?

And then, as to Preachers, we feel confident that all who were engaged last summer were so delighted with that engagement that they would gladly resume the pleasing duty.

Besides; should there be objections, other than pecuniary, against the permanent occupation of Exeter Hall, would it be beyond the means of the Evangelical Christians of London—Episcopal, Presbyterian, Wesleyan, Independent, and Baptist—to unite and erect (what shall we call it? a Colosseum? no) a Tabernacle, amphitheatrical in form, which should hold yet more than the Great Hall in the Strand? One hundred years ago England's large-hearted Revivalists acted on this plan, and hence their numerous "Tabernacles" both in London and elsewhere. And verily if we are to keep pace with—as the terms go—the spirit and manners of the age and the increase of population, we have need to do something in this way to overreach the masses who are outlying, as Chalmers would say, beyond the pale of our present preaching arrangements.

In erecting a new metropolitan tabernacle the site should be central; say one of the open spaces between Clerkenwell and Farringdon Street, and as accessible as possible. The cost of the ground would be a main item of expence, for the area must be spacious. The building, however, need not be elaborately ornamented in its architecture. It should be spacious, substantial, and comfortable. The seats all open, with a platform and desk for the speaker. And then with regard to the walls, if of brick, let them be bare, and lime-washed every year. But if as cheap, might not the pattern of the Crystal Palace be imitated as regards the walls and roof? You smile—ah! well; smile if you will; our belief is that ere many years pass some such thing as this will be done. Would you not now rejoice to hear that such

a building was about to be erected? You would. But it will not rise as by enchantment. It must first be talked about.

The Revivalists—Whitefield and Wesley—ah! how are their names familiar in our mouths as household words; and on all occasions of exciting interest, how readily do we laud their noble efforts, and what cheers do their very names elicit. But is this to be all, generation after generation, that will come from their example. Are we to go on doing nothing but expending cheap laudations on their memory? Could they speak from their bright thrones would they not say, "Be ye followers of us. Imitate our example!"

One of the preachers at the Hall during the past summer, speaking from Prov. ix. 1—6, observed—

"The scene of proclamation will once more for a few minutes claim your attention. 'She hath sent forth her maidens; she crieth upon the highest places of the city,'—in the chief places of congress, at the opening of the gate, and the going in of the doors. This teaches us that the proclamation of the gospel is to be made in the midst of large multitudes of people. Our Lord thus preached it on the mount, on the highway, in the temple, in the midst of multitudes. He stood up and said, 'If any man thirst, let him come unto me and drink.' His apostles went out into all the world preaching the gospel to every creature. There have been times in the history of the church when men have not been ashamed to do this in the most public way. Luther, and other great reformers of Germany, roused the public mind to attention, by preaching in fairs, and in market places, and in the midst of large concourses of people. Time was, when at our own St. Paul's, in the open air, men who held episcopal dignity and wore mitres on their brow, openly and faithfully preached the gospel. Time has been when Wesley and Whitefield went through

the length and breadth of our country, preaching the unsearchable riches of Christ. Now wisdom is lifting up her voice; you have heard the utterances of it to-night, not from the lips of man, but from the living oracle. And there is something affecting in the thought, that in this public place the gospel is to be preached; there is something delightful in the idea, and yet something very solemn. Perhaps there is here to-night the largest congregation that can be found in any part of England at this hour; perhaps the largest in any one building in the world, listening unto the voice of heaven, the voice of the Redeemer. 'To you, Oh! men, I call; and my voice is unto the sons of men.'"

This tune goes manly—its notes are full of promise and hope. Indeed GEORGE SMITH of Poplar is the man to undertake and accomplish this great work. Let him try.

In fact, in these days, we want and must have something extraordinary—we had nearly said magnificent—attempted by Evangelical Protestants, on the principle of our common faith, not only for its propagation but for its defence, or we shall be overwhelmed with popery and unbelief.

What we want now more than anything else is great largeness of heart—a band of heroic and faithful men who will dare and do great things. Men like Carey, who, when all seemed hopeless, attempted the great task of giving India the Word of God—or like Hughes, in whose mind the heaven-descended thought was enkindled of giving the world the Bible. These were men of faith. They saw what was needed, and amidst far greater discouragements than any which now surround us, they set to work and lived to see the earnest of certain success. We must close. The foregoing are but rough hints; but are they not timely and indispensably necessary? If they point in the right direction and attract attention, we have secured our object in writing them.

## THE INVAŒION OF ENGLAND.

Not by a blue or green-coated soldiery, with all the munitions of war, for a steel and gunpowder conflict; but by surpliced priests and long-coated jesuits, with worn out relics and gaudy trumperies. The ocean is between us and the formor; but the latter are already on our shores, and in the very heart of the land, establishing themselves in firm positions for a united attack when the time for open and vigorous action shall arrive.

And verily there is greater danger to England from the priests of Rome than the soldiers of France. We would not say a word to excite a martial spirit, or disturb any man in the quiet profession of his religious opinions; but our conviction is, that the people of England are better prepared to resist an armed invasion, than to withstand the crafty trickeries of the papacy. To the avowed and active aggressions of the pope, rather than to the vain blustering of the president, ought the attention of our legislators to be now directed.

Our danger as protestants arises not only from the permission we have given to our implacable enemies to walk through our camp and examine our positions; but we have allowed them to erect batteries of their own within our lines. Very generous, truly, and they have repaid us by abusing our kindness. They first entered our families, and, like their master, were found whispering in the ears of silly women; then they proceeded to corrupt the very men who were paid by the State for the defence of protestantism; and, oh, burning shame! to Englishmen, numbers of these turned rank traitors, and went over to the enemy. We are betrayed—English protestants are betrayed, and betrayed too, by their own state-paid officers. So much for State-Churchism. If this nation be now saved from becoming again a spiritual province of Rome, it must be by the

protestant dissenters. The Church of England has betrayed her trust and sealed her own doom.

Even our political writers are beginning to open their eyes, and look steadily at these alarming facts. The *Morning Advertiser*, a paper next to the *Times*, we believe, in circulation, has entered upon the discussion of this momentous question. We select a few extracts.

“The following statistics have been published by the Roman Catholics:—

ENGLAND AND WALES.			
	1842.	1852.	Increase.
Colleges .....	5	10	2
Monasteries .....	5	17	14
Nunneries .....	20	62	42
Churches, chapels, &c. .	487	611	124
Priests .....	624	1032	408
SCOTLAND.			
Churches, chapels, &c. .	69	98	29
Stations .....	24	40	16
Priests .....	86	124	42

The writer is no bigot, and a few years back would have accorded the utmost liberty of action to Romanists; but when we discover that the serpent which we thought innocuous has a deadly sting, we must either kill it or remove its sting.

Before, however, we make the demands which we are about to make, let us stay for a moment to state what popery has been proved to be, and what it really is; for no criminal should be punished until his guilt is proved. What is popery? It is the embodiment of pride and arrogance in a spiritual mask; it is the concrete of subtlety and cruelty; it is the companion of and co-operator with tyranny and despotism; it is the great enemy of human progress and mental and spiritual freedom; it is the tyrant of the human soul, binding it in priestly chains; it is the great antagonist and destroyer of the pure and simple, the lowly and lovely, religion of Jesus Christ.

Our evidence of these bold allegations is the world's history, which men may read; those who have read will know that what we say is true.

Yes, there are monuments existing—beautiful, but broken,—ancient monuments, which tell of ancient splendour and of glories now long past; once proud nations now laying in the dust. Go and ask Spain where is her old nobility and grandeur. A crowd of cowed monks and bigot priests will answer you. Enquire of Portugal where is her prosperity and peace, and a hollow echo of desolation will reply. Ask France where is her civilization, her purity, her christianity, and bands of Jesuits will tell you where. Let Italy speak her wrongs and degradation, and ancient Rome the debasement of her people. At last, and near our homes, let Ireland tell her tale of woe and misery.

We stop not now to talk of martyrdoms and massacres, of stakes and torture. They are written, like the bloody pages of the Inquisition, deep in the heart of European history.

Such, then has popery been, is now, and always will be. Such is the deadly thing now growing here in England; petted and fostered by many lords and bishops; smiled on by governments and granted favours."

The writer then takes a review of the insidious proceedings of papists and puseyites in this country during the past twenty-five years. He then reminds us of their daring declaration of war, points to the proud position they have assumed, and insists that a contest is inevitable.

"The enemy has attacked us, and we must defend ourselves. This most lamented warfare rests not at our door, but, as it has commenced, and by a foe most deadly, there must be war; there now can be no quarter; and our watchword is, 'No peace with Rome!'

We, the people, therefore, should demand—

1st. The expulsion of the Jesuits from England.

2nd. The suppression of all monasteries and nunneries, and the expulsion of all foreign monastic bodies.

3rd. That Cardinal Wiseman (as cardinal and archbishop) should not be allowed to remain in England.

4th. The suppression of all Romish bishoprics.

5th. The dis-endowment of all popish bodies and institutions, whether in Ireland or the colonies.

We well know that all the points we have objected to will be defended on the ground of religious liberty; but we deny that they are necessary to *spiritual* freedom, and assert that they are only part and parcel of a temporal power spiritually disguised. And because those movements are *all aggressive*—are intrusions upon the people—are attempts to force the nation into subjection to priestly power—we say that our demands are just.

The representation of the people—of their wishes and their feelings—will soon come before you for consideration, and if such of you as are electors return any men to parliament but those who pledge themselves to the work now required; to the promotion of protestant principles, and the stay of Romanism and the removal of the evils we have here denounced; the responsibility of the results will be upon you who are entrusted with the sacred right of voting, and you and your posterity will eat the bitter fruit of such your want of faithfulness."

We do not regard this as a "needless alarm." We are persuaded that our entire subjugation is the object of the papists, and that they are confident of success. To ensure this all manner of influence will be employed—the most open, daring, and bullying, as in Ireland; or the shabbiest deceit and trickery, as in England. Here is a specimen of the latter.

"*A Disguised Priest.*—*Singular Occurrence.*—The following was related by the Rev. Thomas Taffrey, at a meeting held in the Collegiate Institution, Liverpool, on Wednesday week:—"A few months back the reverend gentleman said he was walk-

ing up Market Street, Manchester, and, turning very sharply round the corner of an adjoining street, he came so forcibly upon a Roman Catholic priest as nearly to knock down the latter. This circumstance gave rise to sundry apologies, and a short conversation ensued, during which sufficient time elapsed to scan narrowly the features of the priest. In the evening of the same day, Mr. Taffrey proceeded to the Free-trade Hall, with the intention of attending a meeting held there; but being unable to obtain admittance, from the crowded state of the room, as he was turning away, his attention was arrested by a crowd of four or five hundred persons listening to an animated discussion upon some of the doctrines of the Church of Rome. He forced his way into the crowd, and, having listened for a short time, his mind was quite made up from the subtle and logical nature of the pro-Romish argument,

that the disputant was not what his appearance would denote—a working man. His voice appeared familiar to him, but he could not for a time recollect when or where he had heard it. At length he was quite convinced that it was the priest with whom he had come in such forcible contact in the morning, and being determined to satisfy his mind upon the point, he waited until he should have an opportunity of seeing his face. After a little time the police came up and dispersed the crowd, and, having followed the speaker to a neighbouring light, what was his astonishment to find that it was none other than the priest, though the clerical garb of the morning had been laid aside, and in its place was substituted a fustian suit, blue striped shirt, and felt hat."

*Liverpool Paper.*

English people, to say nothing of religion, dont like such tricks as these!

## Spiritual Cabinet.

THE ABUNDANT ENTRANCE.— We may take an illustration from a vessel returning after a long voyage, and being received and welcomed by expectant friends. She has been, let us suppose, absent for years;—has been toiling and trafficking in every sea,—touching at the ports and trading in the markets of many lands: she is approaching, at last, her 'desired haven'—the harbour from which she set out,—whence loving thoughts went with her as she started on her perilous way, and where anxious hearts are now wishing and waiting for her return. She is descried in the distance:—the news spreads; all is excitement; multitudes assemble; pier and quay, beach and bank are crowded with spectators, as the little craft pushes on, and every moment nears her destination. There she is!—worn and weather-beaten, it is true; covered with the indications of sore

travail and long service, and with many signs of her having encountered the battle and breeze. But all is safe. Her goodly freight is secure and uninjured; her profits have been large; the merchandise she brings is both rare and rich. She is coming along over a sunny sea,—leaping and dancing as if she were alive. Her crew are on the deck, and with straining eyes and palpitating hearts are looking towards the shore. A soft wind swells the sails; the blue heavens are bending over the bark as if smiling on her course, while the very waves seem to run before her, turning themselves about with conscious joy, clapping their hands, and murmuring a welcome!—How she bounds forward! She is over the bar! She is gliding now in smooth water; is passing into port; and is preparing to moor and to drop her anchor for the last time!—While she does so, there comes a

shout from the assembled spectators—the crowds that witness and welcome her approach—loud as thunder, musical as the sea! Gladness and greeting are on every band. Eloquent voices fill the air. The vessel has received “AN ABUNDANT ENTRANCE;” her crew have been met with sympathetic congratulations—are surrounded by eager and glad friends—hailed with enthusiasm, embraced with rapture, and accompanied to their home with shouting and songs!”

*Binney.*

**A STRIKING SIMILE.**—Imagine yourselves amid Alpine scenery.—Yonder is a broad road which leads to the edge of a precipice—the precipice overhangs a deep dark gulf. Out of that broad road there is a path—a narrow path winding about among the rocks—difficult of ascent, but terminating in a region of Eden-like beauty. A band of travellers, thoughtless and lighthearted, are pressing along the highway, and nearing the edge of the abyss. There are barriers set up—there are beacons raised—there are warnings given—there are guides close by, earnestly advising them to turn aside, and climb up the narrow footpath. But while a few are persuaded to do so, the multitudes, in spite of all which is done to prevent them, press onwards, reach the edge, and fall over, one by one, into the yawning depth—and even their ruin does not suffice to warn their followers. The rest rush to the awful margin, and sink into that enormous grave! You say this is unparalleled folly. No, not unparalleled. Folly equal—nay, greater is commonly displayed by the children of men.—*Stoughton.*

“WHY WILL YE DIE?”—Thus God remonstrates with man. He is a God of truth, and without iniquity, just and right is he. Would this be true if the final destruction of the sinner depended not on himself, but was the result of an arbitrary and irresistible decree? if immortal souls were the helpless and hapless victims of an iron-handed destiny? But

God is merciful as well as just. So merciful that he spent four thousand years in revealing to mankind the method of salvation—so merciful that he gave his own Son to die upon the cross—so merciful that he sends the Holy Spirit on a mission of love and comfort—and to suppose after this that any man's eternal destruction does not lie at his own door—but is the consequence of the divine will arbitrarily exercised is monstrous. Not one of all the lost can say that a God of truth, and justice, and love, was the author of his destruction, any more than a criminal in this country can say that the judge on the bench is the author of his ruin. The Divine Being solemnly clears his character in this matter. He will not allow the shadow of a suspicion to rest on himself. “As I live, saith the Lord, I have no pleasure in the death of him that dieth; but would rather that he should turn from his wickedness and live; turn ye, turn ye; why will ye die, O house of Israel?”

*Stoughton.*

**THE TRUTH THE PILLAR OF THE CHURCH.**—Paul urges this great and solemn truth: “These things I write unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mightest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” From these words it is concluded that “the church of the living God” is “the pillar and ground of the truth.” But the form of expression is this—“If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.” [There ends the sentence, and then begins another.] “The pillar and ground of the truth, and without doubt great is the mystery of godliness.” By the common reading the church is made the pillar and ground of truth, which it cannot be; the truth is the pillar and ground of the church, and no pure, spiritual, New Testa-

ment church, exists without being based upon that truth. By a simple change of the comma after the words "living God," into a full stop, you get out this great and glorious fact, that the pillar and ground of the truth, and, without controversy, the great mystery of godliness, is the atonement of God's own Son. *Archer.*

THE MILLENNIUM OF 365,000 YEARS.—We have not yet come to the beginning of the millennial epoch; that epoch is described in the sacred volume as a thousand years; but is it a thousand years simply of days and hours? If I take the calculation of the book of Daniel or the Apocalypse, I find a day stands for a year; and seventy weeks are seventy weeks of days of years; two and a half days are not sixty hours, but two years and

a half; and if so, the millennial epoch is not simply a thousand years, but a thousand years of days of years, that is, a period consisting of 365,000 years; during all which time the gospel is to be gaining its triumphs, Christ is to be gathering his crowns, and obtaining new trophies and new triumphs in all parts of the earth. Eternal God! how glorious thy triumph, and how vast the power of thy word; when from east to west, and north to south, and stretching over all the earth, thine own gospel shall make the people willing in the day of thy power; and the sublime reward of thine own Son shall be gathered in, in the conversion of myriads of spirits to himself!

*Archer.*

## Poetry.

### GOOD TIDINGS!

BY J. G. LYONS, LL.D.

Oh! sweep the loud harp's tuneful strings,  
Break forth like song-birds after showers,  
To tell how He—the King of kings—  
Came to this ruined world of ours.  
If angels beamed on Judah's lills,  
And bid those watchers then rejoice,  
Shall we, whose ears that message fills,  
Mock with cold hearts the sacred voice?  
When He—the Son of God—was born,  
We walked in darkness far astray;  
But, fair as Greenland's arctic morn,  
He chased our long, drear night away.  
His head that manger cradle pressed—  
He toiled and suffered many a year,  
To give the fainting nations rest,  
To dry the mourner's bitter tear.

Who, that ever breathed on earth—  
Bard, prophet, hero, saint, or sage—  
Owe cause like *this* for righteous mirth  
To men of every clime and age?  
Oh! it were shameful and unwise  
Before those waning lights to fall,  
Yet look with cold and careless eyes  
On Him—THE CENTRAL SUN OF ALL.  
Oo, tell the trembling slave of gull,  
Whose breast is sad, whose eye is dim,  
The Just One's sacred blood was spilt,  
To win back Heaven's lost smile for him.  
All, all may join His glorious bands  
In that fair world of light and bliss,  
Who keep His pure and high commands  
With meek and faithful hearts in this!

### THE MERCY SEAT.

BY HUGH STOWELL.

From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat,  
'Tis found beneath the mercy-seat.  
There is a place where Jesus sheds,  
The oil of gladness on our heads;  
A place than all beside more sweet,  
It is the bloodstained mercy-seat.  
There is a spot where spirits blend,  
Where friend holds fellowship with friend;

Though sundered far, by faith they meet  
Around one common mercy-seat.  
Ah! whither could we flee for aid,  
When tempted, desolate, dismayed?  
Or how the hosts of hell defeat,  
Had suffering saints no mercy-seat?  
There, there, on eagle-wing we soar,  
And time and sense seem all no more,  
And Heaven comes down our soul to greet,  
And glory crowns the mercy-seat.

## Reviews.

*Infant Baptism not Christian Baptism; in reply to the Lectures of Dr. M' Crie. By Francis Johnston, Edinburgh. Edinburgh: E. Henderson. London: Houlston and Stoneman.*

WHENEVER we see anything from Scotland on the baptismal question we feel gratified; for it has always appeared to us as singular that a bible-reading people like the Scotch should be infant sprinklers. Mr. Johnston, in his Preface, tells us how this came to pass.

"In addition to the historical facts mentioned regarding dipping in the body of the work, and which were curtailed lest it should swell beyond due bounds, there is one which is deeply interesting to every Scotchman. It is the discussion in the famous Westminster Assembly in 1644, when the Westminster standards were compiled. The question was agitated whether in the Directory for public worship the word *dipping* should be excluded or retained? Twenty-four voted for it, and twenty-four against it. It was then left to the chairman, who voted against it. To this simple fact—the casting vote of this one man, it is owing that Scotland has not been taught in her religious standards to recognise *dipping* as proper in the administration of what is called baptism. Will Scotchmen, will the christians of Scotland allow this one man's vote by which the Scotch ministers are regulated in the performances of infant sprinkling—will they allow it to sway them in opposition to the word of God? Let every christian, every man who fears God, rise up and say, Never."

Amen! so be it brother Johnston, and publications such as this of your's will help to open their eyes.

*Notes, Explanatory and Practical, on the Book of Revelation. By Albert Barnes. With Preface by Rev. E. Henderson, D.D. London: Knight and Son, 11, Clerkenwell Close.*

WHEN we state that this volume extends to more than 600 pages, it will be readily perceived that the "Notes" are its chief contents—the Prefaces, Introduction, Analysis, and Text, occupying little more than fifty of the pages. We shall not be expected, we presume, to do more than introduce this volume to our readers; for we frankly confess that we do not feel either disposed or competent—even had we time at command, and space in

our columns—to enter upon a discussion of the comparative merits of the numerous attempts which have been made to elucidate the signs and seasons of this mysterious Book. We have no doubt, however, that the celebrated American Commentator has advanced to his formidable task with great caution; for though we cannot always agree with his conclusions, he certainly displays a great amount of pains-taking and patient research.

*The Relation between the Holy Scriptures and some parts of Geological Science. By John Pye Smith, D.D., LL.D., F.R.S., & F.G.S.; Divinity Tutor in Homerton College; Member of the Philological, Ethnological, Microscopical, and Palæontological Societies, and Honorary Member of the Natural History Society of Devon and Cornwall, and of the Washington U. S. National Institute for the Promotion of Science. Fifth Edition. With a Short Sketch of the Literary Life of the Author, by John Hamilton Davies, B.A., Minister of the Congregational Church at Sherborne. London: H. G. Bohn.*

THIS thick volume is one of the "Scientific Library" series published by Mr. Bohn. In addition to the above copious Title we may state that it contains Eight Lectures with a scripture motto or text affixed to each, and a considerable number of Supplementary Notes. Without at all expressing an opinion on the theories propounded by the late amiable author, we congratulate the friends of science and christianity on the issue of this very valuable treatise on such moderate terms. The Publisher deserves encouragement, and we hope he will find it,

*The Church, the State, and the Bible, a Trinity in Unity. London: Effingham Wilson.*

A SINGULAR title certainly, but it is characteristic of the contents of this pamphlet, which treats on all manner of present ecclesiastical questions. We have marked on the margin several excellent sentences, as well as some to which we cannot subscribe, and which, in our opinion, are decidedly unscriptural. The writer, we guess, is a professed calculator, but he appears to have reckoned



without his host when he says, "The Wesleyans, with their clergy, ought to be part and parcel of the established Church; their chapels purchased by the State, and, so far as necessary, converted to parochial purposes. The chapels of nearly all dissenting sects might undergo similar remodelling, and their clergy amalgamated in no derogatory manner into the ministry of the national Church."

*Bible Gleanings. By Matilda Bassett. London: Partridge & Oakey.*

THIS is a handsome book so far as regards its "getting up;" but we cannot speak so favourably of its contents. The subjects are all pleasing, and the piety of the writer unquestionable, but the poetry is not to our taste. The writer tells us that many of the smaller pieces are "in accordance with the expressed wishes of friends." Were those friends too friendly? Did their kindness exceed their judgment? We wish to be gentle with the writer for she is of the gentle sex; but we must point out that poetry is the essence of thought, expressed in natural language. "Saliant draughts," "teeming denizens," and "pellucid stream," all in three lines, is not to our taste at all.

*The Homilist; or Voice for the True. London: Ward & Co. No. 1.*

WE have often been surprised at the meagre "Skeletons of Sermons!" which have issued from the press. Skeletons truly, are many of the disjointed and unsightly things which have been thrust upon our notice—a mass of bones merely, without order or relation. If we are to have a skeleton let us have bone fitting bone, making up a perfect specimen. This pamphlet promises something better than we have yet seen. The first homily or sermon is in full, and clothed upon beautifully; and the outlines which follow are drawn by a master hand, every sentence containing "germs of thought." We shall look with interest for future numbers.

NOTICE.—The Rev. John Baxter Pike, Baptist Minister, Bourne, Lincolnshire, proposes to publish by subscription a new work, entitled, "The Curse of Christendom, or, the System of Popery Exhibited and Exposed," in twelve chapters. As soon as one thousand subscribers are obtained, the Work will be put to press and published with the least possible delay.

## Correspondence.

### BRIEF ANSWERS TO QUERIES.

**BAPTISTS SANCTIONING SPRINKLING.**—"A Lover of Consistency" asks if it is consistent for a number of baptists to absent themselves from their own prayer-meeting in order to attend an invitation to a baby sprinkling ceremony, and whether their presence might not be regarded as sanctioning the traditions of men?

On the face of the matter it appears to be inconsistent, but we can scarcely frame a reply, not knowing all the circumstances. If they were real baptists they would only be confirmed in their own views by witnessing such an unmeaning ceremony. And we doubt like restraint, for it operates both ways. If we restrain our people, the pedo's may restrain their's from coming to witness our baptisms of believers. We think that they were more culpable in not filling up their places at home.

"WAS JOHN MILTON A BAPTIST? I ask," says J. J., "because on reading Mr. Adshead's interesting work on the Progress of Religious Opinion he is not mentioned among the baptist worthies."

That Milton coincided with the baptists in their views of immersion as the scriptural mode is evident from his great poems.

"Them who shall believe,  
Baptizing in the profluent stream, the sign  
Of washing them from guilt of sin, to life  
Pure, and in mind prepared (if so befall)  
For death, like that which the Redeemer died.  
*Paradise Lost.*

"I saw  
The prophet do him reverence; On him, rising  
Out of the water, heaven above the clouds  
Unfold her crystal doors."  
*Paradise Regained.*

But there is no evidence that Milton was ever associated with any baptist church, either in being baptized himself or in joining with them in worship or fellowship.

**MUSICAL FESTIVALS.**—How long are to be grieved by seeing paragraphs like this in the public papers. E. A. L.

"*Measham.*—The annual tea meeting and concert of sacred music, in connexion with the General Baptist cause in this place, as usual, took place on Easter Monday, and was well attended. The performances went off with much animation and spirit, and we may particularly mention that our townsman Mr. Branston was much applauded in the popular song, "Rocked in the cradle of the deep."—*Leicester Mercury.*

We have, for long time now, been pained by hearing of such demonstrations in various places among baptists. But we did not notice them, hoping they would, like other questionable proceedings, die away of themselves. Surely we shall hear no more of them; for no

man can defend them on scriptural principles.

**OPEN COMMUNION.**—C. R. S. We find that we ought to have noticed your remarks on this subject sooner. In conducting this periodical, in order that it may be acceptable to all baptists, we act on the rule of avoiding those questions on which baptists may differ in opinion. Open communion, and the great question of the extent of the provision made by the atonement of the Son of God, being among the questions which we deem it expedient to avoid. They can be discussed elsewhere. Our province is to report the proceedings of all the Evangelical Baptists, and excite them to renewed efforts for the diffusion of the knowledge of the Gospel and its institutions.

## Narratives and Anecdotes.

**PAUL AT ROME.**—Paul was intending to visit Rome, which at that time was the metropolis of the world, and is said to have contained nearly seven millions of souls—or a population three times larger than that of London at the present day. Think of the number and magnificence of its temples! Think of its houses, embellished with precious stones; and its banquetting rooms, fretted with polished ivory! Think of its statues, columns, pillars, arches, porticos, baths, groves, lakes, shades, lawns, and avenues! Think of its sculptures, paintings, and libraries! Think of its Pantheon consecrated to all the gods and goddesses of the Pagan world,—encased with marble, roofed with silver, and fronted with burnished brass! Think of its Circus Maximus, capable of containing 260,000 spectators of its games! Think of its theatres, Colosseum, and catacombs! Think of its orators, poets, painters, statesmen, warriors, and philosophers! Think of its wickedness, luxury, sensuality, and obscene rites! Think of such things as these, and you will feel that Rome was at once great and bad, magnificent and vile. To such a city Paul wished to go; not as a distinguished schollast; not as a profound philosopher; not as the honored ambassador of some earthly potentate;

but as a preacher of the religion of Jesus Christ,—a religion at that time newly born; a religion frowned upon by sceptical philosophers as consummate foolishness; and which unprincipled liberties threatened to destroy as utterly opposed to their gods, vices, and bacchanalian revelries. The enterprise was great,—it was dangerous. For aught the apostle knew, it might involve the sacrifice of his liberty and life; but in the midst of this he stood unmoved; he was a sun whose shining progress was not to be impeded by threatening thunderstorms. Boldness—a divinely inspired boldness, nerved his heart; he rose superior to his trials, and exclaimed, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth—to the Jew first, and also to the Greek." *Tyerman.*

**MARTYRS OF THE REFORMATION.**—A history of the Protestant Reformation in England, Germany, France, Switzerland, Italy, Spain, and all the countries of Europe, has been published by the Rev. Wm. H. Rule, Wesleyan minister, under this title. Few works have appeared more crowded with facts; and the author has not presented a compilation from

former compilers, but has consulted the original authorities in nearly all the languages of Europe. In recording the early proceedings of the Romish Inquisition, and especially its boundless atrocities in Spain, Mr. Rule sets down a numerical summary of victims during a few years, by the Inquisitions of Sevilla, Cordova, &c.—1481. Burnt alive in Sevilla, 2,000; burnt in effigy, 2,000; penitent, 17,000.—1482. Burnt alive, 88; burnt in effigy, 44; penitent, 625.—1483. About the same as in preceding years in Sevilla and Cordova; in Jaen and Toledo, burnt alive, 688; burnt in effigy, 644; penitents, 5,725.—1484. About the same in Sevilla; and in the other places burnt alive, 220; burnt in effigy, 110; penitents, 1,561.—1485. Sevilla, Cordova, &c., as the year preceding; and in Estremadura, Valladolid, Calahorra, Murcia, Cuenca, Zaragoza, and Valencia, there were burnt alive, 620; burnt in effigy, 510; and penitents, 13,471.—1486. In Sevilla, Cordova, &c., as the year before. In the other places burnt alive, 528; burnt in effigy, 264; penitents, 3,745.—1487. About the same as the year before. And in Barcelona and Majorca many more, making in all burnt alive, 928; burnt in effigy, 664; and penitents, 7,145.—1488. In the thirteen Inquisitions, burnt alive, 616; burnt in effigy, 308; and penitents, 4,379.—1489. About the same as in the preceding year.—1490. Burnt alive, 324; burnt in effigy, 112; and penitents, 4,369.—1491 to 1498, at about the same rate. Torquemada, therefore, Inquisitor-General of Spain, during the eighteen years of his inquisitorial ministry, caused 10,220 victims to perish in the flames; burnt the effigies of 6,860, who died in the Inquisition, or fled under fear of persecution; and 97,321 were punished with infamy, confiscation of goods, perpetual imprisonment, or disqualification for office, under colour of penance; so that not fewer than 114,401 families must have been irrecoverably ruined. And the most modern calculation, gathered from the records of the Inquisition by the laborious secretary, Llorente, up to the year 1523, when the fourth Inquisitor died, exhibits the fearful aggregate of 18,320 burnt alive, 9,660 burnt in effigy, 206,526 penitents. Total number of sufferers, 234,506 under the first four Inquisitors-General.

**THE CATACOMBS.**—The Rev. Hobart Seymour, in his "Mornings among the Jesuits," says, speaking of the Catacombs at Rome, "It was not till the sixteenth century that the evidence of their existence and uses called attention to them. They were invaded by innumerable bands of monks and friars, collecting from their graves the bones of the long buried dead,—disturbing the mouldering relics of mortality—dragging them into the upper world—hawking them from city to city, and from country to country; and driving a disgusting traffic in them under the name of relics. Every grave was rifled, every skeleton was rent asunder, every bone was pounded in order to multiply splinters; and when once the grave of some martyr or saint was said to be discovered, the head was severed and sent to one country, and the leg was severed and sent to another, an arm was forwarded to one land and a thigh to another, a tooth was extracted from the skull and sent to some convent, and a rib severed from the back sent to some monastery. And at the same time a traffic of the most disgraceful and revolting nature was driven in all these, as lawful articles of ecclesiastical merchandise. The demand for such articles was so great, in the superstition and ignorance of the times, and the miraculous properties of such relics were so extravagantly extolled, as of incalculable advantage to the temporal and spiritual interest of the possessors, that the demand of the market soon called forth an adequate supply; and such was the unscrupulousness of the authorities at Rome, and so utterly profligate the monks who were the merchants in this matter, that they not unfrequently sold several different skulls, as the only true skull of some particular martyr, and several different arms as the veritable arms of some favourite saint, so that even at the present day, some saints have several different heads and arms in different places. Sometimes the traveller in Italy discovers some martyr who has had two or three heads, and some saint who has had four or five arms, and perhaps a still greater superfluity of legs. The enormous amount of wealth which this traffic brought into Rome is incalculable. The Catacombs are a mine of bones, and have proved incomparably more precious than if they had been a mine of silver.

## Christian Activity.

A FOUR-FOLD FOX is unregenerated human nature. Its most formidable features are thus pourtrayed by a master in the *Homilist*.

*Selfishness*.—A selfish man is one who holds all interests cheap in comparison with his own; who receives readily but gives reluctantly, unless it be with the hope of the donation flowing back with interest to his own coffers. He views all questions in their aspect upon himself. "Loss and gain" are the fundamentals of his moral system. He weighs everlasting principles in the balance of lucre, and all is visionary and Utopian—chaff that tells not in the scales. The laborer may toil and sweat—the shopman wear away his health—the mariner hazard his existence—the warrior dye continents in blood, and tread empires in the dust;—compunction he has none, if results are favorable to his interests. Such is selfishness; and is it not the presiding genius of the world—the very mainspring of society—producing and perpetuating the motion of almost every wheel?

*Sensualism* is, verily, a mighty spirit amongst us. It plays a prominent part in the merchandise of the world. Art, in its highest forms, ministers to it: sculptor, painter, singer—the loftiest geniuses—stand waiting at its side, and move at its behest. It is the inspiration of theatres and the fascination of amusements. It is sung in taverns, and has its music in drawing-rooms. It is the chief element in the literature of the masses. It breathes in the ballad of the beggar, and is bound in the volume of the peer. It is the talk of the vulgar in streets; it is the reading of *refined* ones in their quiet chamber, and, in the bright days of summer, on the beach. Will any keen observer of society pronounce this exaggeration, or hesitate to admit that it falls far beneath a full statement of the case?

*Scepticism* everywhere, not merely in the manners of the millions who sail down your rivers, travel your railroads, saunter through your streets, crowd your taverns, and perambulate your parks on

the holy day of God, but in your cathedrals, your churches, and your chapels, with heartless apathy repeating its *beliefs*, muttering its prayers, and singing its psalms. It haunts our temples, it kneels in pews, and speaks from altars. "Verily, when the Son of man cometh, shall he find faith on the earth."

*Superstition*.—The strongest native element in the soul is the religious. In the right development of this element is man's well-being—in its perversion is his ruin. When it is clouded with ignorance, and inspired with fear; when it bows at the shrine of a false deity, and worships through the intervention of priests; when it moves by blind impulse rather than by enlightened conviction, it becomes superstition: and superstition has ever been, and still is, a mighty spirit of evil in our world; it reigns with an undisputed sway over the vast domain of heathenism, and is the empress of more than one-half of professing Christendom. The unrighteous tricks of business—the graspings of cupidity—the oppressions and woes of indigence—the blasphemous speculations of philosophy—the tyrannies of governments—the horrors of war—the absurdities of religion,—all spring from these spirits as streams from the fountain, as plants from the soil. Oh! until these demons are expelled—until selfishness gives way to benevolence—sensualism to spirituality—scepticism to faith—superstition to religion, humanity, from the everlasting laws of its nature, is doomed to ruin.

A STIRRING APPEAL.—Some maintain that there is not at this hour a larger number of Christians, in proportion to the population of the world, than existed at the close of the first century of our Lord—that Christians are not relatively more numerous now than they were then. The supposition is astounding. But we need not go thus far for evidence. Is it true that two-thirds of the earth's inhabitants are in pagan darkness, and that the vast majority of the other third is made up of Mahommadaus, Jews, infidels, worldlings, and nominal Christians? Is it true that, even in Christian England,

the Church is making no aggression on the world! that conversions are not as numerous as births? Is it true that, even in the vicinities of churches and chapels, the bulk of the neighbourhood are entirely indifferent as to religious ordinances? Is it true that the working men of England, comprehending a large proportion of the mind and muscle of the age, are scarcely touched by its influence; The affirmative of either of these questions is sufficient to show that the Church has signally failed in her great work. Does it not appear evident, that where there is not faith there must necessarily be a failure in the great work intrusted to the Church? Our faithlessness is our impotency.

“Lord, increase our faith.”—Oh! for the faith that Elijah had, who, on Carmel’s brow, single-handed, confronted and confounded the heathen of his country;—or the faith that John the Baptist had, whose voice broke the moral slumbers of Judea, and roused the spirit of earnest inquiry amongst his countrymen; who, in a vacillating age, amidst men who bowed to circumstances as the reeds to the wind, stood as firm in principle as those hills around him, that threw their shadows on the bosom of the rolling Jordan;—or of Luther, before whose moral majesty all Europe stood in awe;—or of our own Whitefield, who, in alternate tones of love and thunder, and in tears of unutterable emotion, drew the folded veil of matter, and brought the spiritual world in contact with the souls of men!

Awake! awake! Put on thy strength of heroic faith, O Zion! Put on thy beautiful garments—garments wrought of celestial virtues—O Jerusalem, thou Holy City! Shake thyself from the dust of sensuous ritualism and technical faiths. Arise, and sit down in calm majesty on the sublime throne of moral principle, O Jerusalem! Loose thyself from the shackling bands of worldly policy, hereditary beliefs, priestly domination, and conventional piety, O captive daughter of Zion! Then shall the Gentiles see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name: thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God!

*Homilist.*

LIVERPOOL, *Working Men’s Sabbath Services.*—This is another step in the right direction for the advancement of the labouring classes. “The promoters of this good movement were intimately acquainted with the feelings and prejudices of a great mass of the working population against churches and chapels, and were convinced, that a great part of the apathy to attendance on religious worship, was owing to the prevailing false impressions as to the nature of religion. The Sabbath Services were instituted to break down these prejudices, and the co-operation of eminent ministers of all denominations was secured to deliver addresses suited to the capacities of the most uneducated, developing those practical Christian truths which are never questioned in theological controversy. In thus avoiding doctrinal topics, freer scope has been given to the inculcation of the necessity for moral and religious discipline in man, a course which, though it may fail in drafting proselytes into the various sects, cannot but prove effective in bringing men to a sense of their deep responsibilities. Amongst the ministers who have been most successful in conducting these services, has been the Rev. Dr. Stowell, of Cheshunt College; his profound knowledge of the character, habits and tastes, of the working classes, an easy and familiar style of address, and an aptness in seizing hold of the common every-day occurrences of life, and rendering them illustrative of important principles and admirably conducive to the end of religious teaching, have made his ministrations amongst the working classes of Liverpool to be regarded with an interest equal to that formerly experienced by the preaching of the famed Rowland Hill. The spacious hall in which these Sabbath Services are held is generally crowded by the poorest classes; those, in fact, who are rarely ever seen within the walls of a place of worship, and the attention and increasing interest which are manifested at these meetings are a proof of the good that may result from a judicious departure from the usual forms of pulpit teaching.”

We had not seen the above extract when we penned the remarks in our leader. And so Liverpool is already taking the lead in this glorious work!

## Baptisms.

### DOMESTIC.

**LONDON, *Salter's Hall.***—Our congregations have been gradually increasing since Mr. Hobson came amongst us. On sabbath evening, March 21, even our upper gallery was crowded with persons assembled to witness the baptism of five females. We expected a sixth, but obedience to the authority of a husband led her to delay. He and his wife were present, however, to witness the baptism of their daughter with his sanction, and so I trust he will not much longer object. One of the candidates was first induced to meet with us through her children attending the sabbath school. About 150 attend the Monday prayer meetings, when Mr. H. explains a portion of the Pilgrim's Progress, with much apparent interest. We have more than a dozen serious enquirers. These five, with six from other churches, have since been added to our fellowship. J. C.

**Waterloo Road.**—On Thursday evening, April 1, six persons (five males and one female) were immersed by Mr. J. F. Sparke, now supplying at the above chapel, and these were received into our fellowship. The ordinance was administered at Borough Road G. B. chapel, kindly lent for the occasion. D. E.

**EDINBURGH, *Waterloo Rooms.***—On Lord's-day, 14th March, Mr. Johnston baptized a dear brother from Fife, who had been long an honourable member of the United Presbyterian body; but being "taught the way of the Lord more fully," he withdrew, and followed his Master by being buried with him in baptism. Also, on the 21st, two females were immersed and received into the fellowship. In the evening, Dr. Hoby, one of the deputation of the Baptist Foreign Missionary Society, preached on its behalf. D. B.

**SALFORD, *Broughton Road.***—We had a baptism of three persons, on the 28th December; one of whom had been a Wesleyan. And on Lord's-day evening, March 28, two believers were baptized; one of whom had been an Association Methodist. Mr. D. Burns, our pastor, preached on both occasions. We have several more hopeful enquirers, and our congregations are upon the increase.

R. G. B.

**STONEY STRATFORD.**—On Lord's-day evening, April 4th, after two discourses to a very large audience by brother Davenport and our pastor, nine believers were baptized on a profession of their faith in Christ. Two were from our Wolverton station, where a good work is going on; three were from our Deanshanger station, where we have other tokens for good; two are teachers in our sabbath school; one is a scholar; and the other the wife of a member. May they all hold fast their profession! We have several more candidates. B. D.

**WARMINSTER, *Wills.***—On sabbath morning, April 4th, after a sermon by Mr. Howe, five believers were baptized on a profession of their faith in the Redeemer. One was an aged man, nearly 70 years of age. He had been a soldier for about ten years. In one engagement a man was killed on each side of him, but though wounded and rendered lame for the remainder of his life he was spared; and now through the mercy of God has become a soldier of the cross. J. T.

**CAMBRIDGE, *St. Andrews.***—On the evening of April 8th, Mr. Keen baptized three disciples after an address on baptism. Many witnesses were present, some of whom had obeyed the Divine command and came to see their fellow pilgrims "do likewise." Others, it is believed, who were previously undecided, departed from the solemn scene determined "first to give themselves to the Lord and then to His people according to His word."

**IPSWICH, *Turret Green.***—On sabbath morning, April 4, our pastor had the pleasure of baptizing three candidates—all in the spring-tide of life—two being teachers in our sabbath school. In the afternoon, they were affectionately addressed on their duties and responsibilities, and received the right hand of fellowship. Others are willing and waiting to walk in their steps. G. R. G.

**BROFORD, *Mill Street.***—Mr. Killen preached to a crowded and attentive congregation, March 28, after which he baptized six believers in the Lord Jesus. It was an affecting season. Many shed tears. We are expecting that others will soon follow.

**CALNE, Wilts.**—After a sermon on the great commission by Mr. Middleditch, four believers were baptized on April 4th, and were received into fellowship on the same day. Two of the candidates were males; one of them is blind, but since he lost his natural sight, the Lord has opened the eyes of his understanding. One of the female candidates had been an Independent, and the other a Wesleyan; both were convinced of believers' baptism by reading the Scriptures. Another young man was accepted for baptism, but was prevented by severe affliction. J. P.

**TREFOREST, English.**—With gratitude to God we desire to record His goodness in the conversion and obedience of five believers, who were immersed by our pastor, Mr. J. Williams, on sabbath evening, March 7th; also on sabbath evening, April 4th, our pastor immersed four believers, three of whom were members of the Wesleyan body for some years; the other was a young female of the age of 12 years, who had been brought to a knowledge of the truth as it is in Jesus. We hope soon to go down into the water again. E. E.

**LONGFORD, near Coventry.**—On the second sabbath in April, the canal of this village was visited for baptismal purposes. Three were baptized by the pastor of the first church—Mr. Chapman, and seven by Mr. Salisbury, pastor of the second church. A very large concourse of spectators assembled, as usual, to witness the ceremony. The spiritual condition of both the churches is promising and satisfactory. J. L.

**MIDLAND CONFERENCE, General Baptists.**—At the usual periodical meeting of this union of churches in the Midland Counties held at Beeston, near Nottingham, on Tuesday, April 13, eighty-five were reported as baptized during the present year, and 84 candidates were waiting baptism.

**LUTON, Wellington-street.**—On the last sabbath evening in February, our pastor baptised nine candidates, and on the last sabbath in March, nine more were immersed on a profession of their faith in the Lord Jesus. These are all united with us in Christian fellowship, and many more are asking what they must do to be saved. J. P.

**COLEFORD.**—On the last sabbath in March, Mr. Penny baptized three young believers.

**BAPTISM BY IMMERSION.**—At Bradford parish church, a few days ago, the somewhat unusual circumstance occurred of baptism being performed by immersion. The rite was administered by the Rev. Dr. Burnet, the recipient being a young lady about 16 years of age. The large stone font, weighing several tons, and which is usually kept beneath the tower, was made available on the occasion.—*Leeds Mercury.* The *Blackburn Standard* states that this took place at *Rochdale*.

**BOLTON.**—On Lord's day evening, March 28th, after a sermon on the baptism of the Saviour, our pastor baptized six females, five of whom were from the senior classes in the sabbath school. The chapel was crowded, the whole service was solemn and impressive, and as several have applied for baptism since, we hope soon to have another season of refreshing from the presence of the Lord. W. T.

**TAUNTON, Octagon Chapel.**—The ordinance of baptism was administered by Mr. J. H. May, March 14, when three persons, on a profession of their faith in the Lord Jesus Christ, were immersed. One had been a member of an Independent church in the town. We have reason to hope that others will follow. The baptized were added.

**WOLSHINGHAM, Durham.**—On Monday evening, April 12, Mr. Cardwell, our minister, baptized two believers, after having preached to a numerous and attentive audience. One of the candidates is a daughter of an old member, the descendant indeed of an old Baptist family, and no doubt the child of many prayers. J. A.

**BIDEFORD, Devon.**—Two believers were baptized by Mr. Arthur, Jan. 4th. Eight more on April 4th, in the presence of overflowing congregations. Four of the last eight were from Abbotsham, a village where, in the face of opposition, the Lord has greatly blessed the word, and in which a chapel is now being erected.

**STOCKTON HEATH, Cheshire.**—Four believers put on Christ by baptism in the presence of a large assembly, March 21, and were afterwards added to the church. J. W.

**WAKEFIELD.**—One believer, who had long feared the Lord, was at length led to follow her Saviour in baptism, March 7. T. H.

ACCINGTON.—On the morning of April 11th, Mr. Williams preached to a crowded audience on the baptism of the jailor and his household; after which he baptized four candidates, all of whom are connected with the sabbath-school, Blackburn-road. O. K.

CRADLEY, *Worcestershire*.—Our pastor, Mr. J. Sneath, baptized five persons, March 21, four women and one man. We had a very full house. God, by his Spirit, on the use of the means appears to be doing a good work amongst us, "whereof we are glad." T. C.

CLIFTON, *Buckingham Chapel*.—On Wednesday evening, March 31st, after an address by the pastor, Mr. Morris, Mr. B. Arthur, of Bideford, immersed three females. The occasion was solemn and instructive.

DEVONPORT, *Morice Square*.—On Thursday evening, April 1, Mr. Horton baptized three believers in the holy Saviour.

MACSYRHELEM, *Radnorshire*.—On March 7, eight persons were baptized in the river Eithon, by Mr. Brunt. R. L.

ABERDARE, *Glamorganshire*.—On sabbath afternoon, March 21, after a sermon by brother John Jones, of Dowlais, our minister—Mr. Price, baptized three believers in the Lord Jesus in the river Cynnon in the presence of a great multitude. T. P.

THURLASTON, *Leicestershire*.—The five approved candidates mentioned in our report last month were baptized Feb. 22, after a discourse by brother W. D. Smith, of Leicester. Some of these were the fruit of sabbath-school labours.

NORTHALLERTON AND BROMPTON, *Yorkshire*.—Mr. Stubbings preached and baptized one female, April 4. Our chapel was crowded to excess. Never do we recollect witnessing a more solemn service. T. H.

BWLCHYSARNEY, *Radnorshire*.—Mr. Brunt baptized one male candidate in the river Marteg, on March 14. J. M.

[We really cannot but be surprised that some of our friends, notwithstanding all we have said, continue to send reports of baptisms with only their initials attached. All such reports are useless.]

## Baptism Facts and Anecdotes.

LITTLE ANTONIO.—My next story relates to ourselves. On a summer evening, last year, we were at tea, when one of our servants came in and said that a very poor woman, who was in great trouble, had brought a child to be baptized directly, for the infant was so bad with fits, that the poor woman was afraid it would die before it could be made a christian. Up jumped Mr. Bray—"Get a basin of water. Where's the prayer book?" "I will go too," said I, "and see the child. Perhaps a little Dalby's Carminative, or something, may do it good," and away we both went into the hall. There stood a woman, dressed in a large, old, grey cloak, like that of a horse soldier. An old black bonnet was stuck on one side of her head, beneath which strayed a quantity of long hair, that seemed as if it had never felt a comb. She had a face that was as full and as red as the rising moon; and her eyes, that looked at you out of their corners, had in them the sly expression of low cunning. A rich Irish

brogue was as good as any certificate to tell the land of her birth. She made us a curtsy, as she stood crying and talking Irish all in a breath; and under the large cloak she seemed to be alternately cuddling and shaking a bundle which she said was a child, but the tip of whose nose even could not be seen, and I feared it would be smothered for want of air. "Is the child very ill?" said I. "It does not cry." "All the worse for that, my leddy; I'd be having some hope of her, if I could but hear her squeal. But it's no strength she has to cry; and them fits just killing her for forty-eight hours long, and no keeping 'em down—and I starving—starving! not a morsel of bread, your honour, have I had in my lips since yesterday the morn." Here she began to cry most bitterly. "Have you been to the overseer?" said Mr. Bray. "If you are so distressed, he is obliged to give you immediate relief, and a night's lodging." "And is it the overseer your honour's speaking of? I've been at his door morn and eve, and he's



away, and far out, and they tells me he'll not be back till twelve o'clock the night, and that's a dark hour for asking help, and I with the sick babby; and nothing left to sell or to give to get a lodging, or a crust to keep life and soul together; and as naked, all but my ould cloak, as a new-born babe. Only see, your honour, and satisfy yourself." And so saying, she rather unceremoniously threw back part of her cloak, but still kept the child muffled up, and by so doing, obliged Mr. Bray to look another way; for, truth to speak, she was not overburthened with clothes. He put his hand into his pocket, and gave her a piece of silver. "And is it a shilling! May God bless your honour! for copper's the best charity I ever had afore. And now we'll christen the child; and then the ledly there will be giving me an ould garment that I may go away like a christian mudder from the door." "What is the child's name to be?" inquired Mr. Bray, opening the book. "Antonio, your honour." "Antonio!" said I. "I thought you told us just now the child was a girl." "Very like, my ledly; for I didn't know what I was saying, by reason of my head being turned with they fits—but a boy it is for sure; and his fader's a Portugee and a sogier; and he's away over the water, and I and the babby left behind.—Hush, hush, hush, my dear little darling." "The child is not crying," said I, "it seems remarkably quiet." "I do it to make him still while the minister's over

the book, my ledly; for he'll squeal by and by, when the fits take him, with the sprinkle of the water—and may be you'll hear such a squealing as you never heard afore; for sometimes he's all black in the face along wid the disease. But there'll be comfort in seeing him a christian before he goes away dead." Mr. Bray commenced the service—the mother still shaking the child, and keeping it closely muffled up in the "ould cloak;" but when it came to that part of the ceremony that the infant must be uncovered to receive the sprinkling, out she brought, in a moment, a fine bouncing child, as rosy as a rose, that could not have been very far from two years old at least, with stout limbs and firm flesh; and the little fellow looked up the very picture of health, smiling and well pleased to undergo the rite of baptism—a ceremony to which, no doubt, he was pretty well accustomed. That was concluded; and fully convinced that the woman was a cheat, we speedily got rid of her, and though she made a resolute attempt, no "ould garment" did she get from me to pawn at the next town. A day or two afterwards, we happened to dine at the house of a neighbouring clergyman. There we found that little Antonio had also been baptized in his fits; and it was very confidently believed he had been carried round the country to as many of the clergy as were likely to be cheated into any sort of compassionate donation.

*Letters to Robert Southey, by Mrs. Bray.*

## Sabbath Schools and Education.

**HALIFAX SABBATH SCHOOL UNION.**—We are not able to report the proceedings of individual schools, but we deem it right to notice those of the larger Unions, among which Halifax stands conspicuous. A friend has favoured us with the following information:—"The annual tea meeting was held in the school-room, Hanover Street, on Monday, April 12. The report stated that forty-three schools were combined to form the local union, in conducting the operations of which, 1800 male and female teachers were engaged, having under their care nearly 9000 scholars. It was further stated that many useful grants of money,

libraries, and educational apparatus, had been made during the year to schools in different localities that stood in need of such assistance. Addresses of a very pleasing and instructive character were delivered. The room was crowded, and the whole proceedings were of a very interesting and satisfactory character." Our friend adds:—"It is intended to hold a Fourth Commemoration of the Sunday School Jubilee in the Piece Hall, Halifax, on Tuesday, June 1. It is expected that more than 20,000 teachers and scholars will assemble. I send a copy of the hymns to be sung." We give three which have not appeared in our pages.

ALMIGHTY God, to thee we raise  
Our tribute of united praise,  
On this returning day.  
Teachers and children meet once more,  
Thy sparing mercy to adore,  
Thy goodness to display.

Before thy thrones, O Lord, we stand,  
A large and still increasing band,  
Thy blessing now we seek:  
While our glad voices thus combine,  
O touch our hearts with grace divine,  
And they thy praise shall speak.

Our happy eyes this day behold  
What kings and righteous men of old  
Desired in vain to see;  
And we shall see yet greater things,  
When Thou, Almighty King of kings,  
Shall draw all men to Thee.

Lord Jesus, draw our youthful race,  
And make us children of thy grace,  
To reign with Thee above.  
Into thy fold thy wanderers bring,  
That they with us may learn to sing  
And praise Redeeming Love.

SWEET is the time of spring,  
When nature's charms appear;  
The birds with ceaseless pleasure sing,  
And hail the opening year.

But sweeter, far, the spring  
Of wisdom and of grace,  
When children bless and praise their King,  
Who loves the youthful race.

Sweet is the dawn of day,  
When light just streaks the sky;  
When shades and darkness pass away,  
And morning beams are nigh:

But sweeter, far, the dawn  
Of piety in youth;  
When doubt and darkness are withdrawn  
Before the light of truth.

Sweet is the opening flower  
Which just begins to bloom;  
Which, every day and every hour,  
Fresh beauties will assume:  
But sweeter that young heart  
Where faith, and love, and peace,  
Blossom and bloom in every part,  
With sweet and sacred grace.

Oh! may life's early spring  
And morning, ere they flee,—  
Youth's fairest and best blossoming,—  
Be given, great God, to Thee.

MILLIONS of happy angels wait,  
God's heavenly will to know;  
They bend before His throne of state,  
Or on His errands go.

Millions of living creatures spring  
From His amazing power:  
He wisely rules o'er every thing,  
And keeps it, hour by hour.

Yet, great as are His power and skill,  
In mercy He delights;  
A child may learn His holy will;  
A child His love invites.

We are not lost amid the throngs,  
For each, for all, He cares:  
Then let us raise our thankful songs  
And join our humble prayers;

That, while the happy angels wait  
His will to know and do,  
The news may reach the heavenly gate,  
That we will serve Him too.

## Religious Tracts.

### ACKNOWLEDGMENTS.

ESSEX.—I write to acknowledge the grant of tracts, which are just suitable for the inhabitants of this village. These pithy little handbills on the subject of baptism will, I believe, serve to remove much of the ignorance which now prevails, and enlighten the minds of the people upon the good old way of baptism—teaching them not to sprinkle unconscious babes; but to immerse true believers only, after the example of the Son of God. For the command of Christ, in reference to baptism, cannot be obeyed by babies; but must be observed by those who are capable of feeling the

power of his truth. Your gospel tracts, to my mind, contain its very essence. Many thanks for all.

OXFORDSHIRE.—I can assure you that the grant of tracts came very opportunely; for although ours is but a small village, yet we have popery and puseyism to battle with in their most bideous forms; and these superstitious errors seem to be gaining ground amongst us; but "the Lord reigneth." One of our most regular hearers has recently been suddenly removed by death, and of his surviving friends our curate demanded a guinea for allowing them to have his grave bricked. Will you be kind

enough to tell us if this is legal, as it is the first time the demand was ever made here?

[We are not able to give a decided answer to this question. The clergy have not legal authority for many of the charges they now demand; but they will plead custom when they can, and when they cannot, they calculate on the people being unable or unwilling to oppose them. At all events, the "utmost farthing" some of them will have.]

#### APPLICATIONS.

**NORFOLK.**—Being about to open a place of worship, we take the liberty to apply to you for a grant of tracts, suitable for such an occasion. The circumstances of our case are as follow:—In this and the adjoining village there are four members of baptist churches who have long been desirous to have some place to meet in, and we have at length succeeded in raising a small chapel,

capable of holding about 100 persons—to be supplied by various preachers. There having been, as yet, no such place of worship, the neighbourhood is in a very dark state as regards the knowledge of divine things, and we think there is a great opening for usefulness.

**HERFORDSHIRE.**—My sphere of labour is in an agricultural district, where the population is very scanty and scattered; but notwithstanding Church of England influence, and other hindrances, my prospects of usefulness are encouraging, and most of the people eagerly read the tracts that I have caused to be distributed. I shall therefore feel much obliged if you can favour me with a grant.

**BRIMPTON, Berkshire.**—An application from this village has reached us without the writer's name. He must repeat his application, looking at the directions at page 34, of the *January Reporter*, for 1852.

LIST OF DONATIONS in our next.

## Intelligence.

#### BAPTIST.

THE BAPTIST METROPOLITAN CHAPEL-BUILDING SOCIETY is now fully before the public, having announced itself by advertisements in the public papers. The *Patriot*, in one of its leaders, observes:—"The Baptist Metropolitan Chapel-Building Society has made a promising commencement. Mr. Peto, with princely liberality, contributes £1,500 in three years; other leading gentlemen in the Denomination displaying scarcely less munificence in proportion to their means. Unless, however, the minor class of subscribers be very numerous, the fund will not enable the Committee to proceed with much rapidity. Perhaps, this is not to be desired. If one chapel be built at a time, there will be greater probability of the sites being judiciously chosen and the pulpits efficiently filled, than if an attempt were made to compass the object more speedily. The experience of the London Congregational Chapel-Building Society has satisfactorily proved, that, if due care be taken in these respects, large congregations can be collected without detriment to previously existing 'interests.' When the capabilities of some baptist ministers, whose names will readily occur to the reader, are compared with the size, appearance, and

situation of the buildings in which they now preach, it will be evident, that such tried men might be transferred, with much prospect of advantage, to new chapels better located; while, for their present spheres, it would perhaps be far easier to find competent substitutes, than it would be to furnish the new pulpits with young men capable of engaging with success in a new and difficult enterprise. It is gratifying to know, that, whether new chapels be built by baptist or by pedobaptist congregational dissenters, the churches to be formed in connexion with them, are certain to be conducted on those liberal and enlightened principles which will virtually, and in the end really, put an end to all sectarian distinctions between them."

**BEGGING IMPOSTOR.**—The Rev. G. W. Pegg, of 25, Stepney Green, says, "Will you allow me to caution your readers in general, and members of baptist churches in particular, against a person who calls himself 'Kingsford,' and who, I understand, is travelling about the country begging on behalf of Commercial Road Chapel, London. As the minister of the chapel in question, I beg to say that this individual is an utter stranger to me, and that such an appeal is altogether unauthorised by the church under my care."

**EDINBURGH, Charlotte Chapel, Rose Street.**—On Friday, April 9, Mr. Alfred C. Thomas, of the Baptist College, Bristol, and Edinburgh University, was recognised as pastor of this church, formerly under the pastoral care of the late Christopher Anderson. Mr. T. entered on his labours in July last, under somewhat painful circumstances both to himself and the church. But he has not laboured in vain, twenty-one having been added to the church by baptism and several by letter. The chapel was filled in every part. Messrs. Davies of Cupar Fife, Dr. Alexander of Edinburgh, Birrell of Liverpool, Dr. Innes of Edinburgh and his colleague Mr. Watson, and Calross of Stirling, engaged in conducting the services. W. J. Duncan, Esq., of the National Bank of Scotland, afterwards entertained Mr. T. and his friends to dinner in his own house. At a meeting in the evening, Dr. Innes presided. H. D. Dickie, Esq., offered prayer, and addresses were delivered by Messrs. Wright of Edinburgh, Price of Aberdeen, — Davies of Cupar Fife, and Bruce of Edinburgh, Mr. Watson concluding with prayer. Hymns were read during the day by the new pastor and his former fellow student, Mr. Price of Aberdeen, and Mr. Bullock of the Glasgow University. All the speakers gave their cordial welcome to Mr. Thomas. Several esteemed ministers were unavoidably absent. On the sabbath following, Mr. Birrell preached twice to large congregations, and on Tuesday evening he addressed the church and deacons. Long will these services be remembered as "times of refreshing from the presence of the Lord."

**NEW BAPTIST CHAPEL, DEVIZES.**—This place of worship has been recently erected, under very interesting circumstances. Early in the last year, the church under the pastoral care of the Rev. G. Stanford, and meeting in the Presbyterian Chapel, Devizes, felt it right to form itself afresh into a Baptist Society, having for its basis faith in the divinity and atonement of the Saviour, along with other vitally connected doctrines, and welcoming to its communion those who love the Lord Jesus Christ, though not accepting its own principle with reference to baptism. The next step was the erection of a chapel which should properly belong to the church; and on Friday, April 9, this place was opened for public worship, when the Rev. W. Brook preached in the morning, the Rev. David Thomas, M.A., of Bristol, in the evening, and the Rev. J. P. Murrell the next Sunday. Overflowing congregations evinced the deepest interest in the solemnities of the occasion. The chapel is an elegant and commodious structure, built of white stone, in the early English style, and is adapted to accommodate more than 700 persons. The cost, including land, chapel,

two vestries, a spacious school-room, an excellent organ, and perfect arrangements for light and ventilation, is estimated at £2,600. Towards this the congregation have contributed during the year more than £1,500. The collections at the opening services amounted to £192, and the liberal contributions of other friends have reduced the debt to £740.

**BREADALBANE, Perthshire.**—A new and very neat baptist chapel, capable of holding about 200, has lately been opened in this part of the Highlands. The Marquis of Breadalbane, with his accustomed liberality granted a free site, and took the trouble personally, to point out a most suitable and central spot, beautifully situated on the north shore of Lock Tay. For more than twenty years this has been one of the stations of the Baptist Highland Mission, and is now under the pastoral care of Mr. D. Cameron. The people are generally very poor and widely scattered, consisting chiefly of the cottars, shepherds, and small farmers. But for more than half a century they have been the firm and consistent maintainers of non-conformist principles. A necessity for a new place was long felt; the old meeting house—a low and miserable barn of the most primitive architecture, and not always proof against wind or rain—was not very inviting to a congregation. Through the kind interest and liberality of H. Bose, Esq. and other friends in Edinburgh, one half of the expense was guaranteed, the rest was raised among themselves, with some assistance from the neighbouring churches. At the opening in August last, the place throughout the day, was filled to overflowing, many having come little short of twenty miles from the surrounding glens, to be present.

**MINCHINGHAMPTON.**—On what is called Good Friday, this old and quiet town presented a more lively appearance than it had done for many years past, in consequence of the re-opening of the baptist chapel, and the public recognition of Mr. James Morris as pastor. Friends were present from Bristol, Gloucester, Cheltenham, Cirencester, and many other places. Messrs. Morris of Clifton, Gotch, Crisp, and Hayercroft of Bristol, and Newman of Shortwood, engaged in conducting the services. More than 700 sat down to tea, and hundreds could not be accommodated. The day passed off most satisfactorily, and was calculated to call forth the most devout gratitude to God. Through the sympathy of friends, especially at Shortwood, the expenses of painting, repairs, &c., were completely discharged. On the following sabbath seven persons were baptized by the pastor on professing repentance toward God, and faith in the Lord Jesus Christ.

**WASTOW HILL, Upper Norwood.**—This attractive spot, one of the most salubrious and picturesque in the vicinity of London, and near to the Croydon Railway, has hitherto been without a baptist chapel. Recently a few friends formed themselves into a church, and have now erected an elegant and commodious chapel in an excellent situation, which was opened on March 26. Many of the leading members of the baptist denomination were present, including S. M. Peto, Esq., M.P., W. B. Gurney, W. L. Smith, Thos. Pottress, Joseph Tritton, Esqrs., and many ministers. Sermons were preached by Rev. W. Brook, and the Hon and Rev. B. W. Noel. Numbers could not gain admittance. It was announced that Joseph Tritton, Esq., one of the members of the church, who has recently taken up his residence in the neighbourhood, had given the magnificent donation of £1000, in order to free the building from debt. The friends are therefore free to labour. May great success and prosperity attend them! We wish baptists were more alive to the importance of at once occupying such neighbourhoods as this. Towns are springing up with marvellous rapidity round about the railway stations near London: especially those where the vicinities are attractive, and if we would meet the necessities of the times, we must have places of worship in such localities.

S. L.

[Too late for this month we received an engraving of this chapel. It will appear in our next.]

**COLERAINE, Ireland.**—We have much pleasure in calling attention to a farewell address to the Rev. John Brown, baptist minister, Coleraine, which this day appears in our columns, together with his reply. Since the period of his settlement Mr. Brown has uniformly maintained the character of a consistent gospel minister "instant in season and out of season." Mrs. Brown has also been most indefatigable and successful in her labours among the young. They leave now, having won for themselves golden opinions from all sorts of men; and truly refreshing it is, in these stormy times, to find so many ministers of various denominations prepared to unite in bearing testimony to the worth and excellence of a servant of their common Master.

*Coleraine Chronicle.*

Mr. B. is removing to Conliff Newtonards.

**ABERDARE, Glamorganshire.**—An English baptist church was formed here, April 13, and Mr. Cooper, late of Soham, was recognised as its pastor. Brethren Jones and Fuller of Cardiff, Davies of Swansea, Davies and Evans of Merthyr, and Price of Aberdare, engaged in the services. The prospects are encouraging, though we are not without our difficulties.

**SHORTWOOD, Gloucestershire.**—This hamlet, like the celebrated Lelcestershire Darton, is famous in baptist history. Here is a church of 600 members, a building for a congregation 1,200, and schools for 400 children. Mr. Newman, the respected pastor, having served the church twenty years, a public tea meeting was held on Thursday evening, March 11, consisting of about 1,000 persons, with nearly all the dissenting ministers of the neighbourhood. After tea, S. Leonard, Esq., of Olifton, presided. It was stated that 140 years ago a church of thirteen persons was formed. Mr. N. has been honoured in admitting 600 members during his pastorate, among whom was his only son. A congratulatory address to Mr. and Mrs. N., accompanied by a purse of 100 sovereigns, was read by Mr. Francis, senior deacon, and son of the former pastor, Mr. B. Francis. Mr. N. replied, and among other things, stated, what few can, that he had never been troubled with a "Diotrephe."

**MELBOURN, near Derby.**—In September, 1851, the General Baptists cleared off the remaining debt of above £100 on their chapel. A speaker at the tea meeting having reminded them of the state of their school buildings, they proceeded to erect two spacious rooms on the same site. These were opened with sermons by Mr. Goadby of Loughborough, on the 11th, and a tea meeting of nearly 500 persons on the 12th April. At the meeting after tea, Mr. R. Pegg of Derby, a native of the place, presided; and various speakers congratulated the friends on the prompt and efficient manner in which the work had been executed. The cost of £340 was reduced to £200, ere the day closed.

**HASTINGS.**—The baptist chapel in this town, in which the Rev. J. Stent ministers, recently closed for painting, cleaning, &c., was re-opened for public worship, April 9, when the amount of the expences was secured. It is worthy of remark, that the somewhat novel method of papering the walls has been adopted, and very much admired by every one. The white marble, relieved by the deeper tints of the mouldings, cornices, &c., has added to the elegance of this commodious place of worship.

**BLUNHAM, Beds.**—Mr. C. Morrell having resigned the pastorate of the church at this place, after ten years' service, and accepted an invitation to Netherton, Worcestershire, a public tea meeting was held at Blunham, March 23, when Blyth Foster, Esq. presided. Several ministers addressed the assembly. A purse of ten sovereigns was presented to Mr. M. by one of the deacons, and the ladies added the proceeds of the tea meeting.

M. F.

**CAMDEN TOWN.**—St. Paul's Chapel, Hawley Road, after repairs, was re-opened, March 23, with sermons by Messrs. Brook and Sloughton. This cause is undertaken by the Rev. Edward White, late minister of the Independent chapel in Hereford, solely on his own responsibility. Having recently adopted different views respecting the initiatory ordinance of the Christian Dispensation, his labours will hereafter be devoted to the raising a baptist church in this extensive and flourishing neighbourhood, where many of the members and hearers of our London churches already reside. It is hoped, under the Divine blessing, a self-sustaining church will shortly be collected, an issue which present appearances greatly encourage.

**ILFRACOMBE.**—We rejoice to hear that our friends are making progress at this favourite watering place. Two females were baptized last month and added to the infant church. April 9th, a sermon was preached, and in the evening in the public rooms, about 120 sat down to tea to celebrate the first anniversary. More than 250 were present at the public meeting which followed. Mr. E. Merriman is the resident minister.

**AULTON, Somerset.**—Mr. Richard Bentley, pastor of the baptist church here, feeling called in providence to remove to America, preached two solemn farewell sermons, April 18. At a meeting of the church next evening, a purse was presented to him as a token of affection and esteem. His removal is felt to be a loss to the neighbourhood as well as to the church, and many prayers for his success and welfare follow him. W. G.

**TREFOURNER, Glamorganshire.**—The English baptist cause here has only existed about two years, and owes its origin, under God, to the zeal and love of one pious family. The new chapel will seat 400, and the prospects of good are very pleasing. Mr. Williams is the pastor. On April 11 and 12, anniversary services were held, when various ministers of those parts, with Mr. Walters, from London, were engaged.

**FORTON, Gosport.**—We have long wished to obtain a better site for a place of worship. Lately, our minister waited on a Gentleman who is a liberal churchman, who generously and promptly made a promise to give both ground and conveyance. We are greatly encouraged, and hope soon to "arise and build." H. T.

**LIVERPOOL.**—The Welsh Baptists held their usual annual meetings April 8, 9, and 11. Sermons were preached by various ministers from the Principality in the chapels in Liverpool and at Birkenhead. We had a crowded attendance, and thanks be to the Lord, sinners were turned to repentance. W. M. W.

**LEICESTER, Dover Street.**—The church and congregation at this place have been making a vigorous effort to reduce their heavy responsibilities. After sermons by their new pastor, Mr. J. C. Pike, a tea meeting, and a bazaar, upwards of £100 have been secured, in addition to £30 for painting, &c., a few weeks ago.

**SOUTHWARK, Unicorn Yard.**—Mr. W. H. Bonner will resign the pastorate of the church meeting in this place at a tea meeting to be held in the chapel, May 4th, when several ministers are engaged to attend and deliver addresses.

**RAMSEY, Hunts.**—The Rev. Philip Henry Cornford, late of Jamaica, has accepted the unanimous invitation of the baptist church at Ramsey, Huntingdonshire, and has entered on the pastorate.

**SABDEN.**—The Rev. J. J. Owen, of Derby, has accepted a cordial and unanimous invitation from the baptist church at Sabden, to take the pastorate of it, and commenced his labours on the 27th of March.

**ROCHDALE.**—Mr. John Garside wishes us to state that Mr. Joseph Garside has resigned the pastorate of the baptist church at Ogden, near Rochdale, and his present residence is Slaithwaite, Yorkshire.

**ASTWOOD, Worcestershire.**—The baptist chapel at this place, after being closed for erection of side galleries and other improvements for the accommodation of the increasing congregation, has been re-opened.

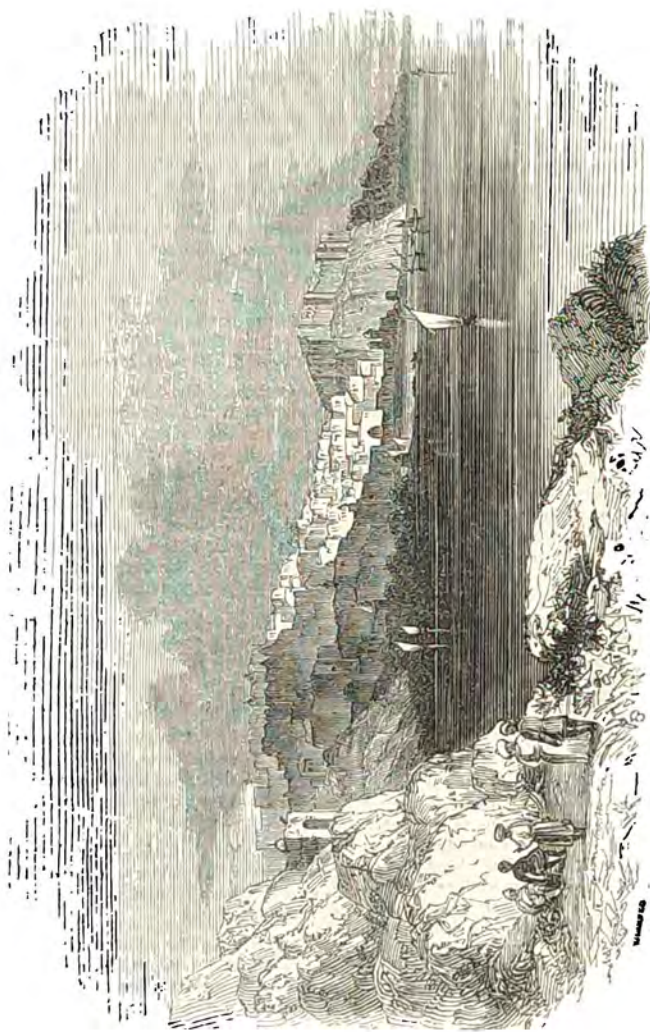
**COVENTRY.**—New side galleries having been erected in the General Baptist chapel, the place was re-opened with sermons by brethren Pike of Leicester, and Baynes of Nottingham, April 11th and 18th.

**REMPSTONE, Notts.**—The General Baptist church at Leake and Wymes would have erected a neat place of worship at this village, in which they have long preached the gospel.

**DERBY, Mary's Gate.**—The church at this place, under the pastoral care of the Rev. J. G. Pike, have it in consideration to erect new school rooms.

**ISLINGTON.**—The church under the pastoral care of Mr. G. B. Thomas, have engaged a site in Cross Street, for the erection of a new and handsome place of worship.

**REMOVALS.**—Mr. Peirce to Lessness Heath, Kent.—Mr. J. Bigwood to Brompton.—Mr. S. H. Booth to Falmouth.—Mr. H. J. Betts to Edinburgh.



VIEW OF MUTTRA, NORTHERN INDIA.

## MISSIONARY.

## AN EXTRAORDINARY ADDRESS ON MISSIONS

"We have our warrant in the words of our Lord himself, 'Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.' And we have our example in Peter teaching and baptizing the Centurion Cornelius—in Philip enlightening the Ethiopian—and in Paul preaching the gospel amidst the gorgeous temples, the marble palaces, and gilded roofs of Corinth, thundering forth his eloquence against the foul and many-headed idolatry of Athens, and proclaiming the light and 'truth as it is in Jesus' under the walls of the Pantheon in Rome itself. And here let me briefly press upon you a reason why you should bring to the cause which now appeals for your assistance, all the energy, and all the enthusiasm which you are accustomed to devote to your temporal undertakings. How frequently do we quote or hear quoted the golden rule which tells us 'to do unto others as we would have others do unto us.' But I sometimes fancy that there is a savour of selfishness even about this blessed precept. It has a much more glorious sound when purified and sublimed and elevated into a demand upon our gratitude, by being turned into a charge that 'we should do unto others as others have done unto us.' This definition of the lesson being accepted, now what a heavy debt is upon us! In the pride of our hearts we ever speak of our country, our England, as the citadel of civilization, the bulwark of religion, the centre of Christianity. But go back in your mind's eye eighteen centuries. What was it then? A spiritual wilderness, as dead and barren as any which can now be found in the most remote island in the Southern Ocean or the darkest corner in the far-off East. But there was zeal among the early Christians—there was love—there was an anxiety to give to others the same spiritual blessings which they had themselves obtained. There was some one to cry out in our behalf, 'How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent.' And the spirit of love was strong, and prevailed, and the missionary passed into the land, and the grain of mustard seed was sown which, through wind and storm, through pinching frost and scorching heat, has grown into the mighty tree under whose strong and luxuriant branches we are now sheltered; in other words, the Cross was

erected, the Gospel was preached, struck root, and spread and increased, overthrowing the blood-stained idolatry, first, of the Druids, then of the Romans, next grappling with and subduing the heathenism of the Saxons, then obscured for a season by error and superstition, but still battling, struggling, forcing on its way, 'like the thunder cloud streaming against the wind,' now light, now shade, its witnesses and champions and martyrs many, until we have come down to the present day in which we stand in the noonday brilliancy of Gospel truth. May we not then say to you, 'Freely ye have received, freely give?' May we not well call upon you to do for the poor heathen now what the primitive Christians did for your poor heathen forefathers? Our society has long been at work and is now busily employed in its holy labours. But there are yet millions of souls to be converted. There are, as I read only yesterday, no less than 150,000,000 of human beings—nearly one-fifth of the population of the whole world—in our Indian empire alone, fellow-subjects under the same earthly sovereign, but strangers and aliens to the very name of our Heavenly King. But let the greatness of the task inspire, not discourage you. I have, indeed, sometimes heard persons, anxious to excuse their want of charity or sympathy, allege that our success is small, our triumphs few, and the impression which we make upon heathenism, especially in the east, almost imperceptible. Now I hold a very different opinion. The reports which we receive, the missionaries who write, the travellers who return, tell a very different tale. I believe from them that, if our society is not working miracles, it is achieving wonders for its means. But if it were doing infinitely less than we know that it is accomplishing, let us not forget the price which the Divine author of Christianity sets upon a single immortal spirit. 'What is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man gain in exchange for his soul?' To what arithmetic, or what rule of arithmetic will you go to set aside this heavenly calculation? Will you put against it some clipped coinage of mortality, some low mousy valuation, O! of the earth, most earthy? Besides, you must remember that, in addition to its work of converting the heathen, our society has other labours to perform. It has been happily and beautifully said that the face of the earth is so dotted over with the colonies and settlements of England, that the evening drum beat of our soldiers, following the course of the sun from east to west, never ceases, but goes on perpetually without pause or interval. And in all these distant regions of the world, our missionaries are to be found,



exercising their holy calling in the barrack and the hospital, and inviting sinners to repentance. Watch also the increasing tide of emigration by which thousands and tens of thousands of our countrymen are being carried to distant lands. Picture to yourselves the condition of these poor exiles of necessity in the desert, the wilderness, or the forest, far away, except in thought and memory, from all the scenes of their childhood, the village home, the village green, the village school, the village spire, and separated from all that are near and dear to them by wide continents and rolling oceans. And their spiritual destitution is still more awful, more appalling, and more dangerous. But

'A change comes o'er the spirit of our dream.'

Who are these that appear among them? 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!' The missionaries of our society are among them, and again they hear the blessed sound of sabbath worship, again have the faith and the truth declared to them by the faithful ministers of the Lord, and again their hearts soar heavenwards with heavenly thoughts and heavenly aspirations. And here let us pause for one moment to render their due meed of praise to those good and pious men, those noble spirits, those high and stout souls, those true hearts, who go forth, as missionaries, to carry the Gospel to distant lands. We who live at home at ease, enjoying the sweets of domestic and social companionship, surrounded by the conveniences, the comforts, and the luxuries of civilization, with no want but what may be supplied as it rises within us, know little, and think far too little, of the privations and miseries to which these faithful soldiers of the Cross are often exposed. Theirs it is to preach the Gospel in regions where disease lurks in every breeze. Theirs it is to face perils by land and perils by water, perils from the unbeliever and perils from the heathen. Theirs it is, as one of themselves, the great and pious Bishop Heber, feelingly and forebodingly expressed it, to labour in their Master's cause in a climate in which labour is often death. Let us think of them, and appreciate them, these, the martyr-heroes of our church, more favourably and more highly than hitherto we have done. Although far removed from us, let us hold them as faithful Christian brethren dear to our hearts, yes, although there may by distance be more links in the chain which binds our souls together, let not its strength be impaired thereby. All praise and honor, say I, to their names here: And may all blessedness be theirs hereafter through Him whose Gospel they have preached, whose banner they have carried, and whose cause

they have upheld in the foremost ranks of the conflict against the powers and principalities of darkness! Or it may be, again, that you will say that you already distribute in charity so large a portion of your means that you cannot listen to this new call upon them. To offer such an excuse is, I fear, in itself both a symptom and a proof of a languid rather than a fervent spirit. We ever find by experience that the Christian man who gives the most, is the very man above all others to give more when a fresh and strong appeal presents itself to his heart and stimulates his affection to unusual exertions. Let me explain my meaning by an illustration. I recollect years ago, but there are circumstances so striking and impressive at the time when they happened that memory bridges over the chasm, and keeps them before the mind as fresh and vivid as at first. I recollect years ago walking on the banks of one of the noblest of the rivers of which our land can boast. It was a drowsy, dreamy, kind of evening at the close of a hot, sultry, summer's day, and lost in reverie, I was as much dwelling upon vacancy as on the scene before me. At a distance in the midstream lay a ship at anchor, while close to the spot on which I was lounging, was a four-oared boat, whose crew seemingly were pulling with all their might and main against the strong tide which was running, and hardly holding their own against it. On a sudden the current of my thoughts or no thoughts was disturbed by a loud splash in the water, a shriek, a cry of 'A man overboard' from the ship, repeated and echoed back by a hundred voices from the land. All this which has occupied so much time to tell, happened in a single moment. The next, the cry was taken up by the rowers in the boat I spoke of, while, loud above the clamour and excitement, was heard the voice of the steersman cheering them to renewed exertions with the shout 'Give way, there, men, give way.' And well did they obey him. Although their energies appeared to be strained to the utmost before, yet, under this fresh impulse, they bent to their oars with such redoubled vigour and put their strength into every stroke, that they shot their boat, till then a log upon the stream, like an arrow through the waters—and the man was saved. Now draw the lesson and point the moral for yourselves. It is not, spiritually speaking, from one direction only, but ten thousand, that the cry, 'A man overboard,' strikes upon our ears. It is not by one stream of unbelief and iniquity only, but by ten thousand, that human beings, fellow creatures, with souls, with immortal spirits, are being swept away towards the ocean of perdition. Will you not help us to arrest their downward, headlong course?

However much you have already done for this good cause, will you not support a society which strives to stem this great torrent of wickedness, and to drag drowning perishing sinners from the waters of destruction into the Ark of Salvation, the Gospel of Jesus Christ? Do not disappoint our hopes. Gird up your loins for the good work. Put forth renewed energies. Summon all your zeal. Make to do so not a mere labour of duty, but elevate it into a labour of privilege, exalt it into a labour of love. Enable us to sow the seed of truth on the four winds of heaven, to be borne northward and southward, eastward and westward, until, with the Divine blessing, we may look for the harvest in due season. Yes, I say, do this, and then I only add, as I sit down, and I trust that you will, with all your heart and all your mind and all your strength, warmly and emphatically adopt and act upon the sentiment—

'Let those now work who never worked before,  
And those who always work, now work the more.'

We have called this an extraordinary address, and when we state that it was delivered by an Episcopal Clergyman in a secluded but populous Lincolnshire village, they will, we think, agree with us. The speaker was the Rev. James Aspinall, of Althorpe, and the village Crowle, near Epworth.

#### BAPTIST MISSIONS.

INDIA.—The Second Anniversary of the Native Baptist Missionary Society has been held. About one hundred native converts attended the meeting; when it was stated that two preaching places had been opened in Calcutta, and a native evangelist engaged.

NATIVE PASTORS IN INDIA.—The friends of christian missions will be happy to hear that this very important matter is now occupying much attention. Mr. G. Peares, of Calcutta, has written an excellent article on the subject, which appeared in the *Baptist Magazine* for April.

FERNANDO PO.—A tornado has laid prostrate the mission chapel at Clarence. A new place, which had been contemplated, is now imperative. For this purpose, about £100 have already been subscribed by the native residents and other friends. A similar amount from England would complete the object. The health of the missionaries is good, and the cause of God is advancing.

DEPARTURE OF MISSIONARIES.—Brothers Makepeace and Jackson, with their wives and families, sailed out of the Mersey from Liverpool in the good ship "William Carey," March 6, in which vessel, by the kindness of William Jones, Esq., of Pwllheli, they have a free passage. Their

destination is Northern India. Mr. M. will devote himself to the general ministry of the gospel to the heathen, and Mr. J. will assume the pastorate of the baptist church at Agra.

JAMAICA.—Mr. J. D. East arrived safely at this island, and has entered on his engagement as tutor of the Baptist Educational College at Calabar, and successor of the late Mr. Joshua Tinson.

NOTICES OF ANNIVERSARIES.—We did not receive notices for last month of any of the Baptist Institutions, except the "Union," which we inserted, and should willingly have inserted others had they reached us in due course.

SUTTEE REVIVED.—The night of the 1st of this year witnessed one of those fearful tragedies, to the suppression of which the philanthropists both in England and India proudly point as one of Lord William Bentinck's crowning acts in the cause of humanity. Will the noble Lord now at the head of the Government allow his administration to be stained by the revival of this horrid rite close to the seat of Government? The following is pretty near the truth:—The Rajah died at Pachete, on the 1st of January, at about four p.m.; a wild cry was raised by the women of the zenana that the Rajah was dead; this was soon silenced, and a guard placed at more distance round the rajbarry. On the death of the Rajah being made known to the heir, he proceeded to the apartments of his mother, received the ticea, and was told to enjoy his dignity, for that her mind was made up. The present Rajah left his mother and saw her no more. A pile was hurriedly made within the precincts of the rajbarry. At about ten o'clock, volumes of smoke told that the horrid custom of that house was being carried out. The Ranees walked seven times round the pyre, and then threw herself from some blocks of wood into the flames which had been placed for that purpose. After a few convulsive struggles to escape, her ashes mingled with those of her idiotic husband, who detested her in life. The farce of sending a long procession to Cutwa, said to contain the body of the Rajah and his sick wife, was then carried out. They managed to reach Cutwa at a convenient hour of the night, burned some wood, made some presents, and gave information to the police. The sick Ranees was to have proceeded to Juggernaut, and there die; but the suttee having got wind, the latter part could not be carried out, and it became necessary to personate the Ranees, which is now being done in the person of Suirat Rebes, to the no small profit of the subordinate official.—*Calcutta Englishman.*

## RELIGIOUS.

PRUSSIA AND GERMANY.—The pastor of the baptist church at Memel in Prussia says, "The persecutions which we have to endure are doubtless greater than in other parts of Prussia, or even entire Germany." [Unhappily letters from others, as will be presently seen, show him to be mistaken.] "We are watched with the greatest vigilance; not only at our public services, but even during our church and singing meetings armed policemen are always present. Royal Commissioners from Königsberg have attended. Three successive complaints against me, for administering the Lord's-supper, have been addressed to the Court of Justice. I have been forbidden to carry on the sabbath-school, but have hitherto protested against this prohibition. Three days ago I was summoned to the Town-hall (this letter is dated Nov. 31, 1851), on account of some expressions in favour of tract distribution that I had made use of on the 2nd instant. My words had been partly distorted by the policeman who reported them: in my replies, I gave them their original form and meaning; but what the result of this investigation will be it is impossible for me to say." In Mecklenberg Schwerin, the same jealousy of baptists exists and operates. I was now summoned to appear, and a multitude of questions relative to the object of my visit to Eldens were put to me. I was asked whether I had preached and baptized at my own, or at the instigation of any other person, and whether any one besides myself had preached yesterday? Answer, "No. Did any one assist you at the baptism? No. Why did you not quit Eldena as soon as you had performed the act of baptism? Because it is against my conscience to travel unnecessarily on the sabbath. There the examination ended, and I was again remanded to prison till my next citation. The gaoler, at the command of the officer who had examined me, took me into a cell where there were two culprits, one accused of theft and fighting, the other of some minor offence. The cell was hardly large enough to hold three persons, the walls were high and thick, and a feeble light was admitted by a small skylight. A short board, which reached from one wall to the other, served both as chair and table. The bed consisted of a thinly-filled straw sack, that did not shield me from the damp of the floor. Cleanliness was out of the question, as prisoners are admitted in any condition, and it is necessary to keep on every article of clothing, to avoid being almost frozen; the fare was of such quality, that a strong healthy man might exist on it, but my weak health would not permit of my taking much. We received our food through

a trap-door in the wall. As we had no candle, we were obliged to feel for our supper. But I experienced that, even amidst such inconveniences, it is possible to have communion with God. Sentence was at length pronounced on me, to the effect, that as I had been the chief instigator in the baptismal act, and had held a re-baptist meeting, I should be imprisoned for eight days, receiving bread and water every alternate day. Brethren Feind, Voss, Benke, and Weding have been sentenced to eight days imprisonment on milder terms than those prescribed for me, and to pay one half of the expenses connected with our examinations, and I am to defray the other half. Brethren, pray for us, and aid us by your counsel and action; and we beseech you, as early as possible, to transmit intelligence of this occurrence to England, for we are beset by enemies."

SOUTH OF FRANCE, *Wesleyan Missions*.—None of the stations have suffered any permanent injury through the late revolution; in none have the authorities, civil or military, interfered; nor has there been, through political circumstances, any decrease either among the members or hearers. On the contrary, as far as Methodist labours are concerned, the painful events incident on the affairs of the 2nd December, have been over-ruled, in many instances, for good. Backsliders, who, having first lost their piety, have been led away into tavern company, then to political clubs, and finally to join insurrectionary movements, have been led to contrast, with penitence of heart, their former and their present state. One poor fellow, formerly a local preacher in the Cevennes, who is now fugitive in the mountains, exclaimed to a friend, who, finding out his hiding place, went to exhort and comfort him: "Ah! I should not be where I now am, had my name remained on the Methodist preaching plan." In other cases, families afflicted by the late events now frequent our meetings; and some men who before spent their time, to the detriment of their families and their personal salvation, in reading violent party newspapers, in discussing politics, and speaking ill of dignities, have had their eyes opened to the folly of such proceedings, and are, we trust, now seeking the "better part." One circumstance which has come to our knowledge, although of another description to the preceding, is of so interesting a character as to claim being mentioned here. At *Bar-le-duc*, a new station in the department of the Meuse, and which is in fact the only Protestant interest in the midst of a population of 315,000 souls,—the authorities sent some gendarmes to the Methodist chapel to watch the proceedings. Accordingly the soldiers arrived, fully equipped, and stood inside the

door during the whole of the service. Meanwhile they had an unexpected and unsought for opportunity, as Roman Catholics, of hearing words of salvation through the only Mediator. Their term of service at the chapel being expired, one Sunday morning the same gendarmes returned, but not alone; they were accompanied by their wives and their children, and proceeded to take their seats in the body of the chapel. They have now become stated attendants. Not only are we, as to our present circumstances, unharmed by the present political state of things, but it may be added, that no serious apprehensions are entertained by the preachers generally as to the future. There seems to be no intention in Government, as far as one can see at present, of abridging or interfering with the liberties of Protestantism. It must be acknowledged, however, on the other hand, that, in these extraordinary times, unforeseen events might occur to convince us of the contrary,—that under jesuitical influence there may be the will, if not the way, to oppress us,—and that, at all events, as the present system of military rule and police inspection leads to arbitrary and oppressive acts, it becomes those who labour in France, in the Word and doctrine, to exercise great prudence, and show much sincerity of purpose.

**ROMISH PRAYER FOR THE CONVERSION OF ENGLAND.**—The following prayer was copied by a correspondent from the original, in the Church of St. Gregory, in Rome. It was placed in a frame, near the chancel; beside the English copy, now given, was another in Italian. It will be observed that the name of Christ is not once mentioned:—"Oh adorable defender and propagator of the Catholic faith, St. Gregory, from thy seat of glory in heaven, behold how a great portion of the noblest British empire is without the pale of that holy faith, which, through thy zeal, it received from the sons of St. Benedict, sent thither by thee, and how other regions of this miserable world are in danger of losing the most precious of divine gifts. Through that most ardent charity which, during life animated thee, obtain for that kingdom, from the Most High, the increase and diffusion of Catholic faith, and for us the grace that we may never waver in the true faith, which would be the most severe chastisement that could befall us in punishment of our sins. Amen."—*Christian Times*.

**"SISTERS OF MEMORY."**—This noted establishment, under the management of Miss Sellon, has at length shown so much of the olouven foot of popery, that even the old bishop of Exeter has disowned it.

**LONDON.**—It is estimated that a million and a half of persons in and around London never attend a place of worship.

**AUSTRIA.**—The Protestant preacher Kosnuth, who has been suspended from his functions at Pragno, is extremely popular, and famous for his eloquence. Indeed, the Bohemian Kosnuth is said to be as dangerous an enemy to romanism as his Hungarian namesake is to Russo-Austrianism; and he is now tating, in a modern and mitigated form, some of the sweets of persecution which his favourite and great predecessor, John Huss, so manfully endured. The ministrations of Herr Kosnuth have been the cause of a vast number of conversions to Protestantism; and a great quantity of Bibles printed in Hungary by the agents of the British Society have found their way into Bohemia. The Protestant clergymen were of course instrumental in circulating these books, which they have been forbidden to do for the future. Herr Kosnuth, however, went further than the rest, and was curious in the matter of old religious books, especially such as tended to throw light upon the lives of the early Reformers, and the opinions of Huss in particular. This, and no more, appears to be the head and front of his offending.

**THE BAPTISM AND RECEPTION INTO THE BOSOM OF THE ROMAN CHURCH OF MR. CHARLES MANNING,** brother of the archdeacon, took place in the baptistry of St. John Lateran, Rome. It is customary every year on the recurrence of this day to have some Jew or Mussulman in readiness to receive Christian baptism in the baptistry of St. John, and scandal-lovers have remarked that the same Jew usually officiates for the ceremony. This time, however, they can have no such grounds for sneering, a *bona fide* heretic having occupied the place of the Israelite. What is most extraordinary in the conduct of these converts is the regularity with which they attend the English Protestant chapel up to the very day of their abandoning it for ever and embracing the worship of Rome.—*Daily News*.

**BLANDFORD.**—A very interesting meeting was held on Wednesday evening, March 24, to celebrate the completion of the fiftieth year of the venerable Mr. Keynes's pastorate. There was a crowded attendance in the large Assembly Room. At one end was an inscription to the following effect: "The four Pastors, two hundred years; Powell, Blake, Field, and Keynes. Give God the glory." Such a local history of two centuries is surely more honourable than a much longer history of a different sort. A succession of four pastors averaging fifty years each, is what the annals of few churches can show. The church at Bishop's Stortford, Herts., can show a succession of three, occupying the pulpit for a hundred and fifty years.

**ANOTHER POPISH TRICK.**—Prince Paul of Wurtemberg lately died in Paris. For a fortnight before his decease he was unconscious; and so the priests, aided by his illegitimate daughter, gave it out that he had become a papist, and forcing themselves into his chamber, gave him what is called the rites of the Church. Had he survived, he would thus have been disqualified to succeed the reigning sovereign, who is his brother.

**CHINA.**—On the 29th of December, a fire burst forth at Victoria, Hong Kong, in the Chinese quarter, which destroyed above 500 houses, together with the Bazaar chapel and Medical Hospital of the London Missionary Society, and the houses of the native preachers and assistants. Special contributions are making in England to restore the property of the mission.

**SIX ROMAN CATHOLIC CLERGYMEN** have arrived in London by the steamer City of Paris, from Boulogne, with their baggage and effects, for the purpose of taking their passage by the ship Tartar for Sydney, as missionaries to New South Wales.

**MR. SPENCER**, better known as Father Ignatius, is in Vienna, raising funds for the "conversions" of the Protestants of England.

**LANCASHIRE.**—*Chapel Building.*—We see in the public papers that the Independents of this county, rich and spirited, have made a proposal to erect fifty new chapels in seven years.

#### GENERAL.

**AN EXAMPLE WORTHY OF IMITATION.**—Henry Kelsall, Esq., when the Rochdale Savings' Bank stopped payment, gave £1000 as a subscription to meet the loss caused by the frauds of George Haworth, the agent. In addition to this, Mr. Kelsall made good the losses of the baptist Sunday scholars, by making up the money they had in the bank unto 20s. in the pound. Last week, Messrs. Kelsall and Bartle paid all the workmen in their employ, who had money in the Savings' Bank at the time it stopped, 7s. 6d. in the pound, making the 12s. 6d. paid by the bank into 20s. The money paid to these workpeople was rather more than £400. Mr. K. is a member of the baptist church in Rochdale, and father-in-law of Mr. Peto.

**RELIEF OF THE POOR FOR PASSOVER, 1852.**—We understand that the quantity of Passover cakes distributed this week to the poor belonging to the various metropolitan synagogues, as also to the itinerant poor, was not less than 55,000 lbs. weight, at a cost of £916 13s. 4d.—*Jewish Chronicle.*

**MR. BRASSEY**, the great railway contractor, has now at work upon his various undertakings 40,000 men.

**IRELAND IN AMERICA.**—On Sunday last, three thousand emigrants arrived at this port. On Monday there were over two thousand—on Tuesday over five thousand arrived—on Wednesday the number was over two thousand. Thus in four days twelve thousand persons were landed for the first time upon American shores. The increase of American population by immigration is now half as great as its natural increase. Most of these emigrants come hither from Ireland.—*New York Times.*

**SLAVERY.**—A return to the House of Commons has been printed, showing the number of slaves embarked on the coast of Africa and landed in Cuba and Brazil for the last ten years. The largest number in one year landed in Cuba was in 1844, when the number was 10,000. The largest number landed in Brazil was in 1848, when the number was 60,000. Last year, 5,000 slaves were landed in Cuba, and 3,287 in Brazil.

**BRIDAL ETIQUETTE.**—Dr. Cox, of Brooklyn, America, has published a long treatise on the question whether the bride should stand on the right or left side of the bridegroom during the marriage ceremony! He decides that she should take the right, and proves it by elaborate arguments and copious extracts from the Bible. For instance, when Solomon married an Egyptian princess, "on his right did stand the Queen, in gold of Ophir."

**"WHISKEY AND MISERY."**—A paragraph with this heading has appeared, stating that the whole amount of several thousand pounds sent for the relief of the starving inhabitants of the Western Highlands and the Hebrides has all been spent in whiskey. And further, we have seen a disgusting report that at the funeral of a respectable person in Scotland flagons of whiskey were carried to the grave and drank there! Surely this must be an evil report.

**POPISH PRESUMPTION.**—Several instances have lately occurred of Sheriffs, who being romanists, have acted contrary to law, in introducing popish chaplains at assizes. The papists seem determined to dare the British Government to use its power.

**A GOOD SIGN.**—The increase in the number of accounts opened by the Manchester and Salford Savings' Bank during 1851 was £2,536; and the increase in the amount deposited is no less than £61,130 8s. 9d.

**THE "BRICKENHEAD" STEAMER**, with troops on board for Caffraria, was lately wrecked at midnight on the shores of Africa, when about 450 persons perished. Many were devoured by sharks whilst struggling in the water.

**SWEETMEATS.**—Three children have been poisoned in London, through eating coloured sweetmeats.

**ANTIDOTE AGAINST POISON.**—Hundreds of lives might have been saved by a knowledge of this simple recipe—a large tea-spoonful of made mustard mixed in a tumbler of warm water, and swallowed as soon as possible; it acts as an instant emetic, sufficiently powerful to remove all that is lodged in the stomach.

**DENMARK,** not having a heir to the throne, is desirous, so it is reported, to have a British prince—a son of the Queen. We have got shut of Hanover, and the less we have to do with such alliances the better.

**JEWS IN PARLIAMENT.**—Three judges against one have decided that Alderman Salomons cannot sit in Parliament. The Alderman is intending to try the matter in a higher court.

**CHURCH RATE CONTESTS** are reviving, if we are to judge from the reports in the provincial papers, and the result, generally, is a decided refusal.

**TWO GLASS CANDLABRAS,** ten feet high, manufactured in Birmingham, have been bought by the Pacha of Egypt, and sent to light the tomb of Mahomet at Medina.

**THE CRYSTAL PALACE.**—All attempts to preserve this building have failed. Peremptory orders having been issued for its removal.

**A NEW COIN,** value two shillings, to be called a *Florin*, will soon be put in circulation.

**A CLERGYMAN** was lately committed for want of bail to Norwich Castle, for cursing a magistrate at a railway station.

#### REVIEW OF THE PAST MONTH.

WHAT are called the "Easter Holidays" have afforded the New Government a little breathing time, and the Premier an opportunity of being feasted and flattered at civic entertainments. But the tug of war must come; and the chivalrous Knight of Protection, with his redoubtable "Squire" of Eastern

origin," may prepare themselves for the combat. The people of England, having now tasted how sweet cheap food is, will never again submit to a tax on bread, which is neither more nor less than a *rich-rate*.—The expected Election is now occupying public attention throughout the country. We rejoice to observe a more than usual number, we believe, of dissenting candidates in the field. Yes: the dissenters—evangelical dissenters—must bestir themselves more than they have done, or they will, as heretofore, be misrepresented by another class of dissenters, or insulted and oppressed by the dominant churchmen. The Dissenting Ministers of London generally, as a body, have just published an admirable address on the responsibilities of the elective franchise and its wider extension, with the protection of the ballot. They express approbation of the National Parliamentary and Financial Reform Association under the able Presidency of the late member, and present candidate, for Leicester, Sir Joshua Walmsley. This "Declaration," as it is called, is signed by about eighty of the most eminent dissenting ministers in London, and is, we believe, altogether a new thing in British Dissenting politics. In the list we find the names of Drs. Areher, Bennett, Burns, Harris, Jenkin, Morison, and Stowell.—The President of France has met with obstacles amounting to personal resistance, in attempting to seize the property of the family of the late King. His creatures are at work preparing the way for him to ascend the throne as Emperor Napoleon II.; but the European sovereigns are said to object.—The most remarkable event of the past month, as regards Europe, is the sudden death of Prince Swartzenberg, Prime Minister of Austria, and the prime mover, too, in all the coercive and cruel measures which marked the progress of reaction since 1848. So men pass away and are seen no more, whilst Liberty and Truth live on for ever!

## Marrriages.

Feb. 17, at the baptist chapel, Minchinhampton, by Mr. T. Morris, Mr. William Henry Coultas, of that town, to Julia Jesse, third daughter of Mr. John Adams, Bristol.

April 6, at St. Mary's Chapel, Norwich, by Mr. W. Brock, Mr. William Trenouth Rosevear, baptist minister, Coventry, to Hannah, eldest daughter of the late Richard Culley, Esq., of Norwich.

April 6, at Archdeacon Lane chapel, Leicester, by Mr. Stevenson, Mr. E. Frisby, of Kettering, to Miss Sarah Warren, of Leicester, and Mr. B. Jordan, to Miss Revel.

April 8, at the baptist chapel, Branch Road, Blackburn, by Mr. R. Cameron, Mr. James Dewhurst, to Miss Maria Barton.

April 11, at George Street baptist chapel, Hull, by Mr. Stuart, Mr. W. Coulson, to Miss S. A. Green.

April 14, by license, at Lake-street, Baptist Chapel, Leighton, by Mr. Adey, Mr. John Ingram, of Edinburgh, to Miss Mary Hawkins, of Wing, Bucks.

April 18, at the baptist chapel, Coleford, by Mr. Penny, Mr. James Barnett, of Whitecliffe Farm, to Miss Susan Thomas, of Coleford.

## Deaths.

Nov. 27, 1851, at Ipswich, Moreton Bay, New South Wales, aged 20, Mr. William Thomas Deacon, formerly a student in the General-Baptist College, Leicester. Three years ago, after marriage, he went out, hoping to restore his health. His father, Mr. Thomas Deacon, and the mother of Mrs. D., afterwards followed them. On the 13th of Nov. Mrs. D. gave birth to a second child, and on the 27th, the father died. He was a pious and amiable young man, and his departure was marked by serenity and cheerful hope.

Jan. 4, at Andover, United States, Professor Moses Stuart, aged 72, favourably known on that continent and in Europe for his attainments in Biblical literature.

January last, Alfred Dolman, Esq. third son of the late Edward Dolman, Esq. Clapham-common, on his return from the Great Lake, interior of South Africa, supposed to have been treacherously murdered by the natives, or by one of his black servants. His remains were found, after some days' search, with those of his English servant, and buried at Kolobang.

March 12, at Arnesby, near Leicester, aged 51, Elizabeth, wife of Mr. William Walker, for twenty-four years a member of the baptist church in that village.

March 20, Mr. G. Davis, baptist minister, Tetbury. His last words were "Precious blood!"

March 21, suddenly, at Hambridge, near Isle Abbots, Somersatshire, Mrs. Esther Mead. Devoted to God in early life, she was for several years an active teacher and useful member.

March 31, Mr. John Brown, of Newark, aged 42; for twenty-two years a valuable member of the baptist church. Faith in Christ sustained him in his last hours.

April 1, aged 64, the Rev. William Sterne Palmer, for many years minister of the Congregational Church, Hare Court, Aldersgate Street; and from its commencement one of the Secretaries of the Congregational Union of England and Wales.

April 2, Mr. Joseph Underwood, of Loughborough, brother of Mr. W. Underwood, baptist minister, Praed Street, Paddington. He was an amiable and much-respected young man, who had recently commenced business, and was on the eve of marriage. Having served an apprenticeship in the office of the *Baptist Reporter*, we feel a mournful satisfaction in recording our estimation of his worthiness and faithfulness. Baptized whilst yet a youth, he walked worthy of his profession, and died in peace and hope.

April 3, the Rev. Joseph Irons, in the 87th year of his age, and thirty-three years pastor of the church assembling in Grove Chapel, Camberwell.

April 5, at Lewisham, Kent, Ann Kelly, aged 103 years. Though twice married, she had never occasion to change her maiden name, both husbands bearing the name of Kelly.

April 9, at Plymouth, the Rev. William Rooker, aged 70, for upwards of sixty years a faithful and devoted minister of the gospel, and during fifty years pastor of the Congregational Church at Tavistock. His life was one of constant service, sustained by faith in Christ, and his end was peace.

April 10, Mrs. Elizabeth Taylor, relict of the late Mr. James Taylor, General Baptist minister, Hinckley, at the house of her daughter, Mrs. W. Wilkins, Derby, aged 87. For sixty-three years she stood connected with the church of Christ. Her end was truly peaceful, expiring without a struggle or a sigh, trusting in that Saviour, who, for many years, had been her solace and support. She had long been waiting, with pious resignation to the Divine will, to be dismissed from the body that she might be present with the Lord.

April 10, Mary Hannah, eldest daughter of Mr. John Metcalf, baptist minister, Birkenhead. She bore affliction with patience, and said, "Weep not for me, I am going to Glory! She sleeps in Jesus and is blest.

April 11, Mr. T. Moller, aged 79, for thirty-six years pastor of the baptist church, at Rishworth, near Halifax. For some time Mr. M. had been laid aside from his work through weakness.

April 13, aged 64, Mr. W. Goodrich, twenty-six years pastor of the baptist church, Ravensthorpe, Northamptonshire.

[No date,] at Honiton, Devon, Mr. James Clapp, aged 53, nearly twenty years a consistent member and deacon of the baptist church. Long a sufferer, he endured as seeing Him who is invisible. His trust was all on Christ.

Lately at Glasgow, Robert Kettle, Esq. Formerly connected with the Church of Scotland; in 1834 he was induced by the then prevailing Church controversy to reconsider the subject of the connexion of Church and State, which led to his separation from the Establishment in 1834, and his becoming a member of the baptist church, under the pastorate of Mr. Paterson.

Lately, at Paris, Marshal Gerard, aged 70, another of the generals of the empire.

## BAPTIST REPORTER.

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 JUNE, 1852.
 

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## ANNIVERSARY MEETINGS OF BAPTIST SOCIETIES.

YEARLY meetings of the friends of religious societies may be said to have originated and grown to their present condition during the present century. For although some of these societies were formed at the close of the last century, it does not appear that their supporters did more for the first few years than make up a yearly cash account for publication, and attend to hear a discourse in advocacy of the institution.

Persevering in their efforts, these various societies extended their basis. Auxiliaries were formed in the provinces; and presently it became both expedient and necessary to convene annual aggregate meetings of the members and friends, in order to report progress and excite to renewed effort.

Some of these annual meetings were, at first, held in places of worship, and others at the large rooms of public taverns or hotels—as the London Tavern in Bishopsgate Street, or the Freemasons' Hall in Great Queen Street. But presently, such was the growing interest excited by the "May Meetings," as they were then called, that the largest places became too strait for the crowds who thronged to attend them.

On the removal of the awkward old range of buildings known as Exeter Change—a kind of bazaar for the

sale of goods, and a menagerie for wild beasts—in order to widen the Strand, a large building was erected with a very spacious hall for public meetings; and now most of the principal religious and philanthropic societies hold their annual meetings in Exeter Hall. Some, however, are yet held in Dr. Fletcher's very spacious chapel, Finsbury.

And now, at the close of fifty years, these annual meetings have become established. Their originators are fast passing away; but their successors, with increasing vigour, are carrying on the glorious work; and, as the societies themselves are founded on principles which cannot die, and not on persons who must pass away, there can be no doubt of their continuing to increase and flourish, under Divine protection and blessing, until the magnificent objects they contemplate are achieved. So accustomed are the religious public now to these annual assemblies, that their return is reckoned upon with something of the certainty of the season when they are held. Indeed, they may now be regarded as essential to the healthy operation of these societies, and an indication of their present condition. And the best speakers that can be secured to advocate the cause, and excite or arouse public attention and interest.



For many years, the baptists held their annual meetings in May; but that month became so crowded with such meetings that it was deemed expedient to alter the time, and the last week in April is now occupied by them.

It was our custom when we had more space, to give copious extracts from the reports and speeches. But we have some reasons for doubting whether our readers preferred such extracts to the matter with which we usually occupy our columns; now, however, owing to our reduced space, we have no alternative but to give brief summaries of the reports and proceedings.

The Fortieth Annual Session of the *Baptist Union* was held on Friday, April 23, in the Library of the Mission House, Moorgate Street. The attendance was not very numerous; but the leading London ministers, and a considerable number from the country, were present, besides several lay gentlemen of respectability. After devotional services, the Rev. Dr. Cox, the appointed Chairman, delivered an elaborate introductory address. The subject was, "the Demands of the Age," discussed under two divisions,—the demands which are to be refused, and those which are to be granted. This discourse abounds with valuable practical suggestions, and is characterized by remarkable beauty of style. It was listened to throughout with close attention; and, among others, the passages relating to the right method of preaching were received with manifest approval.

The statistical report of the churches was much less encouraging than last year. The Treasurers account also exhibited an increasing debt; but its entire liquidation was provided for before the assembly rose; and it is hoped, that a Committee to whose consideration the matter has been referred, will be able to devise some plan by which the future efficiency of the Union may be secured. The healthy state of the Congregational

Union was referred to in proof of what might be accomplished; and proposals to follow its example in several respects, were received with apparent favour. Some of the country ministers seemed to be of opinion, that the sphere of operations might be beneficially extended,—that, by aiming at greater things, greater things would be achieved. Mr. Underhill produced an evident impression, by some remarks on the want of a high denominational purpose and literature; and mention was made of the establishment of a Baptist Lecture; but, in the present state of the Union, it seemed inexpedient to pursue the matter further.

The Resolutions adopted show, that the Baptist Union is by no means neglectful of the great questions which call for the attention of religious bodies. With its usual soundness of principle, it takes distinct cognizance of the Education question and of the Maynooth Endowment.

The Resolution referring to State-persecutions of the baptists in various parts of Germany and in Sweden, was prefaced with an interesting statement by the Rev. Dr. Steane, who, with the Rev. J. H. Hinton, has lately visited the foreign churches. On the breaking-out of the revolution in 1848, they obtained civil freedom; but they have since felt the full force of the re-action. In the Prussian dominions, Baden, and Mecklenburg Schwerin, they are cruelly oppressed. One of their chief grievances arises from the marriage law, which, in those Lutheran states, requires that every candidate for the nuptial ceremony shall produce certificates of baptism, confirmation, and church communion; thus leaving to the children of baptist parents no option, in the eye of the law, but celibacy or concubinage. Under the revolutionary *regime*, these restrictions were inoperative; and the baptists availing themselves of their opportunity, were married in their own way. In consequence of the

re-establishment of monarchical power, however, such marriages have been declared null, and their offspring illegitimate. Hence, numbers have taken refuge in emigration. Those who remain are the objects of a continual police crusade. Except in the free towns of Hamburg, Bremen, and Lubeck, and in the little Dutchy of Oldenburg, all the German governments may be described as more or less actively persecuting the baptist churches, which constitute nearly the only lights of liberty that relieve the gloom of an all-pervading despotism. In Baden, Hesse-Cassel, and Mecklenburg Schwerin, there are fines and law expenses almost without end; and goods, and even necessary food, are mercilessly seized to defray them. One worthy pastor states, that all the members of his little flock who had taken part in a particular act of Divine worship, had been thus mulct. In Berlin, and various parts of Prussia, similar scenes are of common occurrence. The fairest hope of a change is in Sweden, where a religious-liberty party is forming among the national clergy, who are one of the four estates of the realm; but it will be some time before the majority of the reverend legislators, whose consent is indispensable to any law, will be induced to consent to a relaxation. The hopelessness of matters in Prussia must be great indeed, when its wavering and doubtful king is counted as the best friend to toleration in his own dominions!

The affairs of the *Baptist Foreign Missionary Society* appear to be in a prosperous or promising state, so far, at least, as the missions are concerned. Wherever it is practicable, the Committee act upon the principle of promoting native agency, and of placing the Mission Churches upon a self-supporting and independent basis. In India, however, especially in Northern India, additional European agency is needed, to take advantage of the numerous openings; and six missionaries will be sent out, so soon

as the men and the funds requisite for their support shall be forthcoming. Satisfactory arrangements have been made respecting the Calcutta Press, which is in a very stable condition; and also with Mr. John Marshman, respecting the College at Serampore. The reports of the deputation who visited the Mission Stations in Continental India and in Ceylon during the past year, are, upon the whole, highly gratifying. The amount of home expenditure is a subject of some anxiety. By the General Committee of 1851-2, some reductions have been effected, and others are proposed by the Special Committee to whom the subject was confided last year. Their recommendations, which, though unanimous, gave rise, when reported, to a difference of opinion, have been referred for consideration to the new General Committee. From the Report of the Committee, it appears, that, during the past year, death, notwithstanding the pestilence in Jamaica, was not permitted to invade the ranks of the Society's missionaries. The Treasurer's account exhibits a considerable diminution of the debt.

The Annual Meeting of members was held in the Library of the Mission House, April 27, J. L. Phillips, Esq., of Melksham, in the chair. Receipts, £19,116 11s. 9d. Expenditure, £18,088 6s. 1d. Last year, the balance due to the Treasurer was £8,751 11s. 4d. Reduced this year to £4,723 5s. 8d.

The Public Meeting was held on Thursday, April 29, at Exeter Hall, when Samuel Morton Peto, Esq., M. P., succeeded by Mr. W. B. Gurney, his senior colleague in the office of Treasurer, occupied the chair. Besides the honourable Chairman, the meeting was addressed by the Revs. Dr. Tidman, C. Stanford, J. Leechman, J. Clarke, G. Gould, H. Dunckley, J. Rattenbury, G. W. Alexander, and W. Larom. Mr. Peto's speech contained some impressive observations with respect to the large field for missions in India, and

the impossibility of its cultivation, unless the European missionaries sent thither be directed to evangelize, rather than to pastorize, and more sedulous efforts be made to prepare a native pastorate for the instruction and direction of the churches which have been and may yet be formed. Dr. Tidman, in the course of his interesting and comprehensive speech, returned to this point, concurring with the Chairman, that the appointment of native evangelists and pastors was an object the importance of which could not be exaggerated, but yet moderating the impatient zeal of his baptist brethren, by dwelling on their achievements in the translation of the Scriptures. He showed them, in illustrations drawn from the steadfastness and multiplication of the Tahitian and Malagash christians in the absence of European missionaries and of a living ministry, that, if they had done nothing else for the world and for the church of Christ than to print the Word of God wherever their missionaries have gone forth, they would have done the best thing to raise up an enlightened and steadfast church, and to provide for the wants and perils of all future times. Interesting details of the proceedings of the Deputation to India were given by Mr. Leechman, who, with the Rev. Joshua Russell, undertook that mission.

The Public Meeting of the *Baptist Home Missionary Society* was held on Monday evening, April 26, at Finsbury Chapel. The chair was taken by Mr. Solomon Leonard, of Bristol; and the resolutions were sustained by the Rev. Messrs. Enoch Griffiths, Landels, and C. Stovel, and by the Hon. and Rev. B. W. Noel. Mr. Landels, new, we believe, to a Metropolitan audience, produced a powerful impression. The Report presents few features of special interest, beyond the announcement, that the Secretary's whole time is now devoted to the Society, and that several of the Mission Churches have,

during the year, become self-supporting. The total number of missionaries and grantees assisted during the year is ninety-one, who are aided in village preaching, the distribution of tracts, and similar modes of usefulness by about 200 "fellow-helpers to the truth." The gospel is preached by them every week in 270 different places, to upwards of 20,000 of our countrymen. There are ninety-four sabbath schools; 867 teachers, and 6,406 scholars; 405 persons have been baptized and added to the mission churches during the year. Receipts, £3,865 7s. 3d. Expenditure, £4,269 7s. 7d. Balance due to the Treasurer, £404 0s. 4d.

The Public Meeting of the *Baptist Irish Society* followed on Tuesday evening, in the same place. Mr. Joseph Tritton presided; and, in addition to his opening speech, the objects of the Society were advocated by the Rev. Messrs. W. B. Bowes, S. Manning, B. C. Young, and N. Haycroft. Messrs. Manning and Young, whom we mention as strangers, excited considerable interest by their impressive appeals. The Report described the Society as in a prosperous condition. As the result of a revision of its agency, several missionaries had been dismissed,—some with reluctance, for want of funds. On the other hand, some churches, formerly supported by the Society, were now off its hands. By dispensing with deputations from London, and by other means, retrenchments had been effected; and the result was, a diminution of the debt from £1,828, to £449.

The Public Meeting of the *Bible Translation Society* was held on Wednesday evening, in the New Park Street Chapel. Mr. G. T. Kemp occupied the chair; the other speakers being, the Rev. Messrs. Arthur, J. Stent, H. Dowson, and W. Walters, and the Hon. and Rev. B. W. Noel. Mr. Noel's speech, partly on account of his change of opinion respecting baptism, was heard with

special interest. The Report exhibits great activity and industry in the work of translation into the Oriental dialects, which absorb nearly all the funds at the Society's disposal. The accounts show a small balance in its favour.

*The Sermons.*—In addition to the public meetings, the usual Sermons and Addresses were delivered. The Rev. G. H. Davis, of Bristol, pleaded the cause of Foreign Missions, at Surrey Chapel, on Thursday evening, to a large audience. The Rev. B. C. Young, of Cork, preached at Bloomsbury Chapel, in behalf of the Irish Society, on Friday evening; and on the following Sunday, sermons were preached in most of the Metropolitan chapels, and some dozen Missionary Addresses were delivered to Sunday

schools and the young generally. At eleven o'clock, on Wednesday, the Rev. J. Leechman, M. A., preached at Bloomsbury Chapel, which was well filled, a large portion of the audience consisting of ministers and the leading friends connected with the Baptist Denomination. Mr Leechman selected his text from Psalm lxxii. 19, "And let the whole earth be filled with his glory. Amen and Amen." He considered, first, the devout prayer; and, secondly, the emphatic response: and concluded an eloquent and deeply impressive discourse by a general setting forth of the practical lessons to be derived from a consideration of the subject. The Rev. C. M. Birrell, of Liverpool, preached to young men at the Poultry Chapel.

#### THE DEMANDS OF THE AGE.

Dr. F. A. Cox, as Chairman this year of the Fortieth Session of the Baptist Union, delivered an opening address, from which we regret that we have only space for a few paragraphs. The subject was, "The Demands of the Age," in introducing which, Dr. C. observed:—

"It is but a trite remark that we live in extraordinary times—times of activity, mental development, and progress. Every element of society is in a state of fermentation, and some great and at present undefinable future is working out, under a gracious and all-ruling Providence, which we are assured is steadily pursuing the world's universal melioration, and the highest glory of the Supreme Disposer. Placed in the midst of vast and surprising movements, political, social, and religious, it is the part of wisdom to ascertain our duty, and to aim to fulfil it. We cannot escape from the responsibility of our position, which is such that, by the very necessity of our nature, we must either obstruct or advance improvement. It is not, then, merely

that a multitude of influences gather round us in our respective spheres, by which we are associated for good or for evil with the present generation; but these influences run on in imperceptible and interminable lines down into the depths of yet unborn times. What we do and refuse to do now, especially in connexion with our religious opportunities, may, and certainly will, in many respects, affect the condition of those who will people the earth hereafter, and replenish our soon to be vacated places in the church and in the world. To assist in the endeavour justly to appreciate our duty in relation to our religious professions and prospects, is the design of this address, the scope of which may perhaps be expressed generally by the phrase, 'The Demands of the Age.'"

Dr. C. then proceeded to notice "Demands which ought to be Denied":—1. A Rationalizing Theology. 2. A Philosophical Ministry. 3. A Timeserving Latitudinarianism. He then alluded to "The Demands which ought to be Granted":—1. Per-

sonal Piety. 2. Brotherly Love and Union among Christians. 3. Determined Adherence to Protestant principles, and an explicit avowal of them, in opposition to popish dogmas. 4. The Interests of Dissent require to be manfully sustained. 5. A Well-Instructed Ministry. 6. Clear, Bold, and Plain Enunciation of Evangelical Truth. 7. Specific Effort for the Spiritual Instruction of the Masses of the People. 8. The Reconciliation of Science and Revelation. On the third of these propositions Dr. C. is emphatic:—

“The aggressive darings of the papacy of late years have somewhat roused the slumbering spirit of the protestant community, and not only prompted a zealous resistance on the part of individuals, but occasioned a well-organized antagonism in the combined efforts of many who, though belonging to different communities, and holding widely different views on some theological subjects, have discovered a common and firm standing place of truth on which to plant the foot, and rear the standard of a holy and wide-spreading confederacy. That we, as baptists, should join such a phalanx, if not found even among the foremost in the ranks, is surely what might be reasonably expected, when our forefathers, covered with the blood and dust of conflict, have won many a field before us, and transmitted their names, their principles, and their actions to their children of the same faith, to emulate as well as to admire. It cannot be imagined that attachment to Christ and his gospel should be unaccompanied with hostility, fixed and implacable, to that form of error which is emphatically denounced in the New Testament as the Man of Sin. Allegiance to our Divine Master requires that we should, in common with other denominations, be ‘up and doing,’ when a rampant and despotic superstition is diffusing the absurdities, practising the oppressions, and aiming by its aggressiveness at the ecclesiastical government

of the world. Let not this language be interpreted to indicate an anti-Christian or persecuting spirit, for it would be impious to be silent or indifferent when the spiritual interests of millions are at stake. It would be worse than pusillanimity and a mockery of pious profession not to exhaust, if needed, the whole quiver of our arrows against the wolf or the bear that would destroy the sheep. Baptists especially, who have been so often persecuted unto the death, and have had their full share in feeding the fires of martyrdom, which have blazed with their constancy and devotion—baptists, who have never been themselves persecutors, but who during all the ecclesiastical struggles of the last fifty years, have fought for freedom, and, in its genuine spirit, have been as eager for Catholic emancipation as they have been vehement against Catholic doctrines, have a right to speak out, and are called upon in these stirring times to vindicate their fame, and display their consistency, by at once sustaining the rights of papists, and denouncing the system of popery. The battle is recommenced—the second battle of the Reformation. The fight thickens. The enemy has seized his weapons, whetted his sword, burnished his iron chains, prepared his dungeons, marshalled his forces, and sent his detachments forth to capture the fair territory of Britain, and subjugate British minds. What is to be done? Arm—arm for the field! Oppose your spiritual weapons to his temporal ones. Bring up arguments against swords—the preaching of the gospel against the thunders of Rome—the activities of piety against the attacks of an anathematizing heresy, and the ambush of an insinuating jesuitism.”

On the seventh, Dr. C. observes:—

“At present they lie in gathered heaps of impiety around us, and in many instances are so dense as to seem to be impervious. Little comparatively has been, and sometimes, perhaps, we are ready to think despondingly, little can be done. Our

fields and parks abound with sabbath desecration and infidelity. The sun of summer shines upon busy thousands congregated on God's appointed day of holy rest from every quarter, and multitudes of avowed deists and atheists assemble in some places for the very purpose of denouncing the Bible, and winning unwary souls to their unbelief. They denounce Christ's servants as a hireling priesthood, and retail the jokes and sophistries of a by-gone age, to entertain which they demoralize persons of their own class. The most formidable fact is, that they pertinaciously hold the opinion, that those of a higher grade, as well as those who sustain the ministerial character, do not sympathise with them, either in respect to their political or moral condition. What, then, is to be done? Are we to become politicians, and the leaders of vulgar clamour, in order to gain them to the gospel; or should we enter the arena of controversy in their sabbatic resorts, with their bold and often acute disputants, in order to secure a victory in argument? Neither, as I would humbly suggest, the one nor the other. On all proper occasions it becomes us to be the advocates of civil freedom, that the masses may understand we do feel for their wants, and are willing to promote their temporal interests; and to every man

that asks the reason of the hope that is in us, we should be ready to give it. But the way to advance the gospel among them is not by systematic debate, which rarely issues in a beneficial result; but by cherishing a kindly intercourse, evincing a benevolent temper, showing them that the power of truth alone over our own minds impels to the effort to seek their conversion to God, and declaring the truth to them in connexion with the distribution of Bibles and tracts, whether they will hear, or whether they will forbear, and declaring it, without official pretence, simply, pointedly, perseveringly, and with conversational familiarity; for in this manner we make use of that instrumentality which God has himself prepared, and which he has promised to bless to the salvation of men. He who cannot preach may teach, which is but a modification of preaching; and he who cannot teach may distribute tracts and pray. Can it be questioned, that if christian people generally would mingle more with the multitude, and show them, if I may so express it, the heart of christianity, powerful and beneficial effects would be produced, and that influence thus secured would confer incalculable blessings directly upon the masses, and reflexly on the church?"

## Spiritual Cabinet.

FROM SPENCE'S RELIGION FOR MANKIND.

**GOSPEL TRUTH ADAPTED TO MANKIND.**—If we glance at the means by which our religion seeks to accomplish the regeneration of man, its adaptation to his moral being will be most conspicuously seen, and the nature of the change itself will be more fully apprehended. These means are truth—the truth of the gospel applied to the human soul by the Spirit of the living God. "Of his own will begat he us with the

Word of Truth." "The Truth shall make you free," was the declaration of the Great Teacher himself,—a declaration which the experience of every regenerated soul fully verifies. The truth, when received, is placed within the soul as an "incorruptible seed," to be the germ of a new character, and the principle of a new life for ever. This truth is pregnant with a new and glorious display of the love of God to man. This is the

secret of its power. The foundation of morality is love to God. That affection is gone from man, and hence all spiritual morality is gone. Christianity brings it back, by placing in his soul a truth which conveys the grandest exhibition of the love of God,—a love which has overcome the barriers of a broken law and offended justice, which has raised its voice of majesty above the thunderings of vengeance and the tempest of wrath, and which has found its true and adequate expression in the death of his only-begotten Son, as a sacrifice for the sins of men.

THE HIGHEST MOTIVES TO VIRTUE are supplied by the love of God, in the cross and passion of his Son. To see JEHOVAH engaged in such an enterprise of mercy for us, to see him giving up his Son to death that we might live, to witness the incarnation and voluntary humiliation of Jesus, to consider his suffering and sacrifice for the guilty, is surely to contemplate that, which supplies the most powerful inducement to the cultivation of holiness. The man who believes that God so loved him, as to give up his Son to die that he might be forgiven and saved, can no longer cherish as he did the sin which condemned himself, and crucified the Lord of glory. The habitual recognition of this truth, through the apprehension of a lively faith, cannot fail to exercise an increasing power in the purification of the moral character.

THE POWER OF THE SPIRIT.—The Divine Spirit works by the truth, in the moral transformation of the human soul, and the perfecting of its character. The inspirations of the Deity and communion with the Divine, have, in all ages, been the earnest attempt, or presumptuous pretence, of human systems; but Christianity alone realizes the glorious truth. In it we see "God in very deed, dwelling with men upon the earth;" and although we know not how the Holy Spirit operates on the soul, we are assured that He en-

lightens, quickens, and purifies, preparing man for the perfection of the skies. Thus is our religion adapted in its bearing on the moral character. It seeks our regeneration, and works out our perfection. No religion that comes short of this can be complete or suitable; and unless there be such a religion, (as we believe there is, and only one,) then must we not conclude that man has been abandoned by his Maker, to be the prey of demons and the sport of sin?

CHRISTIANITY WITHDRAWS THE VEIL which hides from mortals the unseen God. It brings him nigh unto us in the person of his only-begotten Son. By it the spiritual and invisible become the sensible, and JEHOVAH is seen in the face of Jesus Christ, all glorious and near, for "he that hath seen him hath seen the Father." It discloses his perfections, reveals his purposes, makes known to us his ways, and turns the terrors of ignorance, which paralyze the soul, into the healthful and happy exercise of a fear, which bows in adoring reverence before the God of majesty and love. Mortal eye cannot look on him; but, in the religion of Christ we are assured that he looks on us, is deeply interested in our course, and at an infinite expenditure of mercy has sought our happiness and welfare. Thus its aim is to turn the natural terror into tenderness, the instinctive dread into intelligent devotion, and the slavish fear which still rebels, into the salutary fear which prompts to affectionate obedience. Still there is the emotion, fear,—not of wrath, because he is a God unknown,—but of reverence, because he has come out from the mysteriousness of his being, and placed himself within the ken of mortals. A God that could not forgive sin but by the death of his own Son for the guilty, is surely a God to be feared; while, at the same time, the God who did not spare his only-begotten Son, but freely gave him up to the death for us all, is a God to be revered and adored.

**DISPLAYS THE LOVE OF GOD.**—When the heart is aroused to feel and grasp the central truth, that "God is love," the lightnings of Sinai, and the agonies of Gethsemane, the darkness of Calvary, and the gloom of the Sepulchre, are alike explained; and the soul of the believer throbs with grateful emotion under the gracious utterance, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." No man can see the glory or know the influence of Christianity, unless his heart be opened to love. It displays, prescribes, and produces love; and, at the same time, presents

to man the only perfect and worthy objects of his supreme affection. Love is the force which it brings most powerfully and constantly to operate, so that the God of love becomes the object of his supreme affection, and happiness is found in the pursuit and practice of that which pleases him. The opposite of that which is loved, must become the object of dislike and enmity. To love the good, is to hate the evil. To yield the heart to God, is to withdraw the affections from sin. The hatred of iniquity is the truest evidence of love to God.

## Poetry.

### A MORNING WITH CLOUDS.

ONE summer day, I rose at early dawn,  
Ere yet the sun had left his eastern bed;  
The brightling azure heralded the morn,  
And on awakening nature gladness shed.

Silent, admiring, long the scene I view'd,  
As now the orb of day his coming told.  
Clouds crossed his pathway, but were soon bedew'd  
With beautiful tints of crimson and of gold.

So, too, the Christian, as along life's way  
He perseveringly his path pursues,  
Sees many a cloud to shade his brightest day,  
And oft the scene with apprehension views.

But as those clouds approach within the sphere  
Of the bright Sun of Righteousness Divine,

Faith can discern a transformation there,  
And sees each cloud with glorious lustre shine.

Trials, afflictions, storms of fear and doubt,  
Are oft apportioned to the Christian here;  
Yet heavenly glory, and the victors' shout,  
Prompt him to action, and his spirits cheer.

Inspired afresh with holy zeal he treads  
The path which traces to the mount above;  
And onward presses in the way which leads  
To regions of celestial light and love.

Then let the lowering clouds yet intervene,  
Anticipation wings its flight away  
To where the fount of light—no veil between—  
Shall pour refugiant an eternal day.

*Islington.*

W. G.

### FLOWERS.

FAIR lovely flowers! God's beautiful creations!  
Ye seem too pure and spirit-like for earth;  
In your frail leaves are printed revelations  
Of that bright home whence ye have had your birth.

For when God's skillful hand this world unfolded,  
The angels gathered some of heaven's rich flowers,  
With rosy dews upon them, of light moulded,  
And flung them down to brighten earthly bowers.

Ye're passing beautiful, fair fragrant blossoms!  
But ye were fairer still before man fell;  
For when sin entered into human bosoms,  
There came with it on you death's withering spell.

You still resemble those beside life's river,  
And ye do tell us of that peaceful rest:

R R

Oh! blessed be the kind and gracious Giver,  
Who left so much of heaven on you impressed.  
But ye have better tales upon you painted;  
Ye tell of some whom we no more behold;  
The fondly loved, who left us and were sainted,  
Whose brows the flowery wreaths of heaven enfold.

O, lovely blossoms! we would deeply ponder  
The cheering thoughts upon your petals traced;  
And then, with longing hope, and silent wonder,  
Think of that home where our long lost are blessed.

And we would strive with earnest strong endeavour  
To reach the place where sinless beings dwell:  
Where death's cold hand doth never touching sever,  
Where blossoms fade not 'neath his withering spell.

M. E. L.



## Reviews.

*The Religion for Mankind: Christianity adapted to Man in all the Aspects of his Being.* By James Spence, A.M. London: Snow.

WILY and wicked rejectors of divine revelation are using their utmost efforts to corrupt the minds of young men, and they sometimes succeed with such as are already wise in their own conceits, or disposed to break through all restraints upon the indulgence of their passions. But a sober-minded young man will be willing to sit down and ponder on his being, his condition, and his destiny; and he will welcome the light that is shed upon his path. This volume is the book for such a youth. Here he will find that the religion of Jesus Christ is adapted to the moral and spiritual wants of his nature, leading him onward to glory, honour, immortality, eternal life. For specimens of the clear, explicit, and evangelical style of the writer we refer to the extracts in our "Spiritual Cabinet."

*Uncle Tom's Cabin; or, Negro Life in the Slave States of America.* By Harriet Beecher Stowe. London: Clarke and Co.

TEN editions, we are told, of this work were published in America in fourteen days! and, having read it, we do not wonder at the unprecedented sale it met with. Tales, founded on facts, of the most thrilling interest are told. We read until we could read no longer, for tears flowed fast, and we let them. On the other hand we have passages of most inimitable humour. Altogether it is a book which if taken up sticks like bird-lime to your fingers—you cannot let it go till you have done. If this book does not make the Americans ashamed of themselves nothing done by man or woman can.

*Notes and Reflections on the Epistle to the Hebrews.* By Arthur Pridham. London: Whittaker & Co.

WE cannot indorse all the sentiments of the writer of this volume; but it contains many pious and valuable reflections. The author says, "Exposition of doctrine, rather than critical discussion, has been my aim in preparing the work."

And, "I have attempted always to adjust in a useful proportion doctrinal statement and practical application. Where, however, it has seemed needful to decide between the alternative of interesting the understanding, or ministering to the heart and conscience, I have never hesitated to disregard the former as of incomparably less moment than the latter."

*Bible Fruit for Little Children.* Gathered by the Rev. E. Mannering. London: Snow.

WE welcome with pleasure and hope every such attempt as this to lead children to read and reverence the Bible. Mr. M. has succeeded in gathering into this pretty little book some lovely and fragrant specimens of Bible fruit. We advise parents to let their children taste how good they are.

*The Infant Class in the Sunday School. A Prize Essay.* By Charles Reed. London: Sunday School Union.

IT is the rule in most of our sabbath schools not to admit children beneath six years of age, and many and constant have been the applications to superintendents by mothers for the admission of their younger children. To meet such cases, infant classes, auxiliary to the regular sabbath school, have been formed in many places. This Essay, which obtained the first prize offered by the Sunday School Union, is intended to set forth the best modes of managing them. It is full of valuable information, and we cordially commend it.

*The Head and the Heart enlisted against Popery, under the Banner of Christian Truth.* A Prize Essay. Designed for Sabbath School Teachers and Scholars. London: Religious Tract Society.

A PRIZE of twenty guineas for the best work on this subject having been offered by Thomas Thompson, Esq., of Poundisford Park, this little volume is the result. It is written in an attractive and interesting style, and ought to find a place in the library of every family and sabbath school in the United Kingdom. We cannot do too much in these days in giving the rising generation a thorough knowledge of this awful heresy.

## Narratives and Anecdotes.

[As want of space prevented us from giving our usual extracts of speeches at the Baptist Annual Meetings, we have selected some of the facts then stated for this department of our column.]

**PREACHING ON THE RED SEA.**—He would not detain the meeting with any details of their voyage, except to mention that they sailed up the Nile to Cairo in company with a clergyman, with whom they took it in turns to read prayers and preach. On the Red Sea, he was asked to preach on the Sunday morning, and he did so. Among the congregation on the deck was the Chief Justice of Calcutta, who said to him,—referring to the plain, homely style of the discourse,—“If the Bible is not a cunningly devised fable, that is the kind of preaching to do good.” But there was on board one who took umbrage, if not at the sermon, at the preacher. He went about asking what right had that passenger to preach,—he was not of the apostolic succession! and talked of reporting the clergyman to the Bishop of Calcutta; but was told, “The captain is bishop here, you know.”—*Mr. Leechman.*

**A CHEERFUL GIVER.**—What I want to see in our denomination, is a more systematic order of giving. I want all of us to feel more and more that giving is a religious act—that it is simply placing on the altar of God that which he has given us as his stewards. I want us to feel more and more the sanctity of giving—that what we give should be given with prayer; and if that rule is observed, and we give systematically, I feel more and more persuaded that we need not have specific appeals. Let me relate one instance which has occurred during the last year. A lady, a member of one of our metropolitan churches, died, and left us the sum of £600. Our Secretaries were in the habit of seeing her generally every six weeks or two months at the Mission-house. She brought, I will not say in no one instance, but I believe in no one instance, less than £10 at a time; and when she did not bring any money, she came continually to suggest some course of exertion by which the funds might be increased. This lady, it appears, never at any one time possessed more than £60 per annum. This

is an illustration of the principle I want to press home upon you. She gave as in the sight of God; and she abstained from personal enjoyment to forward his cause; and now, having passed to that heavenly state where all is joy and perfection, one cannot but believe that there must be some stars in her crown, reflected from the sanctity of her mode of giving, and the prayers which accompanied it—not for a moment referring to any other cause of reward than that which Christ has pointed out, that they who sow shall reap.—*Mr. Peto.*

**INTELLECT NOT MORALITY.**—Man's derangement was not so much in his intellect as in his moral nature, and it would avail but little if his head—his intellect—be cultivated, if his affections remained unchanged, if his heart be untouched, and his mind be estranged from God. Even in this age of the world, much of the literature was comparable only to moral poison—a mass of infection which could not be touched without contaminating. Nor did they forget that though knowledge might be good in itself, yet that it was frequently made the instrument of moral depravity and evil. Could it be possible to combine the intellect of a Newton with the passion of a Nero, the intellect would not subdue the passion, but the passion would press the intellect into its service; and the result of the combination would be but to produce an intelligent monster. When, therefore, he heard of the results likely to accrue from the diffusion of knowledge, he inquired, do the facts justify the expectation? And he thought of Rousseau, who was alike distinguished for his intellect and his vice; and of Mirabeau, a man of the most commanding intellect which France in his age produced; and of Napoleon, a man of the greatest capacity of his age in France—he might almost say in Europe—but who was, above all, a boundless liar, a thief, an assassin, a slanderer, a scamp Jupiter, as he was then called, who trod upon the necks and waded through the blood of thousands that he might attain the object of his ambition. And Byron presented himself—Byron who rose at one moment to the very pinnacle of fame, who familiarised himself with nature in her

wildest and softest forms, who laid his hand upon ocean's mane, and played daringly with his hoary locks—who with the thunder talked as friend to friend, and who turned to converse with the grasshopper, as he sang his evening song beneath his feet, and yet who, ere he had reached life's meridian, had almost declared himself a dervish, weary of living and yet unfit to die. When he looked at these men, he found other terms than that of popular ignorance with which to designate the cause of the evils of society.—*Mr. Landels.*

**POPEERY IN IRELAND.**—The agents of the Baptist Irish Society had principally to contend with a system which ignored the Bible—which denied it free and unfettered circulation—which so obscured it with canon and comment, that clouds, and darkness, and shadows rested upon it. The Gospel had been opposed under the influence of a cold-hearted infidelity. Its doctrines had been scowled upon as the sheer results of human trickery and wicked priestcraft. Now, to such objections the agents of the Society were necessarily called upon to produce evidence of the authenticity, integrity, and inspiration of Divine Revelation. But their greatest difficulty lay in contending with a system which denied the right of private judgment, and shut out discussion,—which not only laid its impious hand upon the reason, the conscience, and the responsibility of man, but put a gag upon his mouth and a padlock upon his lips. To question the wisdom or the truthfulness, the infallibility or the divine right, of the Church, was a mortal sin. To question, was to doubt. To doubt, was not simply hazardous to the soul, but placed it beyond the pale of salvation. The decrees of the Church were the interpretation of scripture.

They were above scripture, and the source of all scriptural authority. Their decision was final. This decision, however, would not silence the man of God. And yet how cheering it was to know, that among the people in the Sister Isle a spirit of inquiry was waking up, and that they were beginning to reflect for themselves. But the fearful power of a hungry priesthood was to be universally opposed, and that abominable system, which was Ireland's curse and the Irishman's oppression, had yet to be consumed by the Spirit of the Lord's mouth, and by the brightness of His coming.—*Mr. Bowes.*

**SCOTLAND AND IRELAND.**—The first was a bleak, barren waste, having a most unfavourable climate; the other, Ireland, was then one of the most productive countries, fertile almost beyond description, truly deserving the name of the "Emerald Isle of the Ocean." She was the high road of commerce for Europe and America; her waters were supposed capable of turning all the machinery of Europe; her harbours able to shelter all the fleets in the world; her ships sweeping to every coast and penetrating the heart of every country. How different was the picture now! The very reverse presented itself, and the name of a Scotchman was considered the equivalent of a man. "well to do in the world." On the contrary, men seemed to shrink instinctively from an Irishman. He himself had stood aghast at what he had seen there; the rich luxuriance of her soil, her beautiful climate, and the fearful degradation and superstition of her sons. The secret lay, he believed, in the fact, that Romanism had always proved itself fatal to national prosperity, and that Protestantism tended immediately to the welfare, the exaltation, and the stability of a people.—*Mr. Manning.*

## Christian Activity.

### OPEN-AIR PREACHING.

GLANCING down the columns of the *Patriot* of May 17, the following paragraph arrested our notice; and we immediately marked it for extraction.

"*Her Majesty's Ministers and Out-of-Door Preaching.*—Sir,—The new ministry has begun a new course at last. The parks are subject to the vigilant care of

the Commissioners of Woods and Forests, and Lord John Manners is Chief Commissioner. His preference for King James's Book of Sports and Maypoles, over all evangelical preaching, on the day of rest, is well known. His subordinates have now been required to give proof of this preference. For several summers the friends of truth have sought,

by out-door preaching, to reach the multitudes congregated in those places of resort; and arrangements had been made, during this season, for regular service by ministers of well-known name in Victoria Park. The Rev. Dr. Cox began the course on Sunday, the 9th inst., and yesterday Dr. Massie had consented to succeed him. A large assembly was gathered, and a company of friends attended with the expected preacher.

The place was crowded, also, with police; some on horseback, attended by inspectors, under orders from Commissioners. When the service was about to begin, the chiefs of the police requested Dr. Massie to desist. He demanded their authority, whether in orders or by law. The answer was, that, as inspectors, they were instructed by the Commissioners to prevent preaching. They added, however, it was with the design to stop the lectures and discussions of infidels: It is known an attempt has been made to enlist the opposition of the inhabitants of the vicinity, the police having called to suggest to some, that they should complain to the authorities of the annoyance occasioned by congregated crowds. It is also understood, by the police themselves, that this is a change of measures from what was countenanced by Lord John Russell's Administration; while the Lord Bishop of London, it is whispered, has refused permission to his clergy to preach out of doors in that locality, though their services be thin and discouraging in their churches. Now, sir, what are the advocates of truth, liberty, and free discussion to do? Shall we sit down quietly and countenance Lord Derby's parochial mode of instructing the people? Will the Christian Instruction Society be silenced and submissive to the behests of the police, when no interruption or danger to the peace occurs when they preach out of doors? Is this espionage of police, and this interruption, by a quasi-armed force, of christian benevolence to be endured by the people of England? If, in the metropolis, we be prohibited from such works of faith and labours of love as these, what will become of our home missionaries and village preachers, under the ill-advised authority of country magistrates and intolerant priests? Let us look to it.—Yours, &c.

*Monday, May 17, 1852."*

We read this paragraph with mingled and almost conflicting emotions. We were delighted to find that our venerable friend Dr. Cox had taken the lead, and that the energetic Dr. Massie had engaged to follow him. These facts are worth recording—they are significant and hopeful; and to us, who have so long advocated such a step, highly gratifying. As to the interruption, somehow or other, we are almost disposed to rejoice rather than regret that it took place. Not that we approve of the motives which led to it by any means. But we think it quite as well that infidels should come out publicly and state their objections, providing ministers of Christ of good standing, like our excellent friends, will also come out and refute them. Less mischief, we conceive, would result from such public displays than if such men were compelled to do their work in secret, with the advantage of being able to say that they were persecuted by christians who dare not meet them in the open field of free discussion. As for Lord John Manners, why we know all about the man and his notions. We trust that both he and his colleagues will soon be rendered incapable of playing such "fantastic tricks before high heaven." The Bishop we are not at all surprised at. His notions of christianity appear to be centered on a decent observance of the externals of divine worship, which cannot, he seems to suppose, be attended to with propriety elsewhere than in a consecrated building. But what will be the effect produced by this interruption? We shall see soon. We guess, however, that the very attempt to stop the public preaching of Christ's gospel will only stir up its advocates to renewed efforts either in this or some other direction. The waters are out, and they will find their level. It cannot be in this free land that men "drest in a little brief authority" can prevent the rising of those waters of life which issue from the sanctuary. We bless God for the fact that such ministers as Drs. Cox and Massie have undertaken the work, and our opinion is that they are not the men to give it up at the bidding of any mere Lordling or Episcopal Bishop.

We had hoped that Lord John of Belvoir would have borne his honours meekly, in accordance with the playful motto of his house—"Honours promote Manners." When, some time ago, we

heard of his advocating a return to the "book of sports," and saw his paltry attempts at versification, we thought the man had neither rhyme nor reason in him. But these things only excited a silent smile of pity for the scions of our "old nobility." Now, however, the matter becomes serious, and we tell this son of a Duke plainly that if the aristocracy of England set themselves to obstruct the preaching of the Gospel of Christ their doom is sealed.

Well, let them do what they may in London we have plenty of room in the country, and where his lordship of the "Woods and Forests" for a season, cannot send his police, mounted or on foot, to disturb us at the instigation of any Lord Bishop. And we earnestly hope that this year, the suggestion we offered last year will be adopted, of evangelical ministers in populous places, uniting to conduct an open-air service on the afternoon of the sabbath-day. The good that must result from well-ordered services of this character is incalculable.

And then, as to the villages. Really the spiritual condition of many of them is deplorable. Surely neighbouring ministers might cast their eye over a map of their country, and see what places are without any regular preaching of the Gospel, and, accompanied by their friends, pay such secluded spots a visit once or twice during the summer. Here is an extract of a note from a friend on this subject:—

"Last September the writer preached on a quiet little village green, from—'One thing I know, that whereas I was blind, now I can see.' Scores of poor people listened with wonder and surprise; this doctrine of spiritual blindness being quite a 'new religion' in that parish. Some time afterwards the preacher called at a cottage very near the spot where he preached on the green, and recognized in the occupier one of his hearers. On entering into conversation with her, she began to weep and lament her 'blindness,' of which she knew nothing till she heard that sermon. He spent an hour with her in conversation, reading the scriptures, and prayer, and left with the fullest conviction that this was at least one soul saved through open-air preaching. That conviction is confirmed by the opinion of some of her pious neighbours, and even one or two of the 'hyper's' look upon the case as a proof

that I am 'sound,' and 'really sent.' We are often told, and truly, that one soul is worth more than the world. Is not this case an encouragement? The fact is, we must have more open-air preaching, or many souls will be lost eternally. By every means we ought to try to save some, and is not the public proclamation of the gospel the chief?"

We have also received from a friend near Birmingham a copy of a "plan for out-of-door preaching" for the coming season in connection with a village baptist church. The names of six brethren stand on the plan as preachers, assisted also by the pastor. We hope we shall have the pleasure of receiving from our friends in various parts of the country, reports of their proceedings in this apostolic labour during the present season.

#### OPEN-AIR ORATIONS.

WE have been furnished with some extracts from a writer with whose works we are not familiar; but the thoughts of such a man are not undeserving of some regard. Those of our readers who have ventured to peruse the writings of a late unhappy English nobleman, will recognize the power and beauty of his style.

"Not vainly did the early Persian make  
His altar the high places and the peak  
Of earth o'ergazing mountains, and thus take  
A fit and unvalled temple, there to seek  
The Spirit, in whose honour shrines are weak  
Upreared of human hands. Come, and compare  
Colossal and idol-dwellings, Goth or Greek,  
With Nature's realms of worship, earth and air,  
Nor fix on fond abodes to circumscribe thy prayer."

"NOTE.—It is to be recollected, that the most beautiful and impressive doctrines of the Divine Founder of christianity were delivered, not in the *Temple*, but on the *Mount*.

To waive the question of devotion, and turn to human eloquence, the most effectual and splendid specimens were, not pronounced within walls. Demosthenes addressed the public and popular assemblies.

Were the early and rapid progress of what is called Methodism to be attributed to any cause beyond the enthusiasm excited by its vehement faith and doctrines, (the truth or error of which I presume neither to canvass nor to question) I should venture to ascribe it to the practise of preaching in the *fields*, and the unstudied and extemporaneous effusions of its teachers."

## Baptisms.

### FOREIGN.

UNITED STATES.—Looking over our files of American papers, we were gratified in finding many pleasing reports of the revival of religion in various places. *The New York Baptist Recorder* mentions "an unusual state of religious interest in a large number of our churches in this and the adjoining states." In Boston, also, religion is said to be reviving its influence over many hearts. Another encouraging fact is, that in several seminaries for the instruction of young persons, in both the male and female departments, extensive impressions of a serious character have been made on the hearts of a majority of the pupils. We give a few extracts of reports.

*Warren, Me.*—In November last, I was requested to visit Warren, and administer the ordinance of baptism to one who was ready to obey the divine command. While beholding the scene, a little boy, fourteen years of age, was convicted of sin, and in a short time found Christ precious to his soul. One evening on retiring to rest, he knelt by the bedside of his unconverted brother, and asked God to have mercy on his soul. He too was converted; and while relating his experience, remarked that the prayer offered by his little brother carried conviction to his heart. \* He also influenced others, to "remember their Creator in the days of their youth." Thus, in noticing this short narrative, we may see the good resulting from obedience to one of God's commands. In December I baptized three young men; and although the day was cold, as they came up from the icy stream, singing praise to God, I could but say, "December is as pleasant as May." January 10, I visited them again, and baptized seven happy souls.

*Portsmouth, N. H.*—Last sabbath, March 7, was an interesting day to our little church in this city. During the interim of divine service, we repaired to the water side, when nine happy converts followed their Lord and Master, Jesus Christ, in the sacred rite of christian baptism, in the presence of thousands who had assembled to see the ceremony. It was a very pleasant day, and it did seem as though God made the day for this express purpose. Several

were struck under powerful conviction that they must be born again; while other converts were divinely impressed that they too must be immersed. The religious excitement is becoming more general through the city, and other evangelical denominations are being blessed with hopeful conversions.

*Alpine and Sparta, Mich.*—There were twenty happy converts baptized in Rouge River, Dec. 14, and five more the next sabbath. A number of others, who stood as candidates to go forward at the earliest convenient opportunity. No one, except such as have been accustomed to witness such occasions, can form any just conception of the scene. Even some of the impenitent were led to acknowledge, that the baptismal service was the most sublime scene upon which they ever gazed.

*Brunswick, Ohio.*—From the meeting, we repaired a little distance to the water, and there, on the first day of the year, I had the happy privilege of burying ten happy converts with Christ by baptism, all of them young people. On Saturday following, our monthly meeting was held, and I had the privilege of baptizing eight more.

*Manchester.*—Sabbath, 8th Feb., I baptized seven happy converts. Though the water was very cold, and much snow and ice, there was a large collection of people, and it was a joyful time.

We also add a list which we have gathered from other reports.

West Concord, 33; Catlin, 7; Hadley, 7; Magnolia, 4; Payson, 7; Rockland, 15; Bedford, 12; Oneida, 5; East Randolph, 8; Hawpatch, 19; Macon, 5; Litchfield, 14; Providence, R I, 16; Franklin, 12; Jackson, 17; Lewiston, 16; Sandford, 8; Mount Sterling, 7; Whitestown, Ladies' Seminary, 9; Prairie Precinct, 22; Clarion, 5; Columbus, 15; Scioto, 7; East Liberty, 5; Washington, 15; Concord, 10; Waverly, 17; West Mount Vernon, 11.

### DOMESTIC.

*FRANK'S BRIDGE, Brecon.*—One candidate, from a Calvinistic Methodist family, the first who had followed in this way, was baptized in the brook Edw., by Mr. Havard, before a large assembly, on sabbath evening, May 16. J. J.

**CASTLEACRE, Norfolk.**—Early this year, we had the pleasure of receiving into our fellowship by baptism an influential individual, who we hope will be a blessing to the church and the world. On the last sabbath in April, the eldest daughter of our beloved brother, Mr. John Wherry, was also baptized. And on Lord's-day evening, May the 16th, three more; two were husband and wife. Mr. Stutterd preached from—"Keep the ordinances as I delivered them to you," in which he exposed the fallacy of infant sprinkling to a crowded congregation. We have reason to believe that many, who came merely to witness the "strange sight," were so impressed that they retired to ponder and to pray. Scriptural principles are gaining ground here. Thanks be to God! J. E.

**OLNEY.**—We had a very delightful service on Lord's-day, April 11, when a very large congregation assembled. Our pastor, Mr. Simmons, preached; and Mr. Brooks, of Road, immersed eight young candidates. One was the youngest son of a former deacon; another the granddaughter of another former deacon; another a grandson of a worthy member of the days of Mr. Sutcliff. Two others were children of members. The mother of another is a member of an Independent church, whose counsels and prayers were made a blessing to her son. One was from a village station, and the other a teacher. Thus are our ranks replenished from the families of our friends. All these were added. May they all be faithful! J. L.

**IPSWICH, Turret Green.**—On Lord's-day, May 2, our baptistry was again opened, when our pastor, Mr. Lord, immersed four candidates. Three are female teachers in our school. One had been for several years connected with the Wesleyan body. In the afternoon all received the right hand of christian fellowship. G. R. G.

**AUDLEM, Cheshire.**—We had a public baptism, May 10, when our pastor, Mr. Needham, immersed six believers on a profession of their faith in Christ; and these were received. One of the candidates was the daughter of one of our deacons, who thus at the early age of thirteen publicly dedicated herself to the service of the Lord. R. T.

**BURWELL, Cambridgeshire.**—On sabbath morning, May 9, Mr. Scarr baptized three believers in Jesus, on a profession of their faith in Him.

**BREACHWOOD GREEN, Herts.**—Since our report, our pastor, Mr. Parkins has repeatedly administered the ordinance of christian baptism. On the 1st of February, he baptized one christian brother, whose conversion to God was as surprising to himself as it was delightful and encouraging to us. To God be all the praise! On the 4th of April, another christian brother followed his Lord and Saviour in this interesting ordinance. And on the 2nd of May, three female disciples copied the same example, and in the afternoon they were added to the church. May our beloved brethren and sisters in Christ be careful to adorn the doctrine of God our Saviour in all things to the end of their days!

**LOTON, Union Chapel.**—On Wednesday evening, May the 6th, Mr. Parkins, of Breachwood Green, baptized ten disciples—three males and seven females. This makes the tenth time he has been to the Union Chapel, Lotton, to administer the ordinance of christian baptism, within the last four years, during which period he has baptized seventy-six persons there. Many of the candidates are young people from the Sunday school and Bible classes, which, in conjunction with the labours of their excellent pastor, have been crowned with delightful success. May they go on and prosper yet more abundantly!

**PONTESBURY, Shropshire.**—Four believers were immersed by Mr. Smith, March 28; and on April 25, five others followed the Lord in the way of his appointment. The congregations on each occasion were very large and attentive. We hope these will soon be followed by others. Our congregation and sabbath school have increased so as to render the enlargement of the chapel necessary, and other improvements are contemplated as soon as the necessary funds can be raised.

**HULL, George Street.**—On Thursday evening, April 22, Mr. Stuart baptized two disciples of Jesus. One was the wife of a member, the other a young female.

**Salthouse Lane.**—On sabbath evening, April 25, Mr. Thomson baptized two young men on a profession of their faith in the Saviour. One was from the bible class, the other a Wesleyan. A. W.

**HALIFAX, Pelton Lane.**—On Lord's-day, May 2, we had an early morning service, after which our pastor baptized one young female, a scholar in our sabbath school. J. C.

**SULGRAVE, Northamptonshire.**—We had a baptismal service, May 9, when five believers put on Christ by baptism. Our meeting-house was crowded, and many could not get in. Three were from Culworth, and two from Helmdon. Three of these had been scholars, and are now teachers. As some of these were from a hamlet hitherto exclusively "Church," the parties who have now broke caste have had to endure no little persecution; but they have stood firm. May they all be faithful! W. H.

**OAKHAM.**—Mr. Jenkinson preached to a large and attentive audience, and then went down into the water and baptized six candidates, on the first Lord's-day in May. Two others were prevented. Our chapel is regularly well filled, and as several amongst us are inquiring the way to Zion, we hope soon to have the pleasure of again witnessing the administration of this impressive ordinance.

**WOLINGHAM.**—On Monday evening, May 3, after a sermon to a very attentive audience from "baptized for the dead," Mr. Cardwell, our minister, baptized one believer, a daughter of one of the deacons of the baptist church, Hamsterley. For some time the people here have been very much under the influence of pedo-baptist prejudice, but are now beginning to see the truth more clearly. J. A.

**GLASGOW, College Open.**—Since our last report, Mr. Steadman has baptized five candidates. One of these, a young man, is the fruit of out-door preaching, carried on during the winter evenings by the light of a naphtha lamp. Another was convinced of all at a previous baptismal service. Being lame, she went down into the water with the aid of her crutch. J. S.

**NOTTINGHAM, Broad Street.**—On the first Lord's-day in March we baptized nine believers, and have now four or five approved candidates. Our congregations are improved. The sabbath school is doing good. There is a good work going on amongst the senior scholars. We have also given an invitation to brother Stevenson to become our settled pastor, which he has accepted. T. H.

**BIDEFORD, Devon.**—After an appeal to the law and to the testimony in reference to the mode and subjects of baptism, before a crowded audience, our pastor, Mr. Arthur, baptized eight persons, May 2. Most of them were young, and several were from the Bible classes.

**PEMBROKE DOCK, Bethany.**—Three believers in Jesus professed their attachment to their Redeemer by being baptized by Mr. Morgan, May 16. One had been a Wesleyan many years, and in consequence of her determination publicly to put on Christ by baptism, has had to endure something like persecution. Another was the youngest of our pastor's family, the other was a teacher. They were added. The work of the Lord prospers amongst us. May we enjoy many such seasons! J. P.

**DEWSBURY, Yorkshire.**—I am always delighted to read your reports of baptisms, and wish more were reported. I have pleasure in stating that five believers were baptized by Mr. Albrecht, of Mirfield, May 9, after a discourse from "one baptism," in which he affirmed that unless we had a new revelation we could not alter our practice. These converts are the fruits of the labours of the brethren who supply us. They were all added. T. A.

**BIRMINGHAM, Canon Street.**—Ten believers put on Christ by baptism, April 4; and nine more followed their example, May 2. Mr. Swan administered the sacred ordinance.

**Circus.**—On sabbath evening, April 25, twelve believers were baptized by Mr. Landels, after a discourse in which the weakness of the arguments for infant sprinkling were exposed.

**WENDOVER, Bucks.**—On Lord's-day, April 25, Mr. Amos Smith preached and baptized three candidates, who were received in the afternoon. These had been scholars, and two are teachers.

**BATTLE, Sussex.**—We baptized four believers, March 28; and one, April 29. May they follow Christ the Good Shepherd, and be at last gathered into his fold in heaven!

**DUNKERTON, near Bath.**—After a discourse by Mr. Spiller to a numerous congregation, two believers were immersed, May 2. We distributed a number of tracts on baptism to the spectators.

**COLCHESTER.**—Our pastor led down into the water and baptized three persons, in the name of the Sacred Three, April 11. These, with four others, were added to the church. J. O.

**LANGLEY, Essex.**—On Tuesday, April 27, we baptized a young female, who had been a Primitive several years.

[We cannot go back to report baptisms in 1848, &c.]



SHEFFIELD, *Egve Street*.—On Lord's-day evening, April 11, our minister, Mr. Ashberry, baptized, for the first time, two candidates. One had been a scholar, and the pleasing evidence she gave of a change of heart was highly encouraging. Our congregations steadily increase.

G. W.

MILLWOOD, *Todmorden*.—Mr. B. Shakespeare, pastor of the church, baptized two young female disciples, May 2, in the presence of many witnesses. It was an interesting and impressive season. Others, we trust, will soon follow their example.

## Baptism Facts and Anecdotes.

### TRANSLATION OF THE WORD "BAPTIZE."

AT the Annual Meeting of the Bible Translation Society for 1852, the Hon. and Rev. Baptist W. Noel confessed that, till lately, he had been in considerable ignorance of the merits of the Society. He had, however, considered the principle which led to its formation, and in this he felt that he could not but concur. Some persons in the meeting might be in the same state of ignorance that he formerly was; it might not be amiss, therefore, for him to state what the principle was. Their baptist brethren in India were engaged in an endeavour to give the Word of God in the languages of Hindostan and the other chief languages of the East; and in the course of that work, which everybody would allow was a great and important one, they came to the word *baptize* or *baptizo*, and they translated it by a word signifying to immerse; and when they had finished their work, the British and Foreign Bible Society were called upon to determine whether they could give their sanction and help to the circulation of this version. They at once said, that, by the adoption of the word "immerse," the translators had prejudged the question between baptists and all other denominations. To obviate this difficulty, the Committee of the Bible Society suggested the propriety of using the words, "to wash," instead of "immerse." But the translators felt confident, from their intimate acquaintance with the Greek language, that the term "baptizo," in its primary and chief sense, meant immerse; and they could not consent, therefore, to falsify the Word of God. And not only were they well acquainted with the Jewish Greek, in which the New Testament was written, and knew well the meaning of the word in dispute, but they were also familiar with the fact,

that the first christian churches understood the word as they did, and that it was the uniform practice to baptize by immersion. And they knew, moreover, that a great number of the pædo-baptist writers had explained that "baptizo" signified to immerse, and that the chief lexicons gave this meaning in the first place, and "wash" only as a secondary and unusual meaning, derived from ecclesiastical writers. The brethren, therefore, said, that they could not falsify the Word of God, which they believed they would be guilty of by substituting the word "wash" for "immerse." It was then asked whether they could not consent to transfer the word "baptizo," and not translate it at all, the same as in the authorised version? It was argued, that they might do this with a good conscience, since it expressed nothing against their view, but simply left the controversy where it had long stood. The answer was simple. The brethren, as honest men, could not consent to simply transfer the word merely for the purpose of concealing the sense. They believed that they had no more right to conceal than to falsify. They could not, therefore, consent to such a proposal. Yet there was great temptation to do so, for the denomination had not more money to employ on this matter than they very well knew what to do with, and the Bible Society had large resources, which would have been available if either of the alterations proposed had been adopted. Now, inasmuch as they resisted the temptation, they deserved respect and admiration. He did not, however, mean to blame those on the other side; yet it was a fact, that a great many of them had not the same conscientious objections to make against the use of the word immerse, as the translators had in its favour. Such men as

their friends Dr. Campbell, Dr. Halley, Dr. Godwin, and Mr. Wilson, would have unhesitatingly adopted it; for they believed that to baptize meant to immerse. Dr. Halley said, that it meant "to cover with water somehow," and Dr. Godwin thought that it meant immersion; but it had a stronger signification than to dip, and certainly meant to cover with water till the thing was drowned. They therefore retained the word, and ought to be honoured for their fidelity. But there was another question to be considered. Since these translations were first made, a number of others had been sent from the press, in some respects better calculated to give the people a correct view of the spirit and meaning of the inspired writers. It had, therefore, come to be a question with himself whether, under such circumstances, they did well and wisely to retain a faulty translation for the sake of one word, and thus sacrifice the greater good to the less. Now, since he had been present at that meeting, he had become considerably enlightened upon this point, and his mind was perfectly set at rest. It appeared that the new edition of the Scriptures which was now issuing from the Mission Press under the superintendance of Messrs. Wenger, Lewis, and Thomas, would be in every respect a most satisfactory translation. The best proof that this Society's version

stood at the head of the list was to be found in the fact, that the British and Foreign Bible Society—which had a very intelligent and assiduous committee—had chosen for its own circulation the Bengali version of the Old Testament; and as the same translators had been employed upon the New, there could be no doubt that it was equally correct, although the Bible Society might not be able to employ it because of the single term "immerse." [Dr. Steane wished just to make a single remark, which was this, that the Bible Society did use the New Testament as well as the Old, but that they expunged the word "immerse" and substituted "baptize."] Then that settled the matter of correctness. And what a great blessing it was that they had such complete copies of the Word of God to circulate among the teeming millions of India. Nothing could be more important than that the missionaries in that extensive region should have large supplies of these Scriptures; but the Society in its present condition was not by any means fully adequate to the work; he besought the friends, therefore, not only of that Society, but of the Bible, and of immortal souls, to use their best efforts to enable the Society to diffuse yet more widely that Word which had blessed our own nation, and which was fully able to bless India no less.

## Sabbath Schools and Education.

**LONDON SUNDAY SCHOOL UNION.**—The Forty-ninth Anniversary of the Sunday-school Union was held in Exeter Hall on Thursday, May 6. Seldom has a more splendid gathering taken place within that spacious edifice. Every approach to the building, for a considerable time previous to the commencement of the meeting, was besieged with visitors, and the hall itself, at the hour of taking the chair (six o'clock), was crammed in every part, the interesting assembly presenting one of the most magnificent spectacles of the kind that could possibly be witnessed. The chair was taken by Alfred Rooker, Esq., Mayor of Plymouth. The Committee suggest to their friends, that, as the operations of the Parent

Society are much impeded from a want of sufficiently commodious premises, it would be a fitting commemoration of the Jubilee of the Union if, during the coming year, a sum of £10,000 were raised to be applied in the erection of a building in which their increasing commercial transactions could be efficiently transacted; a reading-room for periodicals and newspapers apart from the library establishment, and in which, from time to time, meetings with the teachers and auxiliary Committees might be held. The Report elicited frequent applause during its reading. Addresses were delivered by Messrs. D. Katterns, L. Wiseman, Dr. Dyer from America, G. Rose, W. Brock, and T. Thompson, Esq.

**SUNDAY SCHOOLS IN FRANCE.**—Mr. Katters said:—"The Report made mention of France; and when it referred to a jubilee, he could not help looking back. Fifty years would always behold great changes in the world, but those of a moral and spiritual nature, inasmuch as they were gradual, made no noise, and attracted but little public observation. He called to mind 1803—the year in which the Sunday-school Union was formed—a most eventful period in English history—a period when liberty, having been hunted from clime to clime over all the Continent of Europe, at last perched like a dove upon the white cliffs of Old England, and trembled even there, lest the great eagle, having great wings, should take one more flight, and drive her beyond the limits of the civilized world. That was the time when this Association, now so strong, was struggling into an obscure and feeble existence. France was talking of invading England, not for the first, nor yet the last time. But it pleased the providence of God that that mighty fabric of despotism, which had been reared at the expense of some of the best blood in Europe, should tumble into ruin. In the meantime, this Association went on. We had lived to see more than one revolution, and to hear new invasions talked of; and, whilst statesmen were interminably disputing upon national defences, and parties were divided upon odious Militia Bills, how stood the fact? Why, that the Sunday-school system of England, after having pervaded our own country, had actually invaded France, and induced the circulation of the *French Sunday-school Magazine*—all success be to it!—and prompted the establishment of the French Sunday School Union. He had no fear but their principles would advance from day to day; and might they not venture to hope, that the time was fast approaching when, through the extension of the Sunday-school system in France, that great and noble people should be sanctified—their love of liberty sanctified—their means of working out that liberty sanctified—and those volcanic fires quenched in their very source that were ever and anon breaking forth, and shaking the whole continent of Europe with their turbulence and fury. Surely they might venture to anticipate that period when the two countries should have done with fortifications, and with

caunon, and with bayonets, and with Minié rifles,—that period, when the rose and the lily, bound up in one beautiful garland, should blend together their fragrance and their colours, each of them becoming mingled in the only true fraternity—the brotherhood of a common christianity.

**A MAYOR & TEACHER.**—The Chairman said, he had been filled with deep interest, for many years, on behalf of sabbath-school instruction. Before he was ten years old, he was a Sunday-school teacher, and was filling the office of superintendent of a sabbath school at the present time. More and more interest did he feel in connexion with the work, and more and more conscious was he of its abiding importance. When error in many forms was rising in fierce antagonism to God, he felt that it was a mighty thing that every christian individual in the land was prepared to stand, if need be, in the very front of the battle. Never, in the whole history of the world, was so much demanded of the christian, as at the present time. The antagonistic forces to religion seemed to be occupying the two extremes of dark and gloomy superstition, and of avowed and dreadful scepticism.

**GOOD EFFECTS OF VOLUNTARY EDUCATION.**—At the Annual Meeting of the Voluntary School Association, Mr. Brock said, He would mention one fact of an interesting and singular character:—There was a town of 64,000 inhabitants, every individual of which could read, few who could not write, and by much the larger majority who could cipher for all ordinary purposes. In that town there were no more than eleven policemen, and three magistrates, whose judicial office was a perfect sinecure; and there were but a very few pawnbrokers. Now, the chief constable himself had informed him, that doubtless this happy state of society had arisen from the immense benefit which had attended the Sunday schools in the place. Need he say that the Sunday school was a religious institution, imparting religious instruction, and began, continued, and ended in the fear of God, and in recognition of his Divine authority. But, while it was religious, it was also voluntary. As such, he loved the Voluntary School Association, and had gladly cited these facts in connexion with the diffusion of its principles. The town to which he had referred was Stockport.

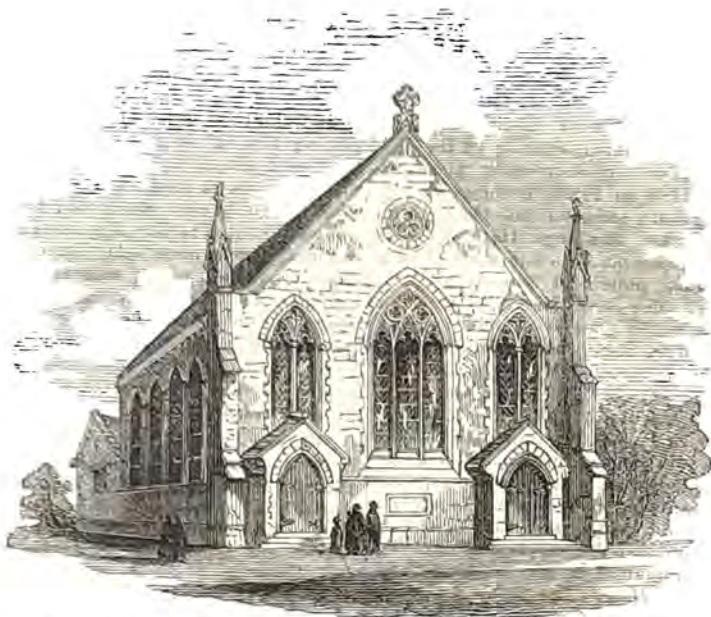
## Religious Tracts.

**RELIGIOUS TRACT SOCIETY.**—The Fifty-third Annual Meeting of the Religious Tract Society took place at Exeter Hall, on Friday evening, May 7. The Earl of Chichester took the chair at six o'clock. The large Hall was well filled, and the platform was crowded with the more prominent friends of the Society. The Rev. Mr. Saffery read the Report, which glanced at the principal scenes of the Society's labours throughout the world, including France, Sweden, Denmark, Holland, Belgium, Germany, Switzerland, Italy, Russia, India, China, the South Pacific, Australia, Africa, and North and South America. Its home proceedings were next reviewed, especial reference being made to what had been done with a view to stay the progress of romanism, and the supplanting of cheap vicious literature by the publication of the *Leisure Hour*. The libraries granted during the year, for destitute districts, were 258; for Sunday schools, 489; for Union houses, 13; making, in all, 760, at reduced prices, and exclusive of books to ministers and schoolmasters for their private use. The new publications amount to 174. The issues of the Society have been 22,546,747, being an increase of 1,659,683. The total benevolent income was £7,975 7s. 8d., exclusive of the Jubilee Fund, being an increase on the preceding year of £973. The grants of money, paper, and publications have amounted to £9,525, being £2,036 beyond the entire benevolent receipts for the year. Additional grants have also been made for the Jubilee Fund, amounting to £1,309 17s. The sales have been £50,337, being an increase of £2,837. The total receipts in hand, in 1851, amounted to £68,126, being an increase, on the past year, of £5,957. Addresses were delivered by Messrs. T. R. Birks, G. Smith, B. W. Noel, Dr. Johns from America, M. De Watteville, J. Weir, and C. Prost. Mr. Noel related this pleasing fact,—He had heard of a tract which only last year was placed by a young christian man on a sabbath afternoon into the hands of a youth whom he met in Oxford—a boy who had never attended public worship. He read this tract, however, and it went to his heart and conscience. He felt that he was a

sinner—that he was wasting life, and ruining himself by his carelessness of God, and his sabbath desecration. On that tract was an intimation of the place where a Bible class was held; the boy was thus invited to it. He acted upon the invitation at once. At that class he found a hundred young men in attendance; he was affected by the sight, and at last not only became convinced of the truth of the gospel, but was actually converted, and was now a teacher himself in a ragged school,—a pious youth, and doubtless an ornament and a blessing to his kind.

**WEEKLY TRACT SOCIETY.**—The Annual Meeting was held at Freemasons' Hall, on Friday, April 30. The Report stated that special exertions were demanded for the working population. Publications of a poisonous character were constantly being circulated, and it was the object of this Institution to stay the moral pestilence. The demand had induced the Society to issue 5,000 weekly. The total number published and circulated during the past year was 199,000. Numerous grants of tracts had been made to congregations, individuals, and districts, and these would be more extensively made as the funds increased. During the time of the Exhibition 40,000 eight-page tracts were published and circulated in English and Continental languages; they were generally well received. The Report recited various instances in which the efforts of the Society had been beneficial. Various speakers addressed the audience. Rev. J. B. Brown, M.A., said, "The inventor of the printing press had brought from his brain the most tremendous power for evil or for good that the world had ever seen. The extremes to which it could be applied were almost infinite in extent; and it was a law of nature, that the greater the power, the greater the responsibility in bringing it into operation. Now, the question with them should be, could the religious press, by introducing and supplying a good and equally cheap article, drive all that was spurious and morally pestilential from the market?"

NOTICE.—Our own Tract business must be deferred to next month.



NEW BAPTIST CHAPEL, WESTOW HILL, UPPER NORWOOD.

Last month, page 186, we gave a report of the opening of this place of worship, when, owing to the engraving being mislaid in London, we were not able to furnish it.

## Intelligence.

### BAPTIST.

**HANSARD KNOLLYS SOCIETY.**—The Sixth Annual Meeting of this Society was held at the Baptist Mission House, Moorgate Street, on the 29th of April, Charles Jones, Esq., in the chair. The attendance was more numerous than it has been for several years past. The literary report, read by E. B. Underhill, Esq., stated that at the commencement of last year the Society had issued Dr. Du Veil's Commentary on the Acts of the Apostles, and would ere this have published the second Vol. to complete the Fourth Issue, but were unwilling to incur further liabilities until the cost of the present volume should be discharged. The Council were desirous of completing the first series of these works in twelve vols., but the extent to which it shall be carried must depend upon the amount of support, in the form of subscriptions, which they may receive. The Council believe that the records of former days are well calculated to stimulate the

ardour of the present, to direct its energies and to revive that fervent faith and trust in God, which wrought in the holy men of old, who, under the heaviest burdens, laboured to advance the religious interests of their fellow men, and laid down their lives as a testimony to the Word of God; and they therefore could not think that the interest of the baptist denomination in this important work had declined.—Resolutions were moved and seconded by the Rev. W. Groser, W. Walters, J. T. Wigner, R. Morris, Dr. Hoby, Shem Evans, J. Low, and W. H. Watson, Esq. A long and interesting discussion took place on various points connected with the interests of the Society's works. One of these we would especially commend to the practical regard of the deacons and other members of our churches; a suggestion which has already been acted on to some extent, and the general and prompt adoption of which would speedily place the Society beyond all pecuniary difficulty—viz., That a complete set of the

Society's works should be presented to the pastor of every baptist church who does not already possess them. The Rev. B. Evans closed the proceedings with prayer.

Perhaps some of our readers may not be aware that this Society is for the re-publication of those works of famous old baptist writers which have become very scarce. The object is highly commendable, and of the first importance in these times. It would be discreditable to the body if the baptists, through mere neglect, should allow this excellent design to fail.

**BURNLEY—New Chapel.**—This beautiful edifice was opened for Divine worship, April 9, with two sermons by the Rev. J. B. Pike of Bourn. Mr. Batey, the pastor, commenced the service, and brethren Wilson, Darke, Evans, and Wood, took part. The services were continued on the two following sabbaths, when sermons were preached by Dr. Burns of London, and J. Goadby of Loughborough. The collections, inclusive of £40 at the opening of the school-room, amounted to £204 16s. 6½d. The principal front of the building is in the Italian palatial style of architecture, and consists of projecting centre, triple circular-headed windows, pick dressed, frosted and chanoelled rustics, moulded string course, central window over, the whole enriched with Corinthian columns, pilasters, and projecting balconies. Each of the front doors is approached by a large broad flight of steps, and is arched with polished chanoelled rustics and moulded key-stones. The whole front is surmounted with a bold cornice, supported on blocks. In the frieze is cut, in bold Roman characters, the name of the chapel, "Enon," and the date, "1851." The front is of polished Aabler stone, and has a light pleasing effect. The interior is spacious and well lighted, a large chandelier, with thirty gas lights, being suspended from the elaborate ceiling. A richly stained glass window ornaments the south east end of the building. The cost of the chapel will be about £2,700, and it will accommodate 1000 persons. The General Baptists of the town of Burnley have manifested great zeal in the erection of this sanctuary. May it be the birth-place of thousands of immortal souls! The baptistry is to be opened on the last sabbath in May, when ten persons are expected thus to put on Christ.

**BAPTIST UNION.**—We have received a circular from the Secretaries, having reference to the perpetuity and support of this organization. This month we have not space for its insertion. Next month we shall probably give it a prominent position in our columns, with some remarks of our own on the subject, which for some time we have thought of making, and which may now be timely.

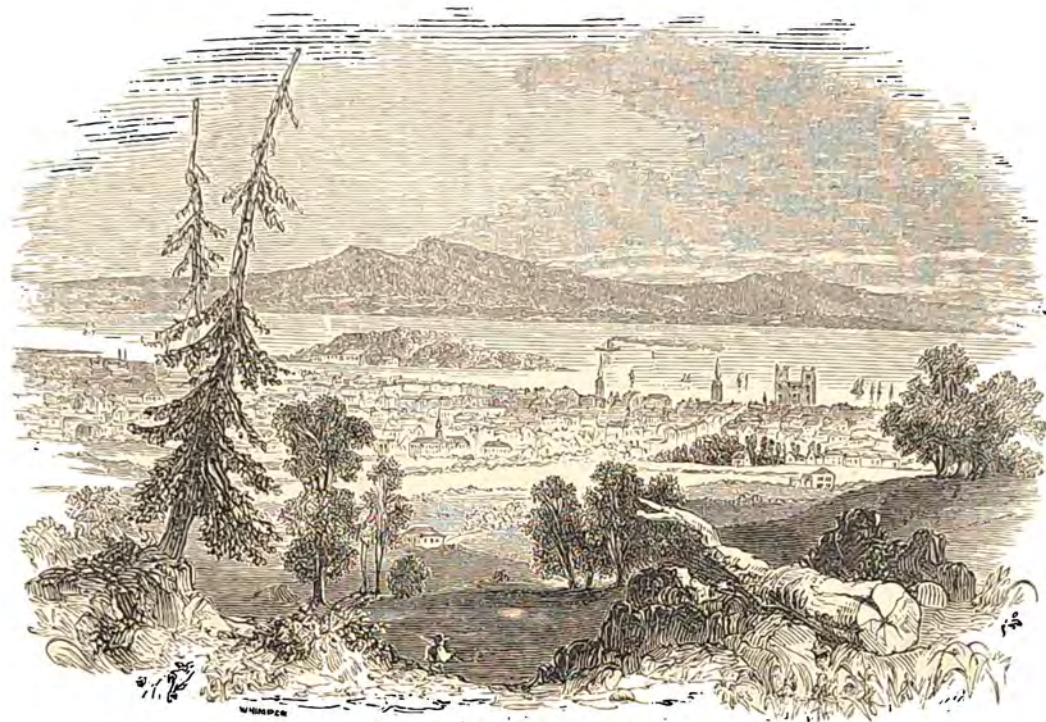
**WARNING.**—"Will you kindly give the churches warning against an elderly individual, bald-headed, red and rather bloated face, with an unusual appearance upon one of his eyes, and his hand turned in at the wrist, as though his arm may at some time have been paralyzed, of moderate height; who represents himself as a baptist minister from Lincolnshire, in great distress. He has been known to spend the money given him by lovers of good men, in drunkenness and the worst of company. From facts which came under my own notice in Ivybridge, Devon, but last week, I have no hesitation whatever in saying that he is utterly unworthy of the countenance of the churches. By giving publicity to this in the *Junco Reporter*, you will, I am sure, be conferring a favour on many who otherwise may be deceived by his much apparent distress and misery.—J. F. RUDMAN.

**SUNNYSIDE, Lancashire.**—The opening services connected with the new baptist chapel were held on April 9 and 11. The preachers were, H. S. Brown, M.A., of Liverpool, J. E. Giles of Sheffield, J. Acworth, LL.D., president of the baptist college, Bradford, and H. Duckley, M.A., Salford. The services were of the most interesting character; the congregations excellent; and the collections amounted to more than £72, apart from all donations. The chapel has been erected for Mr. Nichols and his congregation. It is a beautiful and commodious structure, most pleasantly situated between Crawshawbooth and Rawtenstall, and will comfortably seat 500 persons. Cost, with burial ground, about £1000.

**ABERDEEN.**—The new baptist chapel was opened on Wednesday, May 5, when several sermons were preached by eminent ministers. The congregations were large, and they evinced the warmth of their hearts by their liberality. The collections amounted to £110 4s. 6½d. The chapel measures sixty feet by forty clear, with a vestry thirty by eighteen. The total cost of all was £1,374 15s. 6d. This is considered one of the cheapest and handsomest chapels in the Principality.

**ABBOTSHAM, near Bideford, Devon.**—On Monday, April 26, the foundation stone of a new baptist chapel was laid at this place. Messrs. C. Windeatt, B. Arthur, and Dr. Prince, conducted the services. Notwithstanding opposition to the introduction of the gospel into this village, the Lord is blessing his word, and the people are delighted with the prospect of having a place of worship of their own.

**LONDON, Keppel Street.**—The Rev. W. H. Bonner, on May 9, the Lord's-day following his retirement from Unicorn Yard Chapel, entered upon an engagement to supply the pulpit in this place for three months.



VIEW OF MONTREAL, CANADA.

## MISSIONARY.

## THE BRITISH COLONIES.

THE Colonial Possessions of Britain are now very extensive, and of vast importance to the future destiny of millions. The wide regions of Canada, Australia, and South Africa, afford more than ample space for all the redundant population of these islands; and multitudes every year are departing. How important that our countrymen should not only carry with them the laws and customs of Britain, but the religion of the Bible and its observances; and if, unhappily, they carry not that religion with them in their own persons, it should be sent after them. This has been done but in part, and by no means to the extent required. In South Africa, matters were proceeding satisfactorily, until the breaking out of the present wretched war with the Caffres. Australia is now attracting, by her abundant precious metals, men of all nations, and advantage ought to be taken thereof to diffuse the gospel amongst them. But we would now direct the attention of our readers to that vast region known as the Canadas—taken from the French during the American revolutionary war, and retained by the British at its termination. The population, however, of a great part of Canada, are yet of French descent. They are romanists in religion, and have often been troublesome by their opposition to the British Government. Separated from the United States by the great river of St. Lawrence and the Lakes, and other recognised boundaries, it has been for many years a refuge for the slave, and thousands are now there located, for whom latterly much christian sympathy has been expressed. Baptist churches have been planted or have arisen in this important and extensive colony, whose proceedings and progress we have, in former years, often reported, though latterly we have not been able for want of information. We are happy, therefore, to refer to the progress now making by another body of evangelical christians—the Independents. At the Annual Meeting of their Colonial Mission held in Mr. Binney's chapel, May 17, Mr. Spicer, the Chairman, said:—"With regard to the Canadas alone, when we first went there, there were not above five or six churches of our faith and order; but now we have over sixty. Many ministers are now wholly or in part supported by the people who were once sustained by us. We have about 4000 members gathered in church-fellowship, and are wholly or in part sustaining thirty-four ministers. There are large Sunday Schools counted with us. When once we have established congregations, we have a num-

ber of people who, consolidating their efforts, are not satisfied with merely receiving the gospel themselves, but are anxious to give it to others; and in them we have most powerful auxiliaries in the great work of evangelising the heathen."

The Report states:—"By the blessing of God on the efforts of the beloved brethren who embarked in this truly missionary enterprise, there are now sixty-three churches in British North America, comprising probably 4,000 members, in full communion; and congregations numbering, it is thought, not fewer than 15,000 persons. In addition to this, a Theological Institution has been established for training pious young men, natives of the provinces, for the work of the christian ministry. Within its walls thirty-two brethren have been received, and have enjoyed the instruction of the able and highly esteemed Tutor, the Rev. A. Lillie. Of these twenty-three, four entered on important stations of ministerial labour, and are diligently pursuing their work with varied and encouraging success. Of the nine who have been in the Institution during the current year, five will have completed their course of study at the close of the present Session, whilst others have applied for admission within its walls. In Nova Scotia, all the brethren are enjoying evident tokens of the Divine presence and blessing. At Halifax, the Rev. J. C. Geikie, though he has resided there but a few months, has secured for himself a measure of respect amongst all classes, which augurs well for the future. At Yarmouth Town, a church has been formed, consisting of but few members at present, but these characterized by the greatest zeal, liberality, and love. A place of worship, of great beauty, in the early English style of architecture, has been erected, ninety feet by fifty, with a spire 160 feet high; the whole building costing £3000 currency. In three years this church has raised upwards of £2000, and about £1,000 additional has been contributed by them and the sister church at Chebogue, for the ministry and other religious objects. A chapel erected for the Presbyterians has been purchased by Mr. Fairfax, one of the deacons of Dr. Ross's church, and generously presented by that gentleman to the Society."—Other places of worship are mentioned as being in course of erection. Animated addresses were delivered by J. A. James, J. B. Brown, Dr. Campbell, J. Stoughton, Dr. Cox, J. Kelly, and Mr. Geikie from Nova Scotia. We repeat our delight to hear of these signs of progress. May our beloved brethren go on and prosper! Christ is preached, and therein we rejoice. Our only feeling of regret is, that one of his ordinances should not be administered according to the pattern given in Jordan.



## LONDON (INDEPENDENT) MISSIONARY SOCIETY.

THE Fifty-eighth Anniversary was held at Exeter Hall, May 13, the LORD MAYOR of London in the chair. The report referred to the death of Mr. Freeman, Dr. Philip, and Mr. Lewis; and to the following missionaries, Mr. R. Hamilton, thirty-four years a faithful labourer in South Africa, Thomson of Tahiti, Woollaston of Mirzapore, and Kenyon of Berbice. Four missionaries had been sent to Polynesia, three to India, and one to China. The European agents of the Society are now 170, with their wives and children. We give a few leading facts.

*Polynesia.*—Pomare, Queen of Tahiti, and her people, remain faithful, unimpaired and unseduced by the popish priests of France. Four native pastors have been ordained. In the other numerous islands the good work is progressing.

*West Indies.*—Notwithstanding the vicissitudes by which they have been overtaken, and the depression under which they still suffer, supply no just occasion for despondency or complaint, but, on the contrary, give striking evidence of life and power, and the promise of ultimate independence and self-support.

*South Africa.*—It will be gratifying to the friends of the Society to learn, that of its thirty-five stations, within and beyond the Colony, from four only have the missionaries been compelled to retire, and that in all the rest they have continued to prosecute their ordinary labours without any serious impediments. Dr. Livingston has returned in safety and peace from his third journey into the interior of the country. On this occasion, he penetrated between three and four hundred miles northward, beyond the limits of his former travels. He found a country abounding with rivers, some of much greater magnitude than he had hitherto seen in Africa, and an interesting population, far more numerous than any of the native tribes dwelling southward.

*Madagascar.*—From Madagascar no recent intelligence has been received. The report of the Queen's death, which appeared in the public journals, has not been confirmed, and was probably unfounded. The only communication from the island, which has reached England since the last Anniversary, is a brief journal kept by a native christian during the late severe persecution. This interesting document confirms the afflictive yet animating statements already published, namely, that eighteen native christians have been added to the faithful martyrs of Madagascar; that other christians had been degraded from posts of honour, and reduced to slavery; and that nearly 2,000 had been summoned to the capitals,

and visited with fines or imprisonments for the Lord's sake.

*China.*—During the year, new converts have been added to the several christian churches at Hong Kong, Canton, Amoy, and Shaugbai. Eight Chinamen of the Fuh Kien province had been baptized. In the month of July last, Mr. Stronach wrote in a spirit of holy joy, informing the Directors of the reception of eight more Fuh-Kien men, making sixteen baptized in less than twelve months—a fact unprecedented in the history of our Chinese Missions. Dr. Legge steadily prosecutes his labours, both with the Theological Class, consisting of five students for the ministry, and in the direction and superintendence of the Boys' School, which includes above forty pupils. Mrs. Legge presides over a Female Boarding School in Hong-Kong. With feelings of unusual gratification, the Directors have recently received the first copy of the revised Chinese New Testament, printed, with movable metal type, at the mission press at Shanghai. For economy, convenience, and beauty, the work surpasses all former publications in Chinese,—the cost, as stated in the last Report, not exceeding fourpence sterling. The Directors have sent out an additional missionary to co-operate with Dr. Legge in his multifarious and oppressive duties at Hong-Kong. This they have been enabled to do without any increased charge on the Society's funds, a generous friend having engaged to contribute annually the amount required for his support, on the simple condition that his name remains unknown.

*India.*—Six young men who had long been pupils in the Missionary Seminary at Bhowanpore, and most of whom were Brahmans of high caste, successively made a public profession, by baptism, of their faith in Christ. On sabbath evening, the 13th of April, two young men were publicly baptized at the Union Chapel, in the presence of a large and deeply-interested audience; the Rev. E. S. gave an account of the steps by which the young men had been led to adopt the christian faith, appealing to them at different stages of his discourse for the truth of his statements; and after the address, Mr. Storrow having examined them as to the grounds of their faith, to which they most satisfactorily replied, the converts were baptized in the name of the Father, the Son, and the Holy Spirit. Within the succeeding three months, four other pupils in the Seminary, after passing through the same fiery trials, renounced idolatry, and were publicly received into the christian church. At the close of the first half century of modern missions, the number of stations occupied in India was 260; of missionaries em-

ployed (including twenty-two ordained natives) 403. The number of native agents occupied in preaching and teaching the word of God in the bazaars and markets, and thus widely diffusing the knowledge of salvation, was 551. The number of christian churches formed was 309;—these embraced upwards of 17,300 members, who again formed the nucleus of a christian community of 103,000, who regularly enjoy the blessings of evangelical teaching. The number of mission schools for boys was 1,418, containing 85,692 pupils; and for girls, 445 schools, containing 11,950; making a total of 1,863 schools, and of 97,642 scholars. Although this glorious work was commenced fifty years ago, two-thirds of the agency just stated have not been in operation half that period; and hence these vast results are no less calculated to surprise than to delight. And yet within fifty miles of the metropolis of India, there are towns of 10,000, 20,000, and 30,000 inhabitants, that never till within the last year beheld a christian missionary; while many cities of far greater magnitude are found in that vast continent, without a solitary teacher to make known to them the way of salvation. Midnapore, with 70,000 people, has not a single missionary; Delhi, with a population of 150,000, has not a single missionary; and in the provinces of Bengal and Behar alone, it is estimated that there are eighteen million souls who never hear the glorious gospel. Nor is this affecting state of destitution limited to India. In other sections of the Pagan world, the disproportion between the instructed and the untaught is no less appalling; and the feeble ray of heavenly light serves only to make the terrific darkness visible. The Mission Church of Evangelical Christendom has been amply rewarded for past labour, but she has brought upon herself corresponding obligations both to God and man. Humanity must regard her former efforts as obtrusive, unless she is prepared in the power of christian mercy to perpetuate and to extend her labours. She has awakened in many an immortal spirit the terrors of death and of the grave; and can she now abandon the trembling traveller, and refuse to spread over the dark valley he is so soon to tread, the bright hopes of immortality? She has excited in many an anxious heart a hunger for the bread of life; and can she now leave the sufferers to pine and perish?

The Speeches at this Meeting were energetic—they were extraordinary. The Chief Magistrate of the first City of the world, expressed, with warm affection, his attachment to the missionary enterprize, and received, with much emotion, the copies of the Holy Scriptures in foreign languages which were presented to him by the Secretary. Dr.

Halley, we quote from his below, soared high to survey France and Tahiti, Britain and Caffraria—Dr. F. A. Cox was ripe and rich—John Angell James spoke as if he must speak while it is called to-day—James Stratten came out from his retirement like a giant—Dr. Beaumont carried away all on a stream of impassioned eloquence—and the Mayor of Plymouth, Alfred Rooker, delighted the audience by the wisdom and propriety of his remarks. Altogether it was one of the most glorious meetings ever held by this famous Society, and we rejoice to record the fact; for “desperately baptistical” though we be, we do rejoice, and will rejoice, in the success of all who are engaged in promoting the kingdom of IMMANUEL.

*France and Tahiti—Britain and Caffraria.*—Despair of Tahiti! No, my Lord Mayor, I do not despair of Tahiti. You have given principles to Tahiti which no military power—be it armed by despotism, be it armed by democracy—can ever destroy. Despair of Tahiti! What! that its christianity can be subdued by the sword,—that its principles can be driven away by the glare of military terror! The French power has endeavoured to take the diadem from the feeble Queen of Tahiti; and where now is its own royalty? It has endeavoured to destroy the throne of Queen Pomare, and its own throne has crumbled away, while Pomare reigns, and reign she will, till death, in her best throne—the hearts and affections of her loyal subjects; and buried, too, I doubt not, she will be, in the sepulchre of her fathers, where the rulers of France—be they Royal, Imperial, Democratic, or what they may—have little hope and little chance of being honoured with interment. France has endeavoured to extort law and liberty from Tahiti, and she has lost her own. She has sent her troops to that little island, and wrested an acknowledgment of protecting power from a feeble, defenceless Queen; but where now are her own ratifications of power? Where now her own charters of liberty? And, after all, the French Sunday has not been substituted for the Christian Sabbath among your churches in Tahiti; the French priest has not supplanted the missionary in that beautiful island. French power has not crushed christian principle, and Tahiti lives,—and may it outlive many governors and many governments of France, her oppressor. But it is not for me this day to bring any charge, or to endeavour to excite any hostile feelings against a great nation, neighbours of our own, on account of any faults or sins of her Government. But I must say, if ever retribution has been written on the history of any people on account of the sins of Government, that retribution, in words never to be effaced,

has been inscribed on the monuments of France. The iron hand of despotism may efface the words, "Liberty, Equality, Fraternity," inscribed on her public buildings; but that word, "A Retributory Providence," can never be effaced from the national history of France, at least so long as the memorials of Tahiti remain on earth. France may do its worst; it has almost done its worst; but the power of France is limited, and cannot—cannot devastate that island, cannot—cannot destroy the Aborigines, cannot—cannot crush your churches, cannot—cannot extirpate your principles, so long as the people remain faithful to those principles,—for that Book has taught them the spirit of passive resistance, the gentleness of meek submission, the spirit of Him who, when he was reviled, reviled not again,—when he suffered, he threatened not, but committed himself to Him that judgeth righteously. And though, at first, I regret to say—what still will excuse or afford extenuation—they did attack and fire upon the French, you have taught them a more excellent way; and now, in calm and passive resistance, they have a power the sword cannot destroy, and all the armies of Europe cannot trample down. France has given us a lesson which she has stamped both upon the obverse and reverse of her national effigy; she has sent out, to her dishonour, two expeditions in support and defence of popery; the one to attack Rome, avowedly so,—the other, to possess Tahiti, with a scarcely less concealed intention. And what is the lesson? The success of Rome, in the restoration of the old despotism; the failure of Tahiti, in making a single convert. The success of Rome,—Why was it France sent out her armies, and the Romans raised theirs? While I have not a word of reflection on the Republican Romans, if ever there was a case in which war was honourable,—if ever there was a case in which the appeal to arms might be justified,—I say it was that appeal made by free and Republican Rome, when she had driven out the old decrepit despotism of the worst form. I say, if ever there was an instance in the history of the world in which one might justly have wished success to an appeal to arms, it was when Rome was attacked by France,—professedly by the protectors of liberty fighting for despotism,—professedly fighting with the tricoloured flag, having the words, "Liberty, Equality, Fraternity," as she made a wicked attack to restore the old despotism of Rome. And what was the power of Rome as compared with Tahiti? Mazzini was there, with his indefatigable energy; and Galatzi was there, to rouse the people by his extraordinary eloquence, and fill them with martial enthusiasm; and there, too, were

encampments, and fortifications, and batteries, and artillery, and some ball, and weapons of war; and there, too, whatever despotism or popery may say, was a united people, as with one heart and a bold arm, faithful to the cause, and ready to die for their country,—all that was there. In Tahiti, we have passive power,—the meek resistance of christian spirit; and your lesson surrounded Tahiti as with a wall of fire, and gave her a defence far more formidable, and far more secure, than if you had surrounded her island with the fortifications of Rome, and covered it with forts and castles like that of St. Angelo. The lesson is before you; the christian spirit in the little island has preserved protestantism, where the martial power in the old renowned city, with all the fond associations of protestant Europe gathering around it, has utterly failed. There, is the strength of man; here, is the power of God; there, is the noise of the cannon; here, is the still small voice of christian principle; there, the work is done by France; but here, their work is yet to be done, and never will be done, and never shall be done, while Tahiti remains firm to the principles you have taught her. I will not do more than allude to South Africa. I would not encourage rebellion; I bitterly regret the fact, if it be a fact, that any of our converts have joined in opposition to the British arms. I only ask you to think of the extenuation; what have they suffered? To resist England! I am sorry for it; but mine is the sorrow of a man who has some old associations with Scotland, and who has looked upon Bruce's standard from Stirling Castle, and thought—

"Scots wha ha'e wi' Wallace bled,  
Scots wham Bruce has aften led!"

I am not the man to speak harshly, or condemn the Caffre, if, in a moment of irritation, he has been goaded to rebellion—vain rebellion, and hopeless rebellion, and, it may be, sinful rebellion; but I am not the man, on the one hand, unduly to blame him, and, on the other, entirely to vindicate the power of Britain,—as if Britain, because she had the might, had therefore the right to do what she likes in Africa, China, India, or any other country on the face of the globe. I trust I have a British heart,—I trust I have a British feeling of patriotism,—I trust I have a British feeling of love of country; but I am taught, that other men are my neighbours—I am taught that religion blesses all men with equal rights and liberties\*, and I am taught there is no difference between Jew or Greek, bond or free, barbarian or Soythian, European or Caffre, Englishman or negro, for we are all one in Christ Jesus our Lord.

**HOME AND SCHOOLS FOR SONS OF MISSIONARIES.**—A Social Supper, in aid of the funds of this Institution, was held in the Library of the Baptist Mission House, on Wednesday evening, May 12. The chair was taken by Mr. Spalding, the Treasurer of the Institution. After supper, the Chairman said:—The object of the meeting was to make the Institution better known, and all who were present were requested to assist in the effort, and mention it in their respective circles. The school was only commenced at Christmas; but the fact having become known, the children were coming over from the various mission stations much faster than the Committee had anticipated; and while the pleasure and confidence thus evidenced by the parents were both gratifying and encouraging, it rendered increased exertion necessary. Among the boys then in the school, or on their way from foreign lands, were the grandsons of Dr. Philip and Mr. Moffatt, and the children of various beloved missionaries in Africa, India, and China, the West Indies, and South Sea Islands. They were an interesting little group, and the friends who visited them were uniformly pleased by the intelligence, cheerfulness, and good order which prevailed. The Chairman then spoke with great approbation of the kindness and attention of the master and matron. He also stated that, to carry on the operations of the Institution with efficiency, they required the sum of £150. The meeting was then addressed by the Rev. Mr. Prust, Mr. Underhill, Joseph Payne, Esq., Rev. Baldwin Brown, Rev. Dr. Tidman, and Rev. Morton Brown.

**A WESLEYAN MINISTER IN CHINA.**—The American Wesleyan Missionary Notices state that Mr. George Piercy, a young local preacher, who felt constrained by the love of Christ to labour in China, and who proceeded at his own expense, in the autumn of 1850, has been welcomed at Hong Kong by the British soldiers there, has mastered the Chinese language so as to be able to speak it fluently, has established a school and a society consisting of about twenty members, has procured a little chapel capable of holding sixty persons, and has every reason to believe, that under God, his efforts among the people will be abundantly blessed.

**REMARKABLE CONVERSION AT MADRAS.**—The *Madras Spectator* announces the fact that V. Strenavassy Charry, a young brahmin of the highest caste, has, without intercourse with any missionaries, but simply by the study of the Bible, been brought to a knowledge of the truth. He had been educated at Madras University, from which religion is excluded; and he was led to a perusal of the Bible by having met with a copy of it in the library of a gentleman, in

whose employ he was a translator. The excitement produced among his family and friends is said to be all the greater, that they cannot ascribe his conversion to the zeal or efforts of the missionaries, as he had no intercourse with any of them till he had left his home, and presented himself to one of them as an applicant for baptism.

**PROVIDENTIAL CARE OF MISSIONARIES.**—The number of missionaries sent out by the American Board of Commissioners, including ordained missionaries, physicians, other male assistants, and females, is 852; none of whom, so far as known, have lost their lives or been seriously injured in their journeying to and from their field of labour by land and water.—Three, Messrs. Munson and Lyman, in Sumatra, and Dr. Satterlee, West of the Pawnee country, lost their lives by savage violence, while on exploring tours; and the Rev. Mr. Benham, of the Siam mission, was drowned while crossing a river near his house.—*American Messenger*.

## RELIGIOUS.

**SPECIAL MISSION TO CHINA.**—A meeting was held on Thursday evening, April 22, at the Music Hall, Store Street, for the purpose generally of furthering the promulgation of the gospel in China, and more particularly of sending a special mission thither under the auspices of the late Chinese Society, henceforth to be called the Chinese Evangelization Society. The proceedings having been opened with prayer, Sir John D. Paul took the chair, and after reading a letter of regret for non-attendance from Mr. Charles Hindley, M.P., remarked upon the extent of the population of China—one third of the human race—upon our national connexion with that empire, and upon the comparative facility with which, humanly speaking, the gospel might be propagated there. The Secretary then read the report, which stated, that in China there were only eighty protestant missionaries, whilst the Church of Rome had 300 scattered over the empire; and after dwelling upon the necessity of sending more to this scene of labour, gave some interesting details of the progress already made, and the steps hitherto taken. The Society had employed natives as colporteurs, and had taken much pains to circulate the scriptures; it had found one of the most efficient means of evangelization to be in the efforts of medical missionaries, whose skill in allaying suffering won them the sympathies of those whom they wished to convert, and thus made them pioneers of the gospel. Several clergymen and gentlemen having spoken, resolutions in favour of the objects of the Society were passed, and the meeting separated.

**NEW BROAD-STREET, CITY.**—We understand, that the deacons connected with this place of worship have resolved, in addition to the ordinary Lord's-day afternoon service, to make arrangements for the celebration of the Lord's Supper in the afternoon of the second Sunday of each month, for the special accommodation of such members of that and neighbouring churches as, in consequence of their dependent position in life, cannot communicate at any other time in the day. We have been requested to announce this arrangement, and to invite the concurrence and co-operation of neighbouring pastors and churches. At the same time, we cannot refrain from taking the opportunity of recommending the following of this example in other parts of the Metropolis and in the great towns.

**FATHER IGNATIUS.**—This eccentric individual, better known to the Protestant community as the Hon. and Rev. George Spencer, brother to Earl Spencer, and formerly of the Established Church, has paid a visit to Cheltenham. The padre was dressed in a coarse black serge cloak, which reached down to his heels; he also wore a remarkably low crowned hat, with an immense broad brim, somewhat after the fashion of Brother Jonathan; his feet were bare, with "saddled shoon." Suspended from his breast were two silver orders of the Jesuits. He walked remarkably quick and erect, but appeared deep in thought. His strange costume, with his bare feet, one of which was bleeding, as if recently hurt, attracted universal attention. It is said he is on a tour through England to collect funds for the conversion of this nation to Romanism.—*Cheltenham Chron.*

**IRISH CHURCH MISSIONS.**—On Friday, April 30, the Society for Promoting Church Missions to the Romanists of Ireland, through the Established Church in Ireland, held its anniversary in Exeter-hall; the Duke of Manchester in the chair. The Society has eleven missions, with forty-eight stations, and schools attended by 3,500 children. The Society at present employs Home Missionary clergymen, fourteen lay-agents, 118 Scripture Readers, besides schoolmasters and mistresses; in all, 212 agents, besides some hundreds of teachers.

**LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.**—The annual meeting was held on Friday, May 7, in Exeter Hall. The Earl of Shaftesbury was voted to the chair. The Report stated that there are now living in London at least 2,000 of the descendants of Abraham in the profession of christian faith. The Jews were now disposed to hold intercourse with the Society's missionaries, when they formerly thought it almost a crime and altogether a disgrace to listen to the voice of a christian teacher.

## GENERAL.

**THE LAST OF THE JACOBITES.**—Janet Munro, or M'Kenzie, departed this life at Allness, in Ross-shire, on April 18, at least 110 years of age. She was a staunch Jacobite till her dying day, and was, we have no doubt, the last individual in the British dominions who conscientiously believed that Her Majesty held the crown by an unlawful tenure. She was a woman of unblemished character, and was a widow for the period of forty-three years. She retained till her last moments the exercise of her mental faculties, and previous to her last illness could read the smallest print with the unaided eye.—*Glasgow Herald.*

**RELIGIOUS AND OTHER INSTITUTIONS.**—There has been printed, by order of the House of Commons, (obtained by Mr. Anstey) a Parliamentary paper of all religious, educational, and charitable Institutions charged upon the Consolidated Fund, and also all like institutions charged upon the public revenues in 1850 and 1851. The total charge on the Consolidated Fund and all other public revenues for such purposes, in 1850 was £607,120, and in 1851, £581,032.

**VALUE OF A BIBLE.**—We understand that at the sale of the Rev. Christopher Anderson's stock of rare editions of the Bible and New Testament, which took place at Messrs. Tait and Nesbit's yesterday, a copy of the New Testament, entitled "Tyndale's Second Genuine Edition," was knocked down at £116.—*Edinburgh Witness.*

**NINEVEH.**—Among the latest discoveries at Nineveh, one coffin found contained the body of a lady of the royal house; many of her garments were entire, also the gold studs which fastened her vest. The most singular discovery, however, was a mask of thin gold pressed upon the face, so as to assume and retain the features of the deceased.

**THE COMMITTEE OF EDUCATION.**—It appears from an official document, that last year the amount of grants by the Education Committee of the Privy Council to normal and elementary schools amounted to £142,229 8s. 9 $\frac{1}{2}$ d., and in the preceding year to £160,097 7s. 10 $\frac{1}{2}$ d.

**THE CELEBRATED ARAGO** has resigned his office as director of the French Observatory, rather than take the oath of fidelity to the French dictator. This noble act is a proof that Louis Napoleon's lucky star is not among those that the honest astronomer can recognise.

**FISHING BY STEAM.**—It may come to be asked, what will not steam do? We have had ploughing by steam, and now in Scotland they talk of fishing by steam; but how is not yet said.

**TWENTY THOUSAND CHINESE** are said to be at this time in the State of California.

**FEAROUS O'CONNOR**, after performing some strange antics, has left the tories of Nottingham to lament the loss of their chosen representative in parliament, and gone off to America.

**THE CRYSTAL PALACE.**—Seventy thousand pounds have been given for the building, which is to be re-erected in the neighbourhood of London.

**THE POST-OFFICE AUTHORITIES**, it is said, have in contemplation a comprehensive scheme for the equalisation and reduction of foreign postal rates.

**THE PUSEYITE PARTY** tell us that the "Church" only wants to be free and rule herself. But the freedom of such priests is the bondage of the people.

**THE GRAND DUKE OF BADEN.**—The decease of the late sovereign is likely to be followed by a clearing up of the mystery of the imprisonment and assassination of Caspar Hauser!

**A SERIOUS FAMINE** is said to prevail in some parts of Germany, and to such an extent that the people are fain to break through all order to obtain food.

**A DIVORCE BY POWER.**—The Prince of Schwarzburg Sonderhausen has published a decree, divorcing his wife "by virtue of his sovereign plenitude of power."

**AN ELECTRIC TELEGRAPH** is now projecting under sea from England to Belgium. Good, for many reasons.

**TAXES ON THE DIFFUSION OF KNOWLEDGE.**—The yearly tax on paper is £800,000. On advertisements £160,000. Eighteenpence is charged on each advertisement, whether for three lines—a servant wanting a place, or 300—a vast estate for sale.

#### REVIEW OF THE PAST MONTH.

**FRANCE** yet occupies the chief attention of Europe. But its unscrupulous ruler sits in no easy chair. On the 10th of May he ordered a grand military array, when, assisted by Romish priests, he distributed new eagle standards, like those of his uncle, to the army. One sentence in his address to them is, alas! too true:—"The history of nations is in great part the history of armies." But he was not proclaimed Emperor; the European monarchs not approving. Arago the astronomer, several generals, and many public officers, have refused the oath of allegiance.—Constitutional liberty is threatened in *Spain*: but is likely to be more permanently established in *Sardinia*.—Our last American paper reports that *Kossuth* was about to leave the United States.—It is feared that the next clip of wool in *Australia* will be lost. Our government is busy sending off ship loads of emigrants nearly free of expense.—The odious Militia Bill will, we now fear, pass into an act.

## Marriages.

April 25, at the General Baptist chapel, Baxter Gate, Loughborough, by Mr. E. Stevenson, Mr. Thomas Green, to Miss Sarah Atkin; and Mr. Charles Richardson, to Miss Ann Green.

April 28, at Argyle Chapel, Bath, by Mr. W. A. Gillson, baptist minister, Edward, eldest son of Mr. Alderman Hancock, of Willow House, Bathwick Hill, to Mary Wilkins, daughter of the late John Collins, Esq., Twerton.

May 1, at Westgate baptist chapel, Bradford, by the Rev. H. Dowson, Mr. J. White, Durham, to Martha, eldest daughter of John Smith, Esq., Bradford.

May 5, at the baptist chapel, Southampton, by the Rev. H. J. Bevis, of Ramsgate, brother of the bride, Mr. W. F. Mayoos, Junr., to Cassandra Caroline, youngest daughter of Mr. Alderman Williams.

May 7, at Cannon Street chapel, Birmingham, by Mr. Swan, Mr. R. Aikenshead, baptist minister, Beckington, to Elizabeth, third daughter of the late Mr. James C. Povey, of Birmingham.

May 10, at the baptist chapel, Aylsham, Norfolk, Mr. John Robson, to Miss Mary Ann Burton. And May 14, by Mr. Smith, Junr., late of Loughborough, brother-in-law of the bride, Mr. R. Suddenham, to Anne, third daughter of Mr. Robson.

May 10, at Chelsea, by Rev. J. M. Hussey, M. A., Mr. Henry Wood, of Kennington, to Anne Adelaide, third daughter of the Rev. William Groser.

May 11, at the Registrar's office, Haslingden, Lancashire, Mr. Edward Franklin, baptist minister, Knaresborough, Yorkshire, to Ellen, only daughter of Mr. James Hindle, Haslingden.

May 11, at the General Baptist chapel, Stoney Street, Nottingham, Mr. W. Gray, baptist minister, of Ripley, Derbyshire, to Miss C. Cox, of Nottingham.

May 13, at the baptist chapel, Ripley, Derbyshire, by Mr. W. Gray, Mr. W. B. Bembridge, of Stoke-on-Trent, to Miss S. Jackson, niece of Mr. T. Ward, of Ripley.

May 18, at Friar Lane General Baptist chapel, Leicester, by Mr. Gweg, Mr. S. Clifton, to Miss Ann Bull.

## Deaths.

March 10, James, son of Mr. James Trickett, Fairbanks, a fine young man of 17, who was instantaneously killed by the water-wheel of one of the factories near Crawshawbooth. He was interred in the New Baptist Chapel, Sunnyside, Lancashire, by Mr. Nichols, in presence of a very large and sorrowful crowd.

March 21, at Chenies, Bucks., Mrs. Elizabeth Clarke, aged 55 years, wife of Mr. Samuel Clarke, and eldest daughter of the late James Blake, formerly a deacon of the baptist church, at Chenies. She was among the first of our sabbath school teachers, and was only prevented by a peculiar infirmity from following the steps of her Lord in baptism.

April 3, in peace and hope, Mr. John Ricketts, twenty years pastor of the baptist church, Dunkerton, near Bath.

April 4, aged 73, Mr. Robert Thorpe, nearly thirty-five years a deacon of the baptist church at Oakham. He was an eminently wise and judicious christian, and used the office of deacon well. And on the same day, aged 31, Dorcas, wife of Mr. John Ellingworth, and daughter of Mr. Edward Barlow, the now senior deacon of the baptist church at Oakham.

April 5, at Reading, Mr. Philip Davies, Junr., aged 26, after two days severe illness. As a son, a brother, a husband, and a friend, his loss is deeply deplored. He sought the Saviour in early life, and was baptized by Mr. Page, now missionary at Madras, and was enabled, through grace, to adorn the profession he made. He was beloved by all who knew him for the kindness and modesty of his deportment, united with firmness of principle, integrity, and singleness of purpose. In anticipation of a new engagement in business, he was anxious to glorify his Saviour as a christian, when the summons came to a higher, holier, service.

April 10, aged 27, James Simmons, son of Rev. James Simmons, baptist minister, Olney, Bucks.

April 21, at Billesdon, Leicestershire, Mrs. Elizabeth Penn, a respected member of the General Baptist church, with which she had been united thirty-four years.

April 22, at Easington Lane, Durham, aged 38 years, Esther, the beloved wife of the Rev. John Fogg, for several years a consistent member of the G. B. church, Stoney Street, Nottingham. Her end was peace.

April 22, Laura Wilkinson, aged 32 years, after a very protracted affliction, borne with much christian patience and fortitude. She was a member of the baptist church, Turret Green, Ipswich. Her end was peace.

April 27, at Loughborough, aged 62, Mr. Thomas Chapman, many years an esteemed member and deacon of the General Baptist church, Wood Gate.

May 6, the Rev. John Derry, aged 66, for thirty years pastor of the General Baptist church, Barton, Leicestershire, and father of Mrs. Buckley, missionary in Orissa. Our beloved brother took a shivering cold through standing to preach at one of the village stations after being wetted through by a shower of rain. In a few days he passed away, to the surprise and great grief of a wide circle of christian friends. He was a man of a tender loving spirit. All who knew him loved him, and now lament their loss.

May 7, at Stockwell, the residence of her son-in-law, Mr. W. Appleton, Charlotte, the beloved wife of T. Pewtress, Esq., aged 67.

May 8, Henry Angus, son of the Rev. T. Wilkinson, baptist minister, Tewkesbury.

May 9, at Loughborough, Mr. Richard Ball, aged 77 years, fifty-five years a member, and long an occasional preacher of the gospel in the neighbouring villages. He was a warm-hearted zealous man, and the respect in which he was held was manifested by the crowds who thronged to hear the funeral discourse by Mr. Goadby at Wood Gate Chapel.

May 11, Mrs. Earp, relict of the late Mr. John Earp, near the Church, Melbourne, Derbyshire, and many years an esteemed member of the baptist church in that populous village. Our departed friend—for we dwelt with her in the same house for a season when pastor of that church—was a woman of a meek and quiet spirit, but somewhat of doubtful mind. We can have no doubt, however, that she is now where glorious certainty will fill her once timid spirit with perfect joy.

May 12, Mr. F. Coltman, of Great Wigston, the last surviving old trustee of the baptist chapel, Arnsby, Leicestershire.

May 16, Mr. George Woodrow, baptist minister, Gloucester, aged 51, whose health had been declining several months. Our departed brother was a man of amiable spirit, and greatly beloved, and the high esteem in which he was held by ministers and members of various christian communities was seen at his interment. Mr. Davies, of Wallingford, preached his funeral sermon to a crowded and deeply-affected audience.

May 17, at Wincanton, Somerset, Mr. J. C. Musgrave, a useful member and liberal supporter of the baptist church in that town.

## BAPTIST REPORTER.

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 JULY, 1852.
 

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## INTERRUPTION TO PUBLIC PREACHING IN LONDON.

If there be one thing more than another to which we have been anxious for many years to direct the attention of the ministers of Christ's Gospel, it is the proclamation of that Gospel in the open air. For now more than five-and-twenty years, in the columns of the *Reporter*, we have not failed, both in and out of season, to urge its vast importance.

Thousands, every sabbath, in populous places, are neglecting the house of God—are never seen within its walls, winter or summer. How are these to be brought in? Not by force, certainly—that is admitted—but by persuasion. But how persuaded? Various means have been used, and although some good has been effected, the great mass remain untouched and unaffected. The means employed have evidently been inadequate to produce any general effect.

But open-air preachers meet such on their own open ground. Let a preacher of the gospel take his stand, with his friends around him, in the neighbourhood of the great thoroughfares of towns and cities, or on a village green, and he will not fail to attach around him a crowd of ordinary sabbath-breakers. He has them now within the sound of his voice and gains a hearing; and usually a silent and respectful hearing. For although

he might meet with contempt or insult from the same individuals were he to attempt to address them personally, they will, out of regard to conventional courtesy, pay respectful attention to the proceedings of a religious service. And seldom is such a service held without some of the hearers being found afterwards attending the house of God. We know what we affirm.

Hundreds of thousands in London never enter a place of worship. The sabbath is to them a day of recreation and amusement. Entertainments are provided, just within, though scarcely within, the limits of the laws. As for places of worship, they never think of them, except with feelings of disfavour, and of sovereign contempt for the praying and psalm-singing noodles who are such fools as to spend their time in such gloomy engagements. As for themselves, why they know how to enjoy life they will tell you—drinking and smoking in taverns and tea gardens, in some cases with music and dancing, reading Sunday papers, or strolling out into the parks and open pathways of the vicinity.

And so will thousands of them live, and so will thousands of them die, if no extraordinary efforts are used in order to pluck them as brands from the burning.



It afforded us the highest satisfaction to hear that a society had been formed for the purpose of engaging respectable evangelical ministers to preach in the neighbourhood of London in the open air on the sabbath day. We were quite aware that several pious but humble men were already engaged in this good service; but what we wished see was, the leading evangelical ministers, men of high repute and long standing, taking part in turn in this noble enterprize.

This was now arranged, and the services for the season were commenced by our venerable friend, Dr. F. A. Cox, on Lord's-day, May 9th. Dr. Massie was engaged for the 16th; but on proceeding to commence, was interrupted by the police, as stated in our last, by orders from the government authorities. We offered some remarks on this shameful interference at page 209, and our readers will, we have no doubt, be gratified to observe that the public press has taken up the question of the right of public preaching with becoming spirit. We give beneath a leader from the *Patriot*.

"In transcribing from the official Report of the Committee, the Petition presented to the House of Commons, complaining of the prohibition of Open-air Preaching in Bonner's Fields, we venture to express a hope, that the matter will not be allowed to rest there. Although the Parliament is moribund, and the Ministry without life, this attack on religious liberty is too bold and deadly to be suffered without resistance. Feeble and stingless as toryism may be supposed to be, this shows us what it would do, if it only could. It has lost none of its daring, though shorn of its strength. It is still the same foe, not more of democracy than of dissent. Since the days of Lord Sidmouth, and 1811, the Home Office has attempted nothing so obliging to High Churchmen as this. Nay, the retrogression runs a great deal further back. When George III. was King and Pitt his Minister, such things were not done.

To forbid some of the best-known ministers of the present day from preaching in Bonner's Fields, is just what it would have been to prevent Wesley and Whitefield from preaching in Moorfields in their day;—worse, however, by the advances made in notions of liberty and in general civilization during the interval. And yet, the evangelizing labours of those modern apostles were not only not interrupted by the Minister;—they were openly encouraged and patronized by the Sovereign. But, the year after it has been found possible to let a hundred thousand people congregate day after day under a glass roof, without the slightest alarm or inconvenience to the most illustrious or the most timid and delicate woman, the plea of danger from a crowd is hypocritically put forward against the assembly of a few scores of people in a large open space, to listen to that very gospel which has made our populace a miracle of peace and order.

The nature of the proceeding is transparent. This, we suppose, is Lord Derby's splendid earnest of his pledge on taking office, that, so far as he was concerned, the instruction of the people should be committed to the exclusive care of the Established Clergy. The parish and district of Bethnal Green has, at all times, been one of the most notorious for irreligion in the Metropolis. Well: the Bishop of London took it in hand. It asked for bread, and he gave it a stone—for moral and spiritual nutriment, and he built ten additional churches. There are now twelve of them, each, we believe, dedicated to one of the apostles; Paul, as we are left to infer, being considered as surplusage. No apparatus could seem to be more complete or promising. But where are the congregations? With the exception of the mother church, the pulpit of which is filled by a clergyman who learned how to catch the attention of an audience when officiating in some obscure place as a dissenting minister, we doubt if any

one of them can boast of containing a hundred people, save only when they club their congregations together to conceal the nakedness of the land from Episcopal eyes. The truth, therefore, is, that the clergy will neither do the work themselves, nor let others who would, if they can prevent it. 'Master,' said one of those from whom these exclusives boast of their legitimate descent, 'we saw one casting out devils in thy name, and we forbad him, because he followeth not with us. And Jesus answered and said, Forbid him not; for there is no man who shall do a miracle in my name, that can lightly speak evil of me.'

The habits of the denizens of Bethnal Green, especially on Sundays, are in a certain sense nomadic. Vegetating during the week in squalour and confinement, nowhere to be paralleled unless in St. Giles's, they are glad, on one day out of the seven, to breathe for a few hours the fresh air of the fields; where, however, from various depressing causes incident to an unwholesome locality and a languishing trade, they may be seen wandering lazily about, with a listlessness peculiarly their own. To these poor creatures, the Victoria Park was a singularly welcome boon, particularly from its propinquity to their wretched abodes. Thither, consequently, from Sunday to Sunday, they resort in great numbers; and, as the way lies directly through the wide vacant space still known as Bonner's Fields, that is precisely the spot where, if any where, their wandering feet may be arrested, and their attention roused to the affairs of the soul and of a future state. To decree, therefore, that there shall be no preaching there, is practically to exclude a multitude of our fellow men from the privileges of the gospel, and from the hope of happiness, at least hereafter.

The circumstances under which this bad imitation of Napoleonism has been attempted, demand serious

notice on several accounts. This is the first time, we believe, that the Police has been made the instrument of central authority for such a purpose. If that force be once allowed to exercise its functions under Ministerial inspiration, without the intervention of the local magistracy, our liberties, both civil and religious, will be gone, and this nation be reduced to a state of slavery which presses down the people in the despotic states of Europe. In the Tower Hamlets, for example, we doubt if there be a single magistrate who would lift a finger to interfere with preaching in the open air, in any part of that borough where it could be conducted without obstructing a thoroughfare. To our certain knowledge, the most intelligent and active magistrates of the district are gentlemen who would encourage and promote it, from every consideration of public duty and religious feeling. Indeed, several of these are, or have been, among the constant hearers of the venerable and learned minister who, as President, authenticates the benevolent design which Mr. Secretary Walpole has thought fit to set his foot upon. In the neighbourhood where he has successfully officiated for little less than half a century, the name of Dr. Cox, known and esteemed wherever goodness and catholicity are held in honour, might surely have been accepted as a guarantee for the decorous trial of so needful an experiment. But little account is taken of those influences to which the country is really indebted for the maintenance of tranquility; else the Minister chiefly responsible for the public peace would have thought twice before he interdicted a Society set on foot by the respectable physician who, at the age of fourscore years, spends the greater part of every sabbath-day in the personal distribution of religious tracts with all the zeal and energy of youth, and who, their Worships themselves and the Authorities at Scotland Yard being judges, has done more, by the pro-

motion of sabbath observance and of temperance, to prevent disorder, than any half-dozen magistrates or division of police have done to detect, punish, and repress it.

Nor is it a feature of small significance in this contemptible business, that the gentleman who was first prevented from fulfilling his engagement to the Committee, should have been the Secretary to a great Society whose agents, distributed over every county in England, might almost as well desist from their labours, if this insidious interdict be allowed to stand as a precedent. How are the times changed! When local magistrates set their faces as flints against open-air preaching, their persecuting rage was held in check by the reins of superior authority; but, now that the magistracy have grown too wise to discountenance their own best supports, the edict of restraint is fulminated, melancholy to relate! from the seats of power. While the precarious tenure by which those seats are held in present occupancy affords us hope and consolation, let the fact, however soon it may cease to be a fact, move us to a sense of justice towards their predecessors. Whatever may have been the faults and short-comings of the Marquess of Lansdowne and Lord John Russell, they would never have sanctioned such a step as their fortuitous successors have eagerly taken. Here is another illustration of the truth, that we never know the full value of a privilege, till we can measure it by the deprivation. Dr. McNeile could exhort the electors of Liverpool to accept Lord John Manners as the model of a protestant; but to us he appears to be labouring in his true vocation, when in the exercise of his "little brief authority," he practically declares that the morose spirit which once darkly brooded in Bonner's Fields is still the genius of the place."

A Petition to Parliament in favour of open-air preaching being a novelty, we give a copy of that which was

signed by Dr. Cox and presented to the House of Commons.

*"The Petition of the Undersigned respectfully sheweth,*

That your petitioners are associated to sustain the operations of a mission to preach the Gospel of Jesus Christ among multitudes who throng the entrance to Victoria Park every Lord's-day, neglecting public places of worship.

Your petitioners view with much solicitude and compassion the many thousands who congregate there to spend the sacred day either in lounging groups throughout the Park, to whom infidel associates communicate with facility most pernicious opinions, or in taverns and public houses, where their substance as well as their minds are dissipated, while places of worship contiguous to the Park are almost empty, and ministers bound there to officiate perform service among few and scattered congregations.

Your petitioners have been encouraged in the plans they have adopted by the practices of their Divine Master and his inspired apostles, and the precepts of the Gospel, not less than by the maxims and examples of the wisest of men, who have taught that instruction should be conveyed to the ignorant and ungodly, while they believe it is in harmony with the liberty secured by the British constitution that nothing should obstruct the freedom of teaching or the diffusion of truth.

Your petitioners complain, that they have been interrupted in their benevolent efforts by authorised officers of the metropolitan police, who allege that they act under direction of the Commissioners.

Your petitioners had made arrangements for a series of services to be conducted on successive Sundays, by men of known reputation, who had begun their efforts among the people with neither tumult nor disturbance; a peaceful congregation had assembled and evinced devout and respectful attention, and no indication of danger

had been perceived; but a renewed service, announced by public bills, was prevented on the sixteenth day of this month by a large attendance of police. Your petitioners were authoritatively informed, the purpose was to prevent lectures or controversies by the propagation of infidel doctrines; but while your petitioners abhor these doctrines and compassionate their votaries, they cannot approve of such attempts to prevent their diffusion, because it is a violation of constitutional liberty, and a dangerous suppression of the best means to ascertain the prevalence of evil principles and to overturn them by wholesome doctrine. If, moreover, one teacher or class of teachers, one mode of diffusing truth, be interdicted by persons in authority in the Metropolis, others in the provinces may be similarly obstructed.

May it therefore please your honourable House to interpose to secure perfect liberty of preaching and the fullest freedom for the due extension of all truth among the multitudes who cannot be persuaded to assemble in buildings properly assigned for public worship, and to direct the attention of Her Majesty's Government to sustain a peaceful people in seeking the welfare of their fellow subjects.

And your petitioners will ever pray, &c.

Signed on behalf of the Committee of the Hackney Victoria Park Mission, F. A. Cox, D.D., L.L.D., President."

How was this excellent Petition treated by the House? Mr. Secretary Walpole, with official brevity, stated that complaints had been made by some of the respectable inhabitants of the vicinity that infidel lecturers were in the habit of gathering crowds and propagating sentiments subversive of order and religion—that such assemblies had been suppressed in the Western Parks, and it was deemed expedient to suppress these. But was this the real cause of the interruption? We trow not. We believe that the real movers of the interruption were

the state-paid Clergy, who, like the dog in the manger, will neither go out to preach themselves nor permit others.—they have spent thousands of pounds in erecting and furnishing "Churches," and the people ought to come into them to be taught, and if they will not, let them perish!

We can easily conceive how difficult it would be to excite any attention to this matter in an expiring House of Commons. But the elections are coming, and the Dissenters of England ought, when canvassed for their votes, to say a few words to the candidates on this special business; for it is one of the boldest strokes at Religious Freedom which has been made since the days of Sidmouth.

There is in this land a body of humble but laborious men who will never submit to such interruptions—the "Primitives"—who will, like Peter, go to prison sooner than give up their favourite employment. Of this we are confident. We wish we could express similar confidence in Dissenters generally. We fear that many of them are too content with the in-door accommodation they enjoy for themselves and their families to care much about out-of-door efforts. And we thus judge from the silence of those leading publications which circulate among the respectable dissenters. Their silence is ominous.

On the other hand we have hope that this interruption will excite many ministers to come out who have hitherto held back. Only let Government tell them that they shall not preach, and they will preach.

And does not this interruption in some measure show the necessity which exists for the erection of unsectarian tabernacles—plain, spacious, and comfortable—in various parts of our vast metropolis, in which evangelical ministers of all denominations might, both winter and summer, proclaim the Gospel of God? Interruption in such places would be illegal, and dare not be attempted.

## Spiritual Cabinet.

FROM LEASK'S TRIED CHRISTIAN.

WHAT IS CHRISTIANITY.—What Christianity *is*, is best seen by what it *does*. Its essential character is declared by its operation on living men. The strength of its principles is made known by its practical power. For theoretical purposes it may be tested as a theory; but it is as the guide of the perplexed, as the consolation of the sorrowful, and as the hope of the sad, that its great value in a sinful and suffering world is most clearly and convincingly unfolded. This is its chosen region,—its adopted field,—its special sphere. It is not accountable for the sufferings that are in the world. Men sigh, and groan, and die where its beneficent wing has not yet wafted the cooling breezes of paradise. “Wounds, and bruises, and putrifying sores” agonize humanity where it has not yet uttered its voice respecting the balm of Gilead, and the Physician there. But where it has lighted down, “as the body of heaven in his cleanness,” it has broken upon the ear of men with songs of joy and gladness. Descending on a guilty world, not with fire, storm, and terror, but with the voice of goodwill, grace, and reconciliation, it offers to meet the case of the guilty and the sorrowful. It offers to uncloset its treasures, and to present them without money or price. It offers to fill the heart-void,—to satisfy the earnest wish,—to soothe the troubled spirit,—to dispel the thick cloud which hangs over the soul,—to reveal the Sun of Righteousness,—to pour light around the understanding, love into the heart, peace into the conscience: it offers to pardon every transgression,—to justify and purify the soul,—to give “beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness:” it offers, in a word, for a foundation, that which God has laid in Zion; for the charac-

teristics of the mind, “the fruits of the Spirit;” for work, the glory of God; for a Saviour, the Lord Jesus Christ; for a Comforter, the Holy Ghost; for a Father, God; for wealth, “durable riches and righteousness;” for companions, angels and redeemed men; for an eternal home, heaven; and all this it offers freely, *by grace!* Are all these pretensions justified by the fact? Does it accomplish what it professes? Does the history of the past furnish instances in which guilty and suffering men have found in it a remedy for guilt and a solace under affliction? Instances without number. The biography of tried christians would form the largest library in the world, and a demonstration of the power of christianity, and of the fidelity of the Lord to his promises.

GOD THE REFUGE OF HIS CHILDREN.—Thus then, circumstances of sorrow and perplexity, which plunge the ungodly in sunless darkness, and drive them to the borders of despair, are to the adopted child of God messengers of kindly greeting, tokens of his Father's love, and incitements to stronger faith and more fervent piety. He hears a voice of mercy in the storm-blast, and sees his Father at the helm when the hurricane sweeps around him. In the “night watches,” he listens to a song more melodious than the music of the spheres. The pressure of the tempest drives him to the haven. When others sink, the buoyancy of his faith keeps up his head; and whilst he loses nothing, when battling with the waves, but what was inimical to his prosperity and burdensome to his soul, he learns to number his afflictions among the evidences of his adoption, and to say regarding them all, “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed,

and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof."

JOY IN SORROW.—There are men living who have experienced in the hour of earthly tribulation a "joy unspeakable and full of glory." It is when the spirit is sad that the visit of a kind and intelligent friend is prized. A beautiful flower on the heath is doubly beautiful from the circumstances in which it is found. A well of water in the burning desert is beyond all price. "Good news from a far country" is increased in value by the distance it has travelled. It is during night that the glories of the starry firmament are rendered visible. It was when the prodigal had spent all, that he realized the abundance and comfort of his "father's house." It is when the conscience is alarmed by guilt and danger, forcing the man to cry in terror, "What shall I do to be saved?" that the voice of the Gospel—"Believe on the Lord Jesus Christ, and thou shalt be saved,"—is felt to be the voice of infinite mercy.

And so it is in the time of deep distress that the comforts of the Holy Ghost descending upon the soul, and drawing it into hallowed fellowship with the Saviour, are most fully realized. It is when "created streams are dried" that the fountain of life wells its most refreshing waters upon the spirit. Then there is felt to be "a river, the streams whereof make glad the city of God." It is at such a time as this that men comprehend and lay hold on the promises of Scripture. Such scriptures as these are unspeakably precious to the believer in Christ, in the day of sorrow. He then reads their meaning in a clearer light than beamed upon him when all was serene, prosperous, and beautiful. Afflictions clear the mental vision, as sometimes, in a comparatively darkened condition of the atmosphere, we see the objects that surround us to greater advantage than when the full glare of an unclouded sun pours itself upon the earth. The eye is not dazzled with the brilliance, but enabled to realize the soft and chastened aspect of nature.

## Poetry.

### WATCHMAN, WHAT OF THE NIGHT?

The sky is black with many a cloud,  
The earth is wrapped in gloom.  
And distant thunders mutter loud  
Dire prophecies of doom;  
Strange spectral forms around me glide  
Of sin and darkness born;  
They haunt me through these midnight hours,  
Oh when will it be morn?  
These mournful, wandering, midnight winds,  
In murmurs sad and low,  
Are whispering to my weary soul,  
Of crime, and want, and wo.  
Dread secrets of the fearful night  
Their ghostly tones unfold—  
How long, O watchman, ere the morn  
Will open her gates of gold?  
This darkness presses on my soul,  
It is so dread and deep;  
And through the long and weary hours  
A sleepless watch I keep.

With aching eyes, I wait to see  
The first faint dawning ray.  
O watchman, tell us of the night,  
And when will it be day?  
Hark! hark! I hear the watchman cry,  
"E'en now the shadows flee,  
And flashing up the starless sky,  
The rising sun I see.  
I hear a voice whose trumpet tones  
Have pealed creation through—  
'Rejoice, O ransomed earth, rejoice!  
For I make all things new!  
Full long, the land and waves have ground  
Beneath a weight of wo,  
Full long have death and darkness reigned,  
No more shall it be so.  
Thy deserts dressed in Eden bloom,  
And bathed in fragrant dew,  
Shall smile beneath the morning Sun,  
For I make all things new!"

N. G. R.

## Reviews.

*The Lost Sheep, or Bible Scenes in Verse: with other Poems.* By James Whitton. London: James Blackwood.

WHEN an aspirant to poetic fame is tolerably modest in his pretensions, we are not disposed to be severe in our remarks on his printed productions. For this reason we shall allow the writer to speak for himself. Mr. W. says:—

"The following pieces are not published from a desire on the part of the author to establish a claim to the title of poet; still his object is not less ambitious. Many persons, especially amongst the young, are proverbially fond of verse. If, therefore, by the publication of this volume, he shall be the means of attracting the attention of any wandering sheep, or straying lamb, to the precious truths it contains, and of leading them back to "the Shepherd and Bishop of souls," he will consider it a higher honour than although he could aspire to the poetic fame of even a Byron or a Burns."

*Journal of a Tour in Ceylon and India, undertaken at the request of the Baptist Missionary Society, in company with the Rev. J. Leechman, M. A., with observations.* By Joshua Russell. London: Houlston and Stoneman.

THIS volume did not reach us in time for a perusal; but we have no hesitation in directing the attention of our readers to the fact of its publication. We may, however, be permitted to state our confidence that there will be found in its pages additional confirmation of the value of christian missions. The Baptist Mission to India has long stood high in the estimation of the friends of the gospel, and we presume that we shall be able, from these pages, to furnish much additional evidence of its excellence and success. A considerable number of original plates, giving sketches of views and buildings are furnished. We shall give some extracts in our next.

*The Eclectic Review, June, 1852.* London: Ward.

FOR many years now we have received instruction and entertainment from the pages of this valuable periodical. We rejoice to hear that since the reduction of its price, and under the management of its present Editors, its sales have increased four-fold. We could, from our

own experience of its value, give many reasons why every competent dissenter should take the *Eclectic*. At all events, three subscribers of sixpence each could easily secure a sight of it. The *Eclectic* is dissenting, but not sectarian. Baptism, for instance is tabooed. We do not say that its writers "never mention it," but they never distinctly tell us what it is. This month we have several valuable papers. The *Review of the Month* is an improvement. But on page 759, we have a curious oversight—"31st of April," and it is repeated on 760.

1. *The Ancient British Church.* 2. *Volcanoes.* 3. *James Watt and the Steam Engine.* 4. *The Palm Trees.* 5. *The Life and Times of Charlemagne.* London: Religious Tract Society.

THESE are in continuation of the monthly sixpenny series, every number of which appears to be compiled with care, and no teacher or parent need hesitate in placing any of them in the hands of an inquiring youth. Indeed we regard an issue like this as one of the most pleasing signs of the age—diffusing information on historical, natural, and scientific subjects, without any mixture of an evil tendency.

*The Gospel and the Great Apostacy; or, Poperly contrasted with Pure Christianity, in the Light of History and Scripture: especially with reference to its present character and pretensions. Prize Essay.* London: Religious Tract Society.

A PREMIUM of one hundred pounds was awarded to Mr. Alexander Leitch of Wigton, Cumberland, for this Essay. This fact alone is a sufficient recommendation of the volume; and we hope that an extensive sale will not only diffuse widely the very valuable information it contains, but amply repay the committee for the spirited effort they have made to expose this soul-destroying system.

*The Tried Christian; or, a Book of Consolation for the Afflicted.* By the Rev. W. Leask. London: Snow.

RICH in spiritual consolations gathered from the fields of divine truth. Elsewhere, in our "Spiritual Cabinet," we have furnished specimens.

## Correspondence.

**NEW CHAPELS AND NEW PREACHERS.**—J. S. A. could not expect us to print what he wrote. We do not question his facts, but what possible good could arise from publishing them? We agree with him that suitable ministers should be secured if possible for the new places, and that gospel truths should be set forth plainly, and active efforts used to bring men to God. We think, too, that much more ought to be attempted by the Baptists of London, who have, for some time, been behind their Independent brethren. Now, however, as they seem to be aware of this, and have made a promising start, it would be wrong to say or do anything to retard or dishearten them; and, as we think your remarks have that tendency, we refrain from giving them. At the same time we know you too well to believe that you intended them to produce such an effect.

**KITTO'S CYCLOPEDIA ON BAPTISM.**—W. B. W. says:—"As you deem it your duty to assist in exposing the ignorance and prejudice which prevail on the subject of baptism, you will perhaps allow me to direct the attention of your readers to a remarkable specimen in the article 'Baptism' in 'Kitto's Popular Cyclopædia of Biblical Literature.' In that article we are informed that the advocates of sprinkling 'rely upon language used by the apostle Paul at Philippi when he commanded water to be brought into the house, &c. But that language will be vainly sought for in the scriptures, and is merely the invention of parties on whose intelligence and honesty we cannot 'rely,' even when their statements are adopted in the pages of a Biblical Cyclopædia!

**THE "BAPTIST REPORTER."**—A minister in Buckinghamshire, after expressing his desire for more baptisms to be reported for insertion in our columns, and his anxiety that the *Reporter* should be better known, observes—"I was lately conversing with a popular minister of our denomination who did not appear to know your name or your *Reporter!*" When we read this we felt almost disposed to bristle up, and with Editorial dignity exclaim,

"Not to know us argues himself unknown!"

**DONATION OF BIBLES AND TESTAMENTS.**—E. E. L. is informed that whilst it is pleasing to hear that the noble lady, whose letter accompanying the donation he has sent for publication, is disposed to be friendly to a village baptist sabbath school, we do not deem it expedient to publish it; as this would be making a parade of piety, as contrary to our Lord's injunction, "Let not thy right hand know what thy left hand doeth," as it would be objectionable, we believe, to the noble lady herself. The letter breathes a pious and benevolent disposition. This is all that need be said, and it is such.

**PRIMITIVE METHODISTS.**—A friend has sent us the following:—"The General Minutes of the Primitive Methodist Connexion (page 58, question 50) contains the following:—'*What is the order relating to what is called Baptism by Immersion?* If any travelling preacher be baptized by immersion, so called, he ceases to be a travelling preacher in the Primitive Methodist Connexion.' The grammar and grace of the above are equal."—We are very sorry to find so much of the old leaven of intolerance amongst our good friends the "Primitives." We did not expect it.

**"STRANGE INCONSISTENCY."**—This is the heading of a paragraph we have received from a correspondent in a northern county, respecting certain circumstances at the funeral of an aged member of a baptist church. But has he stated all the facts of the case? Were not editors very careful in admitting statements into their columns, they would often inflict serious injury on persons whose conduct would admit of justification were all the facts fully stated. We wish our own, and all other correspondents, would always bear this in mind.

**MUSICAL PERFORMANCES.**—An "Anxious Inquirer" should not put his question in that form. As he has placed it before us we can see no harm in such recitals if conducted with decorum. But there may be circumstances in the special case to which he wishes our judgment to apply, which, were we acquainted with them, might cause us to alter our opinion, and say it would be improper.



## Narratives and Anecdotes.

THE SCENERY OF THE "PILGRIM'S PROGRESS."—We have often puzzled our brains to conceive, especially when in Bedfordshire, and looking at hills which you were tempted to kick out of your road, like husks in a pine wood, how Bunyan, reared in a country so tame, and who, like poor Cowper, could never hope to see mountains till he saw them in heaven, has yet sketched an outline of scenery in the "Pilgrim" so free, so varied, so bold, and so studded with lofty hills. Many green meadows, like Ease, he must have seen, and some evening landscapes from church towers which might have suggested Beulah, but where could he have studied for the deep solitary Valley of Humiliation, or the Valley of the Shadow of Death, or for the Delectable Mountains, where Mount Danger seems to tremble as it looks down its own tremendous precipices; where, from Mount Error, not momentary avalanches, but momentary *men*, are falling, to be crushed to atoms at the base; where, from Mount Caution, are to be seen the blind wanderers among the tombs, remaining in the congregation of the dead; where, on Mount Marvel, stands the man removing mountains by a word; where, on Mount Innocence, appears he against whom Prudence and Ill-will are flinging their dirt in vain; and where, highest far, Mount Clear looks through crystalline air, right upward to the golden gates of the city. And then there is the Slough Despond, and the shaggy Sinai, and the steep hill Difficulty, and the wild roaring torrent edging the grounds of Giant Despair and his frowning castle, and numerous other outstanding points or pinnacles of scenic interest. Indeed, had the inspired tinker travelled in Scotland, had he visited the black gorge of Glencoe, had he gone up Glen Mirk alone as the shadows of evening were doubling its darkness, had he bathed after sunset in the dark waters of Loch Lea, had he stood on Loch-nagar and looked down through mist on the eternal snow lying in its clefts, or on the lonely lakes surrounding its base, or had he, on the summit of Ben M'Dhui, seen the awful array of giants which seem absolutely to press on each other,

and make the spot the "Meeting of the Mountains," with one tarn, dark and deep as a murderer's eye, watching the precipices which rise to 3,000 feet on three of its sides, he would not have better painted the wilder and grander scenes in the "Pilgrim's Progress." As he did none of this, so much the stronger evidence has he given of the force and rich resources of his own genius.

### *Eclectic Review.*

AN EXAMPLE OF MINISTERIAL ZEAL.—Oliver Heywood, after a laborious and successful ministry of ten years, was ejected by the Act of Uniformity in 1662; and driven out, by the Five Mile Act, from his home, his goods seized, his person hunted by the minions of the law, and "wandering from place to place among the mountains, in retired villages, in obscure and secluded neighbourhoods, he persevered in proclaiming the message of his Master." Often he suffered from extreme want, and once was arrested and confined in York Castle for twelve months. After his release, he resumed his labours: "wherever he went, he preached; and wherever he preached, multitudes flocked to hear him." Thus he continued for more than twenty years to publish the Word of Life among the destitute population around him. In no period of his life perhaps was he more useful. On the accession of James II., liberty of conscience being partially restored, he collected a congregation and built a chapel at Northwram, near his former field of labour. Here he remained as pastor, till his decease in 1702. "But while stately ministering to his own people on the sabbath, he spent a large portion of the week in missionary labour among the destitute. From a statement of his biographer it appears, that principally during the last seventeen years of his life, besides his regular work on the Lord's-day, he preached on week days more than 3,000 sermons, and travelled in preaching excursions more than 30,000 miles. Many thousand souls, it has been computed, were brought, through his means, to a saving knowledge of Christ. So powerful and lasting, indeed, was the impression produced by his ministry, that although

nearly two centuries have since passed away, his memory is still reverently cherished through all the region over which he once scattered the seed of the kingdom."

#### SLAVE-AUCTION SCENE IN AMERICA.

—In the winters of 1840 and 1841, having business in Western Virginia, where this 'peculiar institution' flourished in its mildest form (be it remembered I was at that time opposed to anti-slavery principles), Dec. 28, I found myself at Martinsburg, the county seat of Berkley. About ten of the aforesaid day, I observed a crowd congregated in the public square, in front of a superior-looking building, which had very much the appearance of a gaol, as it proved to be. On inquiring of my landlord the cause of the meeting, he said it was a "hiring"—in other words, a nigger sale, as I afterwards found that a number were hired for life. I walked down to the market; and, to obtain a better view, I mounted a large waggon in the street, directly opposite to the stand of the auctioneer, who had commenced his work. He was a large man, dressed in aristocratic style, with a profusion of ruffles, gold finger-rings, watch seals, and—last, though not least—a large whip, called by drivers a "loaded whip." The hiring I understood to be of a number of slaves of a certain estate, who were hired out from year to year, to the highest bidder, for the benefit of the heirs. These sales take place between Christmas and the new year. The first case was that of a young white woman, sixteen years old, with a young child. I say white woman, because the auctioneer said she was only one-eighth black, and I have seen many of the fair girls of Ohio who could not boast of as fair complexion or as good figure or features. She came upon the stand with her infant in her arms, in the deepest misery. A gentleman, who had taken his seat beside me, observing that I was much interested, remarked, he thought I was a stranger in that country. I answered that I was. "These things look odd to you." "They do." Said he, "You see that man in the crowd," pointing to one within a few paces of the stand; "that is Dr. C—. He hired that girl last year, and that child is his!" The Georgian bid 300 dollars; some one bid 400; the Georgian bid 450; the girl cast a piercing glance

at the crowd, her eyes rested on Dr. C—, who instantly averted his face. She gazed one moment, then burst into a torrent of tears. She was knocked off to the Georgian. Thus the fiend saw his child and its mother sold into southern bondage. My God, thought I, is it possible? I was cured of my proslavery principles.—*Cincinnati Herald.*

**A DEAD SEA BATH.**—I bathed in the Dead Sea. The ground covered by the water sloped so gradually, that I was not only forced to "sneak in," but to walk through the water a quarter of a mile before I could get out of my depth. When at last I was able to attempt to dive, the salt held in solution made my eyes smart so sharply that the pain I thus suffered, joined with the weakness occasioned by the want of food, made me giddy and faint for some moments; but I soon grew better. I knew beforehand the impossibility of sinking in this buoyant water; but I was surprised to find that I could not swim at my accustomed pace—my legs and feet were lifted so high and dry out of the lake, that my stroke was baffled, and I found myself kicking against the thin air, instead of the dense fluid upon which I was swimming. The water is perfectly bright and clear, its taste detestable. After finishing my attempts at swimming and diving, I took some time in regaining the shore, and, before I began to dress, I found that the sun had already evaporated the water which clung to me, and that my skin was thickly encrusted with salts.

*Eothen.*

**THE POPE.**—I have seen the Pope in all his pomp at St. Peter's, and he looked to me a mere lie in livery. The Romish controversy is doubtless a much more difficult one than the managers of the Religious Tract Society fancy, because it is a theoretical dispute; and in dealing with notions and authorities, I can quite understand how a mere student in a library, with no eye for facts, should take either one side or the other. But how any man with clear head, and honest heart, and capable of seeing realities, and distinguishing them from scenic falsehoods, should, after living in a Romanist country, and especially at Rome, be inclined to side with Leo against Luther, I cannot understand.

*Sterling.*

## Christian Activity.

### CHRISTIAN INSTRUCTION SOCIETY.

WE have much pleasure in noticing the varied and active efforts of this very valuable Institution. At its last Annual Meeting in London, May 4, Alderman Challis in the chair, it was stated that ninety-nine christian congregations were associated in fellowship with the Society; that nearly 2,000 of their numbers were engaged in domiciliary visitation, who paid more than 40,000 visits of mercy yearly to 49,670 families; and that they had seventy stations for preaching and prayer in their respective vicinities. They had prevailed on 991 persons to attend on public worship, and brought 1,482 children to sabbath or day schools. In 2,000 cases temporal relief had been administered; and 385 copies of the scriptures distributed. They had purchased during the year £4,250 covered tracts for loan purposes; while, among the more necessitous, 5,350 had been freely given. But the Society had done a great deal more than this, much of which will never see the light. Preaching had been carried on in tents which had been pitched on Kennington Common and Bonner's Fields; also at Brentford, Halliford, Twickenham, Ashford, Hounslow, Heston, Whitton, Hanworth, Ealing, Turnham Green, Hammersmith, Shepherd's Bush, Notting Dale, and Kensall Green. Tracts had been extensively distributed at Greenwich fair, both at Easter and Whitsuntide; at Wandsworth fair, at Battersea Sunday fair, at St. Helena gardens, at gardens at Deptford, and Primrose Hill. Out-door preaching has been carried on in Hoxton Market, Calthorpe Street, Camberwell Green, Blackheath, Smithfield, Wandsworth, and Battersea Fields, but not with encouraging audiences. The principal effort of the Society had been lecturing to the working classes. To this the Committee had given a more systematic and protracted attention than at any former period, and the experiment had fully answered their expectations. The lectures had become popular; the mind of the working man had been stimulated into activity. To prevent the mischiefs of infidel and sceptical teachings, the lectures had been carried on through the winter in

various parts of the Metropolis. The first course was delivered at Hawkestone-hall, the second at King Edward Ragged-school, the third at Trinity Chapel, Poplar, the fourth at Horsleydown, the fifth and sixth at the Lambeth Ragged-school, and the seventh at Tottenham-court Chapel. During the past year they had received from the Religious Tract Society a grant of tracts of the value of £60, for ordinary distribution. One thing distressed the Committee on retiring from office—the treasury was empty.

The Rev. J. C. Gallaway said he liked the Society on account of its extreme simplicity; its system of domiciliary visitation, its distribution of tracts, its prayer meetings, its out-door preaching and lecturing, how simple were all these. He admired, also, its primitive character—seeming to bring them back to the times of Christ and the apostles. The tent was certainly the nearest approach to anything of a primitive character in connexion with the preaching of the Saviour and his disciples. Then he admired the disinterestedness of its character—its agents were gratuitous. They went forth without pay, money, or price, giving their time, and their strenuous exertions, solely for the sake of the cause in which they engaged.

The Rev. William Leask said that the subject of lecturing to the working classes was of the utmost importance. It was well known, that the vast majority of our countrymen, denominated working classes, did not attend our places of worship. Right or wrong, they had an idea that the ministry were hirelings, stipendiary teachers of an old system, whom they were outstripping in the race of intellect, sense, morality, politics, patriotism, and thought generally. Now, their object should be to prove, that the working classes, in thus speaking, misrepresented those who really desired their welfare. To do this, the classes must be brought together by gratuitous lecturing; and the response given to such a course would be an intellectual recognition of the propriety of the thing in the minds of the working classes. Let the Society go on prospering, then, in their benevolent work, and

the blessing would be theirs of Him who associated with the working classes of Palestine while he tabernacled amongst men.

The Rev. J. W. Richardson referred to the meetings which had been held in Tottenham-court Chapel, and the discussions and lectures which had there and other districts taken place. The working classes had attended in great numbers, and had actually sat sometimes for two or three hours listening to the truths of christianity.

The Rev. John Burnet recommended the practice of free and open discussion, in connexion with the lectures that had been referred to. The working man little cared what was said, so that he had an opportunity to reply. In this respect they had the authority of the apostle, who disputed with the Jews and the Gentiles in the synagogue, and even after they had stoned him and left him for dead he revived and began disputation elsewhere.

Dr. Campbell, alluding to London, said:—Yes, there they are! Two and a half millions of beings—of human beings, fast bearing on three millions! You heard the words from the lips of the Secretary—those appalling words—which came as a pincushion, I am sure, to many a heart—that a million of them were under no spiritual influence whatever. Between 40,000 and 50,000 human beings are added every year to the Metropolis,—a great town, nay a vast city. What are we all doing? Our Church friends are doing something, the Wesleyans are doing something, the Baptists have begun to build, and the Independent body are doing a great work; not that we all, by our aggregate labour, can do what ought to be done; but a mighty demand is being made upon us. Sure I am, that every year christianity is making smaller and smaller progress; and it must not be that we conceal from ourselves the fact, that, at no period during the memory of the oldest man among us, was there such general deadness in the church of God. At no time since I knew London—now some four and twenty years ago—has there been more universal dearth of spiritual influences. The general deadness is great, and I am afraid, sir, that we, the pastors, share in the leprosy. I would speak with the utmost affection and respect of all pastors, deacons, and leading men; but I know the

influence of these things, and the aggregate of the forces adverse to christianity which act upon us all. But let us have more of God, more of that Eternal Spirit, who brought again from the dead the Lord Jesus, and we shall yet see good days.

#### LONDON CITY MISSIONS.

THIS is another valuable Institution for the evangelization of the Metropolis. The statements which follow were made at the last Annual Meeting at Exeter Hall, May 6.

The condition of masses of the population of London was such as to create a feeling in christian minds of the deepest abasement and humiliation, as being pre-eminently a disgrace and a reproach to the christian churches of this City. The efforts of the City Mission, however, had been well sustained; and the continually increasing support which was afforded to the Society allowed no room for discouragement. Last year, many of the missionaries were actively engaged among the visitors to the Great Exhibition; and there was every reason to believe, that their labour had not been in vain. One missionary had been appointed to visit for six months the foreign visitors in the neighbourhood of Leicester Square, and the result of his labours was of a gratifying nature. At the taking of the Census the results elicited therefrom in connexion with the metropolis were, that, within eight miles of St. Paul's, the population had increased in ten years by 424,520 individuals—an increase larger than the whole population of any other city or town in England, or than almost any of our entire counties, and all but equal to the increase in the entire population of the United Kingdom within the same period. The people were now more painfully crowded together than ever; and the efforts which had been made during the past ten years, beyond those of any other decade in the history of modern times, in the erection of new churches and chapels, had only provided sittings for one-fourth of the increase in the population. There were only 600,000 sittings for more than 2,000,000 of individuals. The supply, though increasing, was becoming more and more inadequate. Ten additional missionaries were required every year for the increase in the population. Two hundred had been added

during the last ten years. There were still extensive districts in London unvisited. Some of the parishes between the City and the suburbs were almost entirely covered with missionaries; of these, were Westminster, Paddington, and St. George's, Hanover Square; but there were other large parishes in this middle circle without a single missionary,—as Limehouse, Rotherhithe, Stepney, &c.; while Newington Butts, with a population of 64,000, had only one missionary. Three missionaries had died during the past year. The number of missionaries now employed by the Society was 270, there having been an increase of twenty-five during the year. The districts newly occupied included some of the worst portions of the metropolis, in the parishes of Whitechapel, Bethnal Green, Lambeth, Cripplegate, St. Clement Danes, Shoreditch, &c. Four districts not yet visited by the Society had been brought under religious instruction by an alteration which had taken place in the Society's arrangements. The Marylebone Committee had pledged themselves to the support of twelve additional missionaries, making the number of missionaries of that important auxiliary forty-nine, exclusive of several missionaries supported by them without their own boundaries. The Report next alluded to country auxiliaries, with special reference to, and commendation of, the one formed in Sunderland. The receipts of the Society for the present year were £23,216 17s. 4d., being an increase on last year of £162 18s. An additional sum of £125 4s. had been received for the Disabled Missionaries' Fund, and £124 9s. towards the erection of a few alms-houses in one of the suburbs, which would serve as an asylum for incapacitated missionaries and their families. One missionary, aged 77, had been pensioned off at £24 a year. The number of visits paid by the missionaries was 1,176,055; being an increase over last year of 95,144. Visits to the sick and dying, 100,713; increase, 2,227. Meetings held in the abodes of the poor for prayer and the exposition of the Scriptures, 21,303; increase 926, giving an average of fifty-eight meetings held every day. Readings of scripture in visitation, 358,581; increase 31,980. The distribution of tracts, quite unprecedented in the history of the Mission, owing to the large numbers distributed at the Exhi-

bition, amounted to 1,750,000. Books and tracts lent, 16,858. Children sent to school, 5,986. Adults induced to attend public worship, 2,041. The Report referred to the efforts of the missionaries among shopkeepers who kept their shops open on Sundays. The average number of shops open on the sabbath-day was 14,103, making a continuous frontage of thirty miles. Number of drunkards reformed, 384. Fallen women reclaimed, and lodged in asylums, 138; restored to their homes, 35; otherwise rescued, 38. Other disorderly persons reclaimed from open and gross iniquity, 777. Families induced to commence private prayer, 300. Individuals received as communicants, 551. Unmarried couples induced to marry, 203.

Sir E. N. Buxton, Bart., said—Any one who carefully examined the question, would at once see, that all the efforts of the Church of England and of Dissenters combined were but feeble in comparison with the vast number of human souls which those efforts were to reach. The City Missions occupied in his mind, and, he was thankful to say, in the minds of thousands of the people of London, a place which no other Society could fill. He believed that the Society, though it belonged not to the Church of England, conferred the greatest possible benefit on that Church—and that, though it belonged not to Dissent, it was of the most essential service to Dissenters. The object of the Society, however, was not to make Churchmen or Dissenters, but it was to enlighten those who were in darkness and ignorance, and give them hope in Christ.

The Hon. and Rev. B. W. Noel reviewed the claims of the various religious Societies of the Metropolis, stating his conviction, that the London City Mission should be placed in the foremost ranks of philanthropy; and, while lamenting the comparatively small amount of general support it received, and the opposition and contempt which it met with from various quarters, encouraged the meeting to persevere in individual effort, and he believed the Mission would still be the means of working a noble reformation in this great city.

Several other ministers and gentlemen, with Chevalier Bunsen from Prussia, addressed the assembly.

## Baptisms.

### DOMESTIC.

LONDON, *New Park Street*.—We had a most refreshing and delightful service here on the last sabbath evening in May. Mr. Walters, after preaching from the words "one baptism," baptized eighteen believers in the presence of a large and interested assembly. Seven of the candidates are teachers in the sabbath school. The Holy Spirit was evidently shed forth; and tokens of the Divine approbation already appear. One person in the congregation who for some time had been hesitating between the world and Christ was led to decide for the latter. And another, a member of one of the Congregational churches in the city, whose mind has been of late directed to the subject of believers' baptism was convinced of her duty to follow her Lord in this matter, and has applied to Mr. W. for baptism. Others are still waiting for admission to our fellowship. Will not our brethren who read this notice pray with us that God may bless us yet more largely, and send now prosperity?

*Salters Hall*.—On the evening of sabbath-day, May 23, our pastor, Mr. Hobson, baptized six believers, who, with one previously baptized, were admitted to our fellowship. Our attendance keeps up, and good is doing; but, owing to the residence of many in the neighbourhood of London, our church, which formerly numbered many wealthy members, is now composed almost entirely of the poor. Our chapel is near a good street, but unfortunately it stands back. I wish we had the means of obtaining a piece of ground in the splendid new street which is now forming, but we are unable from want of means. J. C.

WHETSTONE, *near Leicester*.—On Tuesday evening, June 15, religious services were conducted at the baptist chapel in this village, which is a branch of Dover Street, Leicester, of a varied character. After a funeral service for an aged member, two disciples of Christ, a mother and daughter-in-law, were buried with him by baptism into death; and then the Lord's-supper was administered to the members residing in the village. Mr. Carey Pike, pastor at Dover Street, conducted the services.

STONY STRATFORD.—After a sermon by our pastor, eight persons, five of whom were in the bloom of life, were immersed on a profession of their faith in Christ, June 6. Two of the females were called to endure persecution. The husband of one was very violent. He left home, and was away several days, his friends not knowing where. However, special prayer was offered on his behalf, and on the evening before his wife was baptized he returned home subdued, and was reconciled. May they all be faithful! The enemy of souls rages here at this time; but the Lord of Hosts is with us! More are enquiring, and some are almost persuaded. B. D.

WESTMANCOTE, *near Teckesbury*.—On Thursday, May 13, after a sermon by Mr. Crumpton of Atchlench, our pastor, Mr. Francis, led eight believers down into the stream to follow the example of their Lord in baptism; and it was no small pleasure to him and to us that one of them was his own and only son. Seven of these were received. We have more enquirers and candidates. A church was formed here in the time of Charles I. And now many who a short time ago were among the most careless are constantly to be found in the house of God. W. P.

DORCHESTER, *Oxfordshire*.—Mr. John Oldham baptized four brethren on a profession of their faith in the Lord Jesus, May 23. One was an aged man between seventy and eighty, who expressed his thankfulness that God, in his great mercy, had spared and blessed him. Another had formerly been among the Wesleyans. The third was the first fruits of an adjoining village. The fourth was a youth of a meek and quiet spirit, who has had to contend with much opposition. But by the grace of God he has given his youthful heart to that Saviour, who on his bosom bears the lambs.

STONEHOUSE, *near Plymouth*.—Our pastor, Mr. John Webster, administered the ordinance of baptism to four believers on Lord's-day evening, May 30. One was once a scholar, and is now a teacher; the others had been members of the Wesleyans. Great attention was paid by a crowded congregation while an appeal was made to the New Testament,

SALFORD, *Zion Chapel, Broughton Road*.—Our pastor, Mr. Dawson Burns, baptized three candidates, May 30, two sisters and one brother, when an appropriate sermon was preached to a large and attentive congregation, who witnessed the administration of the ordinance with much interest. On the following sabbath the newly baptized were added at the Lord's table. R. G. B.

LYME.—Three candidates were immersed, June 13, young believers, who were not ashamed to own their Saviour before men. Serious attention was given to the solemn service, and many were affected unto tears on seeing these young disciples coming forward to devote the bloom of their days to the service of Christ. Oh that their example may be followed by many more! F. D.

HENLEY-IN-ARDEN.—On Lord's-day evening, May 23, we had an interesting service. Four young teachers, formerly scholars, were publicly baptized by our pastor, Mr. Bottomley. It was very encouraging to hear them tell how the instructions of the school were the means of bringing them to Christ. May God yet bless and keep them! B. S.

YARMOUTH, *Isle of Wight*.—On sabbath morning, May 30, the solemn ordinance of baptism was administered, when two believers, one the wife of a Wesleyan minister, thus put on Christ. Good is doing here. In the evening the chapel was crowded. Mr. Whympers, from London, preached and administered the ordinances.

BACUP, *Iruell Terrace*.—Mr. Mitchell baptized four believers, March 28; seven more, April 25; and six, on June 6. These were all received into communion. One of them had been a travelling preacher amongst the Primitives. After a candid examination of the New Testament on the subject, he renounced infant sprinkling, was immersed, and is now preaching amongst the baptists. J. H.

IRSWICH, *Stoke Green*.—Two candidates were baptized in March; and in May, two more—all young females. On the first sabbath in June one male and six females thus put on Christ. These were also young persons, some of whom were from the school, which I mention to cheer teachers. W. P.

CHADLINGTON, *Oxon*.—The largest assembly I can remember, was gathered here to witness the baptism of four disciples, on Lord's-day, May 23. T. E.

EDINBURGH, *Waterloo Rooms*.—Mr. Johnston baptized six believers, May 2; and on May 16, Mr. J. baptized six others. These were also received into our fellowship. One of them had been a deacon of an Independent church for many years. On the 13th June, two members of an Independent church in Musselburgh were baptized by Mr. James Malcolm. One had been fifty years a member and forty years a deacon. The other was his son. D. B.

HADDENHAM, *Bucks*.—Three males and one female were baptized, May 26. One of the males was brought to decision by the following lamentation of a pious dying mother, "And must I depart and not see one of my family loving and obeying my blessed Saviour?" These words sunk deep into the heart of him who has now publicly professed his faith in Christ.

TROWBRIDGE, *Back Street*.—June 6th, Mr. Barnes baptized ten persons. Several of them were the fruits of Sunday-school instruction; one had been many years an earnest servant of sin; another had been brought up in the Establishment; and another was an accepted candidate for membership with the Independent church in this town.

GREAT SHELFORD, *Cambs*.—On sabbath evening, May 23, two believers in Christ were baptized by Mr. Player. One was from an Independent church in the neighbourhood. Mr. Flood, of Melbourne, preached upon the occasion to a large and attentive congregation. G. C. B.

ROMSEY, *Hampshire*.—We had here a delightful service on Lord's-day evening, May 23. Mr. Griffiths preached a very solemn sermon from Hosea vi. 4, after which he baptized four persons in the presence of an overflowing audience. R. N.

HONITON.—Mr. W. E. Foote immersed seven believers, May 27, three of whom are teachers. Our congregations are increasing. The Lord is giving testimony to the word of his grace, and we expect ere long another addition. T. H. G.

TREFOREST, *English*.—On sabbath evening, June 6th, four young men were baptized by our pastor, Mr. Williams, in our usual baptistry, the river Taff. They were added the same evening. We hope soon to go down into the water again. E. E.

**OAKHAM.**—A correspondent says:—“On Thursday evening, June 17, Mr. Hughes, pastor of the Independent church at Great Easton, Leicestershire, was baptized by Mr. Jenkinson, Mr. Ashford, late pastor of the baptist church at Harpole, read and expounded the sixth of Romans. Mr. Jenkinson showed the obligation and importance of an implicit regard to the word of God as our only rule and standard in all that we do in his service. Mr. Hughes then gave a lucid and impressive statement of the steps by which he had become convinced of the unscriptural and baneful character of infant sprinkling, in concluding which he showed the necessity of abandoning Rome for Jerusalem, the Tiber for the Jordan, the basin for the baptistry, tradition for the bible, and the assumptions of the priesthood for the authority of Christ. Mr. Lea, pastor of the baptist church at Kissingbury, pointed out the practical influence which the engagements of the evening ought to have on the various characters assembled. The entire service was deeply interesting; the audience large and attentive; and we were highly gratified to remark that it was chiefly composed of Wesleyans, Independents, Episcopalians, and other pedobaptists. We may add that as this step on the part of our brother will lead to his speedy removal from his present pastorate, any destitute baptist church which may succeed in securing his services will obtain a valuable acquisition.”

**READING.**—On the evening of Lord's-day, June 13, our pastor baptized seven believers—six females and one male. The discourse founded on the words,—“Consider of it; take advice; and speak your mind;” was calm and argumentative, and was listened to with the greatest attention. Of those baptized, five were the children of pious parents. All were in our sabbath schools, either as teachers, or as scholars in our bible classes, and all will be added to the church. May they be holy, faithful, and useful; and at length be found among the members of the Church of the First-born in heaven.

**PEMBROKE DOCK.**—Two believers were baptized by Mr. T. Thomas, May 23. One had been a useful teacher for some years. W. R.

**KEYSOE, Beds.**—On May 16, the command of the Saviour was obeyed by the baptism of one believer.

**BURNLEY, Ænon Chapel.**—On Sunday evening, May 23, in the presence of a large congregation, eleven persons were baptized by immersion, in the above chapel, on a personal profession of faith in Jesus Christ. A sermon was preached on the subject, by the Rev. J. Batey, from John iii. 23—“And John was baptizing in Ænon, near to Salim, because there was much water there.” It is from this text, and the circumstance it records, that this new edifice has its name. It is seventy-two years since the first baptism by immersion was performed by the General Baptists in Burnley. The administrator was the Rev. Dan Taylor, one of the principal founders of the denomination. Mr. Whitaker, who afterwards became the minister in Burnley Lane, was one of the four persons baptized on the occasion. Mr. Adam Taylor, the historian of the G. B.s, referring to the event, says:—“Baptism by immersion was a new sight to the inhabitants of Burnley, and attracted numbers of disorderly spectators. It was administered near the bridge, in the rivulet that runs through the town. When the minister and candidates were in the water, the mob pushed down a part of the battlements of the bridge into the stream, very near them. Happily, no mischief ensued. The young professors shewed some symptoms of fright; but the administrator stood unmoved.” The novelty of immersion has happily passed away since that time, and now the ordinance can be administered with the utmost decorum, seriousness, and order.

*Burnley Advertiser.*

**LEWES, Sussex.**—We have had another of those cheering sights which are always welcome to those who desire the advancement of the kingdom of our Lord Jesus. Our pastor, Mr. Lawrence, immersed five believers, May 20.

**LONDON, John Street.**—On Friday evening, June 4, Mr. Noel baptized eight believers. He also baptized nine in April, which I think were not reported.

**Blandford Street.**—After preaching to a crowded congregation on sabbath evening, May 30, Mr. Bowes baptized five followers of the Saviour.

**LIVERPOOL, Stanhope Street.**—In Dec. last, five believers were immersed; in Feb., two; in April, one; and in May, two. There are others waiting.

H. W. H.



**DISS, Norfolk.**—The pastor of the baptist church in this town had the pleasure of baptizing eight disciples of the Lord Jesus, on a profession of repentance and faith, on Lord's-day, May 9th. One had been a scholar, one is now a scholar, and another is a teacher. The attendance of spectators was unusually large.

**BATTLE, Sussex.**—We had the pleasure of witnessing the baptism of the daughter of one of our members, on Lord's-day, May 9. This young believer had been taught in our school, and is now a teacher. "Be thou faithful unto death."

**DERBY, Duffield Road.**—On sabbath morning, June 6th, after a sermon on baptism, by Mr. Davies, three persons were baptized, one of whom had been a Wesleyan. Fifteen have now been added since Mr. D. came amongst us.

**BEDFORD, Mill Street.**—After preaching on the ordinances, Mr. Killen baptized three young disciples, June 6. We have reason to believe that some were convinced of the truth and their duty by the service.

**BUILTH, Ebenezer.**—On sabbath morning, May 30, three believers were baptized by Mr. Pugh in the river Wye, in the presence of a great number of people. Two were brother and sister. J. J.

**LEICESTER, Dorset Street.**—Mr. Pike baptized three believers in the Saviour, June 6.

**Friar Lane.**—Eight believers were baptized by the senior deacon, Mr. Wright, June 6, after a discourse by Mr. Wigg, pastor.

**Archdeacon Lane.**—Two elderly females were baptized by Mr. Stevenson, June 6, after a discourse by the Rev. J. Wallis, Tutor of the Baptist College, Leicester.

**Carley Street.**—On the first sabbath in June, Mr. Winks baptized the father of a large family, whose wife and daughter had thus followed their Lord a few months ago.

**NEWCASTLE-ON-TYNE, Tuthill Stairs.**—Mr. Pottenger immersed two believers in the Holy Saviour, on the first Lord's-day in June.

**SHREWSBURY.**—On Wednesday evening, April 14, five believers put on Christ by baptism, and were afterwards added to the company of the faithful. T. M.

[**ASTLEY BRIDGE.**—The report of a baptism of ten persons at this place, May 9, cannot appear until the writer gives us his proper address. How often must we repeat the notice that all anonymous papers are useless!]

## Baptism Facts and Anecdotes.

**MR. SHERIDAN KNOWLES**, once known as a popular tragedian, having become a convert to the gospel of Christ, has entered the lists with Cardinal Wiseman, and in a volume recently published—"The Idol demolished by its own Priest"—has fully exposed the fallacies of transubstantiation. The *Baptist Magazine* of last month says:—"It is not often that a 'poor playwright' is seen to abandon his beguiling profession and put on the simplicity of Christ, devoting his unquestionable talents to the service of that Master whose cross demands crucifixion to the world from his followers. Yet this the author of 'Virginus' has done. We understand that it was at Torquay the word of God fell with power on the vigorous and richly-endowed mind of Mr. Sheridan Knowles, and that a year or two since he was baptized in Edinburgh by our venerable and highly-

esteemed friend Dr. Innes. Who will not rejoice over this lost sheep now found of Him who has pursued us in the wilderness of destruction, and that talents once devoted to gratify the followers of pleasure are now consecrated to Him who died for man's salvation! May that consecration be accepted to the glory of Christ our Lord!"

**"BAPTIZING" THE APPLE TREES.**—A correspondent, much scandalised at the old fashioned custom of blessing the apple trees on old Christmas eve, sends us the following; the practice looks very like a piece of idolatry—a praying to *Pomona*, the goddess of orchards; and as idolaters, these votaries of the false gods may find Mr. Ralph Barnes, the Bishop's secretary, clapping his paw on them:—"At Ide, on Monday evening, the 5th inst., being 'Old Christmas eve,' about half-past nine o'clock, I was roused from

quiet repose (being as an invalid early to bed), by a tremendous noise. On ringing the bell to ascertain particulars (fearing distress), we found the neighbours (\* \*, wheelwright, and others), hallooing to the apple trees, as usual, according to annual custom, praying for a good bearing. On making further inquiries, I found the usual habit to be to take a large jug of cider, to eat some pieces of bread and place one on each tree, then baptize the trees with the cider! at the same time hallooing vociferously, praying that they (the trees) may bear *hats full, caps full, three bushel bags full, &c.* *Hip, hip, hurrah!* His Lordship of Exeter should have been present to have consecrated the ground, and have administered the baptismal ceremony, that the trees may have been regenerated, and in due season blossom, and bear fruit in abundance."—*Western Times*.

A GREEK'S IDEA OF BAPTISM.—The following is related by Rev. Ira R. Steward of the Baptist Mariners' Church, New York: "A young man named Ring, a

native of Greece, and of course speaking Greek as his native tongue, remarked in one of the meetings of the Mariners' church of which he is a member, that the Greeks receive infants into their church, but that they *baptize*, instead of *rantizing*, them. The first time he ever saw a child *rantized* was in Edinburgh, Scotland, where the minister took the child, and repeating the words "I baptize thee," simply *rantized* it; and that the whole thing struck him as so ludicrous that he could scarcely refrain from laughing."

EVANGELICAL ALLIANCE PRIZE ESSAY ON THE PAPACY.—In this work the author makes the following assertion:—"Water sprinkled on the body is the divinely appointed sign; but to the scriptural form a great many absurd additions have been made." p. 300. This book is published under the sanction of an alliance of baptists and pedobaptists! What do Drs. Steane and Cox say to this! The Church of Rome herself does not make a falser statement than the above in its first clause. W.

## Sabbath Schools and Education.

### A REMARKABLE REWARD OF BENEVOLENCE.

"Cast thy bread (or seed) upon the waters: for thou shalt find it after many days."

"I HAVE a vivid recollection," said the Rev. C. M. Birrell, baptist minister, Liverpool, in a sabbath-school sermon, preached at Sheffield, "of the feelings of gratitude and joy which I experienced on hearing the following narrative:—A christian lady, who for several years kept a Sunday school in a retired country village, was gratified on perceiving signs of early piety, joined with strong powers of mind, in one of the boys; but on account of himself and his friends being poor, she was for sometime doubtful whether she ought to encourage him. She at length interested some friends in his behalf, who furnished means for the completion of his education. After some time, a wish arose in the young man's mind that he might be employed as a missionary to the heathen. His relatives and some of his friends ridiculed the idea of so humble a person being employed in so great an undertaking in

the spirit of the saying, 'Can any good thing come out of Nazareth?' One friend yet remained who favoured his views and wishes, and that friend was his former Sunday-school teacher. By her means he was enabled to go through his preparatory studies, and through her influence he was proposed to and accepted by the London Missionary Society, and soon afterwards sent out by them as a missionary to the Navigators' Islands, where, by his instrumentality, one of the most remarkable revivals of religion has taken place, and is now going forward, ever known in those beautiful islands of the Pacific. While these things were taking place, the lady's only son (who was intended for the ministry) was pursuing his studies; but a too close application to which brought on a severe illness, and he was commanded to desist. Rest, however, was not sufficient to restore him to health, and he was ordered by his physician to take a sea voyage, in order to try what effect that would have towards his recovery. The lady was called upon to

bear a second trial. Her only daughter, an interesting young person just ripening into womanhood, was suddenly called away by the stroke of death; but this trial was considered by the lady as being light in comparison with that of her only son being an exile in a distant land. He, however, set sail, and was in due time landed on the distant shores of New Holland. The very first vessel which touched there after his arrival was the missionary ship "Camden." He was invited by the missionaries on board to go a short voyage with them, and their company and conversation being in accordance with his own views and feelings, he consented to accompany them; when the very first land they made, after leaving the shores of New Holland, was the very island on which the devoted missionary, his mother's former pupil, was employed. Such a meeting was not contemplated by either, and when they did meet, such was the change disease in one and labour in the other had effected, that for some time they did not recognize each other. They at length found each other out, and then mutual tears were shed. With what joy did the devoted missionary receive the son of his former benefactress! and with what pleasure did the young man communicate the intelligence to his now widowed mother, that in a far-distant land he had found a friend who had acted the part of a father and a brother, and that friend in the person of her former pupil in the Sunday school! And in a letter which I received (said Mr. B.) lately, the writer says:—What honour will at the last day be put upon the individual who has thus been the instrument of so much good, and that too in a humble village Sunday school." It has been truly "Bread cast upon the waters, found after many days." E. L.

P. S.—I wrote the above from memory, without notes after hearing it from the lips of Mr. B.

**RAGGED SCHOOLS.**—Joseph Paine, Esq., Barrister-at-law, a singular but very benevolent gentleman, often amuses the public meetings which he attends with his play on words, alliterations, and original verses. The following is part of an address at a Ragged School Annual Meeting:—He was glad to find himself fighting by the side of his lordship, the

Earl of Shaftesbury. He had a right to keep M. P. to his name, because his manner was pleasant, his matter profitable, his method popular, his mind pious, his merits potent, and he was a model peer. He would now stand at a station. He merely intended to signify that the train might go forward—forward for the love of England, for the love of sinners, for the love of self, and for the love of God; through the outtings of patience, over the bridges of faith, and through the viaducts of hope, to that heaven which eye had not seen, nor could man conceive. He would now take an observation, and he saw incongruity, assiduity, ingenuity, and perpetuity. There was an incongruity between the education of the lower classes and the homes they lived in. The next thing was assiduity: there was much of this in their ragged schools. The boys and the girls were exceedingly assiduous. The next thing was ingenuity. There was a vast deal of this ingenuity in the children connected with the schools. One boy actually found two needles, and exchanged one of them for a piece of thread to mend his own trousers. The last thing was perpetuity. There was a cause that would last for a long time; it would last for eternity. And now he would confirm a declaration. They cleaned the bodies of the poor, cultivated their brains, were considered benevolent, and were called benefactors. But there was an exhibition—that of the destinies of the human race, when they would hear the words, "Come ye blessed!" He would now proceed to ask for a donation. The collection had been made, but he would press it upon the rich to assist them in their benevolent objects. The hon. gentleman then read a copy of excellent verses upon the progress of the Institution, and resumed his seat amid loud cheers.

**RETTFORD SUNDAY-SCHOOL UNION.**—It affords us much pleasure to notice that this Union, which we were instrumental in forming when in our twentieth year, is yet in existence, upon the same principles of general union. At the Thirty-sixth Anniversary, on Whit Tuesday last, the children were assembled as usual in the market place, when before a great number of spectators, having received a bun, they sung their songs of joy and praise. They were afterwards addressed in the Wesleyan chapel. The meeting

was held at the baptist, in West Retford, when ministers of the various denominations took part.

**EDUCATION IN INDIA.**—From a Parliamentary paper printed on Tuesday, June 8, it appears that in the season of 1850, there were 23,163 students in these several schools and other establishments for education maintained at the public expense in the several presidencies of British India. An extract is given from a dispatch to the Government of Fort St. George on "Bible Classes." The Council of Education proposed that the Bible should be included

in the studies of the English classes, attendance on the Bible class being left optional. As the provincial schools and the Madras University were for the especial instruction of Hindoos and Mohammedans in the English language and the science of Europe, it was considered not expedient nor prudent in any way to interfere with the religious feelings and opinions of the people. All such tendency had been carefully avoided at both the other presidencies, where native education had been successfully prosecuted.

## Religious Tracts.

### ENGLISH MONTHLY TRACT SOCIETY.

THE Annual Meeting was held on April 16. The chair was taken by John Bridges, Esq. The report stated that the object of the Society was to bring under the notice of the higher classes of the community, by means of suitable publications, the important subject of personal religion. During the last year 204,000 tracts had been issued; 100,000 of which number were forwarded through the post to the residences of the nobility and gentry in the Metropolis, and throughout the country; 4,000 tracts had been forwarded to the bereaved, and 1,000 were regularly distributed, each month, principally through the post, among the English absentees in France, in addition to a large number sent to other parts of the Continent. Addresses were delivered by the Chairman, by the Rev. G. A. Rogers, Thomas Thompson, Esq., Rev. J. Edwards, and Rev. C. Woollacot; many pleasing and striking instances of good resulting from the Society's operations, were brought before the meeting, and the deep necessity for extending its labours at the present period, when the Roman Catholics are obtaining so many converts from among the wealthy was strongly enforced. The Committee propose circulating at least half a million tracts annually, if funds are placed at their disposal, £850 being required for this purpose, in addition to their present income.

### APPLICATIONS.

**SHERIFFSHIRE.**—It is about eight years since I first wrote to you for a grant of tracts for High Wycombe. I was then an apprentice in a grocer's shop. I now write as the pastor of a church; and though it is a small one I hope in time to see it greatly extended. We have added thirteen members, and the attendance at the prayer-meetings and the Lord's table is much improved. We are endeavouring to raise £100 to enlarge the chapel, which is now being done, and £40 to build a room at the back, where we hope, if we can obtain the means, to commence a day school; but as the cause is self-supporting, and the people all poor, I am afraid we shall not be able to do much more at present. The subject of baptism has been brought before the minds of the people, in four sermons by myself, and still more prominently by a puseyite clergyman, who refused to pray for an unbaptized dying christian, *only as a heretic*. She told him she saw believers baptism to be right and should attend to it if restored. I think we cannot better follow up the subject than by a plentiful diffusion of tracts. So if you have any to grant I think we could well dispose of them.

**WORCESTERSHIRE.**—Will you have the goodness to send me a grant of tracts. I have been labouring amongst the poor people here about forty years, and I never asked you the favour before. We are now so surrounded with sprinklers that I think a few good tracts on baptism might help us, and a few on the impor-

tance of keeping the sabbath, and of showing poor sinners the danger they are in of dying in their sins; also a few on the evil of drunkenness, which abounds here, would, I hope, do good.

**WORCESTERSHIRE.**—At our committee meeting, our friends appointed me to draw out a plan for out-door preaching, a copy of which I forward to you. Can you aid us in this good work with a grant of tracts and handbills. If you can oblige us you will do us a great favour. We have in connection with our church seven accredited village preachers to carry into effect the proposed plan, besides the assistance of a regular working pastor.

#### ACKNOWLEDGMENT.

**YORKSHIRE.**—Receive my thanks for the parcel of tracts you kindly sent me. Nothing could have been more applicable to this neighbourhood in order to introduce the subject of christian baptism. When the tracts are read there can be no doubt on any candid mind as to their agreement with the word of God. I should have written as soon as I received them, but I wished to see how they were received. I am thankful to say they have been useful already. No one attempts to deny that it was the custom of the primitive christians, but they say if

a man repents of his sins and believes the gospel, or puts his trust in Christ, he will be saved, and that is enough.\* My neighbours are much pleased with the *Pioneer*. If I am spared to live to see any good resulting from your magazines or tracts, I will send you an account of it, for I know it must give you pleasure to find success attending such efforts.

**BEDFORDSHIRE.**—I desire to acknowledge the receipt of the tracts. I am glad they are come, and hope by the blessing of God they may be instrumental in doing some good, and then I hope both your end in giving and mine in receiving will be both answered. Should I live to hear of any good results in the distribution of these I shall not forget to make you acquainted with them.

#### DONATIONS have been forwarded to—

	Handbills.	4-pages.
Rollright.....	500 ..	25
Ryeford.....	500 ..	25
Catsbill.....	500 ..	25
Pontesbury.....	500 ..	25
Lineholm.....	500 ..	25
Cradley.....	1000 ..	25

\* Such people forget that such excuses would have sounded strangely on the lips of a Jew in objection to sacrifices.

## Intelligence.

### BAPTIST.

**DACRE PARK, NEAR BLACKHEATH.**—The foundation-stone of a Baptist chapel was laid here on Monday, June 7, in the presence of a large concourse of well-wishers. There is a great want of accommodation for Christian worship in this neighbourhood—a fact known to all the inhabitants, and by many greatly deplored. Especially is this deficiency felt by the Nonconformists who reside hereabout, and who, in some instances, are obliged to travel several miles to avail themselves of Christian privileges. A few persons thus circumstanced hired a dwelling-house in Church-lane a year ago, which they fitted up and duly licensed for the preaching of the word, but which proves far too strait for the numbers who wish to attend. After making prayer to Heaven for direction, and consulting with each other, they resolved to build a capacious chapel, if they could obtain a suitable site for the purpose. At one time, their difficulties seemed insuperable, and they almost despaired of ultimate success,

when their attention was directed to the ground on which we now stand, and they have great pleasure in saying, that the gentleman who had it to dispose of treated with them in a liberal spirit, and has leased it to them on terms dictated by the purpose for which the land was wanted. The area of the ground is 204 feet long, by 84 feet medium width, leased for sixty years at an annual rent of 10*l*. The interior of the chapel will be 50 feet by 38 feet, and there will be vestries and a dwelling for chapel-keeper at the back.

**NOTTINGHAM, Broad Street, General Baptists.**—On Tuesday, June 1, Mr. W. R. Stevenson, M.A., was set apart to the pastorate of the church meeting here, when crowded congregations assembled to witness the solemn services, which the following brethren were engaged in conducting—Messrs. Stevenson of Leicester, Goadby of Loughborough, Underwood of Derby, Wallis of Leicester (the former tutor of Mr. S.), Edwards and Syme of Nottingham, Pike of Leicester, and Dr. Burns of London.

**ISLE OF WIGHT.**—A Friend who has recently visited the island wishes to say a word or two about the baptists here. He states that there are four baptist churches on the island. That at *Nilton* is in a prosperous state; the others he fears are not. An unhappy division has disturbed and interrupted the once-promising cause at *Ryde*. It is a great pity that there is not a Baptist Home Missionary on the island. It is a good field; the people are so respectful of the sabbath, and so willing to receive religious knowledge. He gave away 700 tracts. The Wesleyans and Bible Christians are very zealous, and have preaching places in every village. As a denomination we want more zeal in diffusing even what be the first principles of the oracles of God.

**DISAPPROVAL OF THE TWO MANCHESTER EDUCATION BILLS BY THE BAPTISTS.**—“**MANCHESTER**, June 9.—It may be gratifying to you to learn that at the Lancashire and Cheshire Association of Baptist churches held last week at Rochdale, the Rev. Dr. Acworth, of Bradford, in the chair, a resolution was moved by the Rev. D. M. Evans, of Manchester, seconded by the Rev. C. M. Birrell, of Liverpool, and carried with only three dissentient, *in favour* of the Voluntary principle in education, and expressing disapproval of both the schemes recently brought before the public.”

**FAITHFUL REVISION OF THE ENGLISH BIBLE.**—We have received a copy of an address from the Board of the American Bible Union, appealing to christians generally on the importance of special prayer on behalf of those now engaged in the revision of the English Bible, that a faithful and accurate version may be produced; pointing out the influence such a revised translation will have, not only upon all who speak our language, but upon other versions throughout the world. We understand that this work is now in progress under the direction of the Board.

**PENTNEY, near Lynn, Norfolk.**—The new place of worship opened in October last, is well supplied and well attended, affording an example of encouragement to all who are disposed to make similar attempts in the secluded villages of our land. It is supplied from Lynn and Swaffham.

**HAIL WESTON, Huntingdonshire.**—On Wednesday, May 12, Mr. W. Hawkins was ordained to the pastorate of the baptist church assembling in this village. Brethren Abbott of Wetherden, Gate of Keysoe, Wells of Thurlough, Killen of Bedford, Turner of St. Neot's, and Aroher of Spaldwick, conducted the services.

**DEVONPORT.**—Rev. Charles Rogers, Phoenix Place, Stonehouse, Devon, having resigned the pastorate of the baptist church, Pembroke Street, Devonport, is open to invitation.

**BAPTIST ASSOCIATIONS.**—We have received a few *written reports*, for which the writers will please accept our best thanks, but they are of little use to us. We wish to have *printed reports*, with statistics, that we may be able to compile a brief statistical table of them all. Generally we have been compelled to wait until nearly the close of the year before we could compile it, and then it was out of season. We hope this year our friends will be more prompt. We regret that we cannot always depend upon Secretaries sending them. Some do always, and punctually; but others do not. We would readily return all expence of sending a printed copy if any friend would secure one, and forward it by post addressed to Mr. Winks, Leicester. Such friends may ascertain what Reports we have already received, as we shall mention them every month on our second page of cover among “Books and Pamphlets Received.” Hitherto (June 21) we have not received one printed report.

**HAWORTH, Yorkshire.**—Mr. H. J. Kents was set apart as pastor of the first baptist church meeting in West Lane, May 18, when most of the baptist ministers in the neighbourhood were present, and a large congregation assembled. The ministers who condonated the services were Messrs. Varley of Slack Lane, Foster of Farsley, Brown of Liverpool, Fawcett of Halifax, Dawson of Liverpool, Scott of Sutton, Hanson of Haworth, Dowson of Bradford, and Shakespeare of Millwood. It was a holy and happy day, and our prayer is that its results may be highly beneficial. W. G.

**EAST PARLEY.**—On Tuesday, May 18, Mr. Pulman, late of Uffculm, Devon, was recognised as pastor of this church. Messrs. Gill of Milford, Bulgin of Poole, Fletcher (Ind.), Sharp of Ashley, and Brown of Poulner, engaged in conducting the services. The chapel was filled to overflowing, and the deepest attention paid to the things spoken. The church at Parley has for some time past been under severe trials. May the Lord now send prosperity!

**CAMBERWELL, Charles Street.**—A few weeks ago a sabbath school in the neighbourhood was turned over to the friends at this place; in consequence of which extra accommodation was provided, at a cost of £80; and we rejoice to state that nearly £80 of the money has been obtained already—an instance of religious zeal deserving record. J. N. O.

**BURNLEY, New Chapel.**—We are informed that in connection with this place of worship (see our last, page 219) provision is made for 700 scholars in the new school rooms.

**EYNSFORD.**—The Rev. J. Whittemore, late of Rushden Northamptonshire, has accepted the invitation of the baptist church at Eynsford, Kent, to become their pastor.



SLIGO VILLE CHAPEL, JAMAICA.

## JAMAICA.

It is now but seldom that we are favoured with reports from our baptist brethren on this island. Should this observation attract the notice of any of our brethren in Jamaica, we hope they will favour us with information of their proceedings, respecting which, we assure them, the people of England yet feel much interest. A few days ago we received copies of Jamaica papers containing reports of meetings in favour of protective duties on free-labour sugar sent to England—the duties on slave-grown sugar having been gradually reduced to a par with free-labour sugar. At these meetings, episcopalian and baptists, planters and labourers, were all united in protesting; declaring that they should all be ruined if protection was not given. We regret to hear all this; as we had been led to expect that free-labour could successfully compete with forced-labour. However, we found one paragraph in those papers which afforded us pleasure. It was this:—"The ordinance of believer's baptism was administered to sixty-three persons at Welcome Wharf, on the morning of Good Friday. The candidates belonged to the different churches—Gurney's Mount, Mount Peto, and Fletcher's Grove. After an able and suitable address by the Rev. Thomas Hands, the pastor, Mr. Armstrong, went down into the water and immersed the candidates in the name of the Sacred Three. It was computed that not fewer than from twelve to fourteen hundred persons were present on the occasion. The greatest order and decorum prevailed."

## MISSIONARY.

## THE PATAGONIAN MISSION.

PATAGONIA is the vast region which terminates the southern continent of America, stretching from Buenos Ayres to Terra del Fuego, 1100 miles. The people are a wild and ignorant race, and are reputed to be very tall, stout, and well made, with no other clothing than skins. Little has hitherto been done to convey to them the gospel of God. We have not been able to discover the origin of this mission. It appears, however, that a Captain Gardiner, of the Royal Navy, with several others, in Sep., 1850, made an attempt which has terminated in their death by starvation. The particulars have been forwarded to the British Admiralty, by Admiral Moresby, who encloses a letter from Captain Moorshead, R. N., who had been directed to go in search of the missionaries, as considerable apprehensions were entertained for their safety. Captain Moorshead describes his course of search until he arrives at Pioton Island. He then says:—

"The following day, Jan. 20, was devoted to scouring the coast and the adjacent islet, and after many hours of fruitless search, without a sign of the party, and when on the point of giving them up, some writing was seen on a rock across a river, which we instantly made for, and found written, 'Go to Spaniard Harbour.' On another rock adjoining we read, 'You will find us in Spaniard Harbour.' Accordingly the next morning, Jan. 21, I sailed early for Spaniard Harbour, and entered it on the same evening at seven o'clock. Our notice was first

attracted by a boat lying on the beach, about a mile and a half inside of Cape Kiunaird. It was blowing very fresh from the southward, and the ship rode uneasily at her anchor. I instantly sent Lieutenant Pigott and Mr. Roberts, the master, to reconnoitre and return immediately, as I was anxious to get the ship to sea again in safety for the night. They returned shortly, bringing some books and papers, having discovered the bodies of Captain Gardiner and Mr. Maidment unburied.

From the papers found, Mr. Maidment was dead on the 4th of September, and Captain Gardiner could not possibly have survived the 8th of September, 1851; on one of the papers found was written legibly, but without a date, 'If you will walk along the beach for a mile and a half, you will find us in the other boat, hauled up in the mouth of a river, at the head of the harbour, on the south side. Delay not—we are starving.'

I landed early the next morning (Jan. 22,) and visited the spot where Captain Gardiner and his comrade were lying, and then went to the head of the harbour, with Lieutenant Gausson, Mr. Roberts, and Mr. Evan Evans, surgeon. We found there the wreck of a boat, with part of her gear and stores, with quantities of clothing, with the remains of two bodies, which I concluded to be Mr. Williams (surgeon) and John Pearce (Cornish fisherman,) as the papers clearly show the death and burial of all the rest of the mission party.

The two boats were thus about a mile and a half apart. Near the one where Captain Gardiner was lying was a large cavern, called by him 'Pioneer Cavern,'



where they kept their stores, and occasionally slept, and in that cavern Mr. Maidment's body was found.

Among Captain Gardiner's papers, which I will notice presently, I extract the following:—'Mr. Maidment was so exhausted yesterday that he did not arise from his bed till noon, and I have not seen him since.' Again, on Sep. 4, alluding to Mr. Maidment, he writes:—'It was a merciful providence he left the boat, as I could not have removed the body.' Captain Gardiner's body was lying beside the boat, which apparently he had left, and being too weak to climb into it again had died by the side of it. We were directed to the cavern by a hand painted on the rocks, with Psalm lxxii. 5—8, under it.

His remains were collected together and buried close to this spot, and the funeral service read by Lieut. Underwood. A small inscription was placed on the rock near his own text; the colours of the boats and the ships struck half-mast, and three volleys of musketry, was the only tribute of respect I could pay to this lofty-minded man and his devoted companions, who have perished in the cause of the gospel for the want of timely supplies; and before noon the Dido was proceeding safely on her voyage.

In looking over the papers found in the cavern, I am enabled to trace out the wanderings and many of the sufferings which beset the party up to the time of their unhappy end. Some of the papers are on private affairs unconnected with their position, and some on religious subjects; but I quote only from those which bear upon their fate.

Having arrived at Picton Island on the 5th December, 1850, they landed and pitched their tents on the 6th, but were compelled to re-embark in consequence of the annoyance of the natives, until their boats could be got ready; their boats were named the Pioneer and Speedwell, and they finally disembarked and slept in them on Dec. 18. The ship sailed the next day, and their troubles seem to have commenced.

Both boats immediately got under weigh for the opposite shore on the south coast of Terra del Fuego, to a place they have named Bloomfield Harbour, as the natives annoyed them; but before clearing the anchorage the Speedwell got on the rocks, lost her anchor, and injured her rudder. It appears to have been blowing fresh, as both boats swamped their dingies, and lost them. The Pioneer reached Bloomfield Harbour, but returned the next day, and joined the Speedwell. Both boats then weighed for Bloomfield Harbour, but on this occasion the Pioneer grounded, and the Speedwell, having been out all night, rejoined her the next morning. On Jan. 6, I find both boats in

Lenox Harbour, where they had gone to beach them and stop their leaks, but in tacking the Pioneer was thrown on a nest of rocks, and she was not afloat again until the 17th January. They left Lenox Harbour on the 20th January for Bloomfield Harbour, to refit their boats, but finding the natives there in great force, they bore up for Spaniard Harbour, which they reached on the 24th January. Here they seem to have experienced many vicissitudes, from the surf and storms, till the 1st February, when the Pioneer was driven on the rocks, and her bow stove in irreparably. The party in this boat then took to a cavern, but finding it damp, and the tide washing into it, they hauled the wreck of the Pioneer up on the beach, and covering her with a tent, they made a dormitory of her; the Speedwell being higher up, at the mouth of a river which they named Cook's River, after a lady and benefactress to the Mission.

Feb. 18.—The tide rose higher than usual, and I find the following remark by Captain Gardiner:—'The box which contained my most valuable books and papers was floating about in the surf, and the beach strewn with its contents in all directions. By this unforeseen accident I lost a reference bible, my private journal, and some useful memoranda, chiefly on missionary subjects, which I had been collecting for many years; also my rings, and a purse containing £8 8s., all the money I possessed, with the exception of 5d.; all my warm clothing was washed away, but providentially thrown up again by the tide in the course of two or three days.'

Captain M. then states that in May and June they were on short allowance. In July their supply was nearly exhausted, and everything that could be found in the shape of food was eaten. All this time they were expecting a vessel with supplies. Aug. 23, one dies, Aug. 26, another. The following are the last entries in Captain Gardiner's journal:—

"Sep. 3.—Wishing, if possible, to spare him (Mr. Maidment) the trouble of attending on me, and for the mutual comfort of all, I purposed, if practicable, to go to the river, and take up my quarters in the boat; this was attempted on Saturday last. Feeling that without crutches I could not possibly effect it, Mr. Maidment most kindly cut me a pair, (two forked sticks,) but it was with no slight exertion and fatigue in his weak state. We set out together, but soon found that I had no strength to proceed, and was obliged to return before reaching the brook over our own beach. Mr. Maidment was so exhausted yesterday that he did not rise from his bed until noon, and have not seen him since, consequently I tasted nothing yesterday. I cannot learn the place

where I am, and know not whether he is in the body or enjoying the presence of the gracious God whom he has served so faithfully. I am writing this at ten o'clock in the forenoon. Blessed be my Heavenly Father for the many mercies I enjoy, a comfortable bed, no pain, or even cravings of hunger, though excessively weak—scarcely able to turn in my bed, at least it is very great exertion; but I am, by his abounding grace, kept in perfect peace, refreshed with a sense of my Saviour's love, and an assurance that all is wisely and mercifully appointed; and pray that I may receive the full blessing which it is doubtless destined to bestow. My care is all cast upon God, and I am only waiting his time and his good pleasure to dispose of me as he shall see fit. Whether I live or die, may it be in him. I commend my body and my soul to his care and keeping, and earnestly pray that he will take my dear wife and children under the shadow of his wings—comfort, guard, strengthen, and sanctify them wholly, that we may together, in a brighter and eternal world, praise and adore his goodness and grace in redeeming us with his precious blood, and plucking us as brands from the burning, to bestow on us the adoption of children, and make us inheritors of his heavenly kingdom. Amen.

"Thursday, Sep. 4.—There is now no room to doubt that my dear fellow-labourer has ceased from his earthly toils, and joined the company of the redeemed in the presence of the Lord, whom he served so faithfully. Under these circumstances, it was a merciful providence that he left the boat, as I could not have removed the body. He left a little peppermint water, which he had mixed, and it has been a great comfort to me, but there was no other to drink. Fearing I might suffer from thirst, I prayed that the Lord would strengthen me to procure some. He graciously answered my petition, and yesterday I was enabled to get out and scoop up a sufficient supply from some that trickled down at the stern of the boat by means of one of my India-rubber over-shoes. What combined mercies am I receiving at the hands of my Heavenly Father! Blessed be his holy name!

Friday, Sep. 5.—Great and marvellous are the loving-kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feelings of hunger or thirst.

The last remarks are not written so plainly as the previous day, and I concluded that they were the last; but I find another paper, dated September 6, addressed to Mr. Williams, and written in pencil, the whole being very indistinct, and some parts quite obliterated, but nearly as follows:—"My dear Mr. Williams, the Lord has seen fit to call

home another of our little company; our dear departed brother left the boat on Tuesday afternoon, and has not since returned; doubtless he is in the presence of his Redeemer, whom he served faithfully. Yet a little while, and though . . . the Almighty to sing the praises . . . throns. I neither hunger nor thirst, though . . . days without food . . . Maidment's kindness to me . . . Heaven. Your affectionate brother in Christ,  
(Signed) ALLEN F. GARDINER.

Sep. 6, 1851."

From the above statements I must therefore conclude that the two bodies found at Cooke's River were those of Mr. Williams and T. Pearce, and considering their weak state, it is unreasonable to suppose they could have survived Captain Gardiner, who could scarcely have lived over Sep. 6, 1851. I will offer no opinion upon the missionary labour of Captain Gardiner and the party, beyond its being marked by an earnestness and devotion to the cause. But, as a brother officer, I beg to record my admiration of his conduct in the moment of peril and danger, and his energy and resources entitle him to high professional credit. At one time I find him surrounded by hostile natives and dreading an attack, yet forbearing to fire, and the savages awed and subdued by the solemnity of his party kneeling down in prayer. At another, having failed to heave off his boat when on the rocks, he digs a channel under her, and diverts a fresh-water stream into it; and I find him making an anchor by filling an old bread cask with stones, heading it up, and securing wooden crosses over the heads with chain. There could not be a doubt as to the ultimate success of a mission here, if liberally supported; but I venture to express a hope that no society will hazard another without entrusting their supplies to practical men acquainted with commercial affairs, who would have seen at a glance the hopeless improbability of any ship, not chartered for the occasion, sailing out of her way, breaking her articles, and forfeiting her insurance for the freightage of a few stores from the Falkland Islands. Painful and unsatisfactory as my report of the fate of the party is, I trust it may be considered conclusive by their lordships, and setting at rest any further anxiety on the part of their sorrowing friends."

In another letter Captain Moorshead sends a list of all the articles belonging to Captain Gardiner, which he found, and two unfinished letters, written by Captain G. to his son and daughter shortly before his death.

From the extracts we have given, it will be evident that Captain Gardiner was a pious and amiable man. The friends of missions

will regret that so much devotion and zeal were unsuccessful. We trust, however, that this melancholy failure will only have the effect of exciting others to a renewed effort for the wretched inhabitants of Patagonia. Christian heroism, under Divine blessing, will yet accomplish this formidable enterprise.

**HAYTI.**—*Coronation of the Emperor Soulouque.*—On the 18th of April, the sable Majesty of Hayti received the Imperial diadem with all the expected splendour. The crown and sceptre were made in Paris, and the august ceremony was performed by Romish priests. A tent, capable of accommodating from ten to twelve thousand people, supplied the place of a cathedral, to which, to borrow the language of the account, "Soulouque and his smutty consort were escorted with great pomp, surrounded by princes, nobles, and generals. They took their seats under a royal canopy, and before them knelt their son, who rejoices in the name of Prince Bobo. High mass was chanted, and the representative of Pio Nono, a vicar-general, with a score of priests, poured on the woolly head of His Majesty the sacred oil, and placed upon it the imperial crown. Prince Bobo then invested him with the sword and sceptre. The ceremony was concluded, and the roof rang with acclamations of 'Long live Faustin the First, Emperor of Hayti!'" How soon the same ecclesiastical authority may be invoked to sanction Imperial ambition in another quarter of the globe, none can tell; but the events at Hayti have a parallel in France, in many particulars, down to the consecration of gold, jewels, &c., to cover the black pair with finery. It is a relief to turn from this ludicrous picture to the operations of missionaries of another stamp:—"But," says the account, "there is a work going on in this place which, no doubt, interests you more than the foolery of crowning a blood-thirsty scoundrel. The Rev. W. L. Judd, baptist missionary, is working quite a revolution in the morals of a number of people, heretofore abandoned wretches; and not only these, but several respectable families have become members of his church. From this untiring zeal and diligence in teaching the youth of Port-au-Prince, and his pious and exemplary conduct, he has endeared himself to every one. It has been the custom, heretofore, for man and woman to live together unmarried; but Mr. Judd has caused more than one hundred families to get married. Last week he ordained a young Haytian, named Lalevoi, a pious and most eloquent preacher, who preached for about two years prior to his ordination. He has also stationed another preacher at St. Mark, a distance of about sixty miles

from here; but he has a mean, dingy place for his meeting, not capable of containing half the members of his congregation."

**CALCUTTA NATIVE BAPTIST MISSIONARY SOCIETY.**—We have received the second Annual Report of the Bengal Native Baptist Missionary Society which we have perused with much satisfaction. The Society has now two native chapels in which the gospel is regularly preached to the heathen. The Report states, that at Intally and Colinga, many of the members have done much to keep up this society, and in particular some women have shown great zeal for the cause of Christ. One has earned money for the funds by needle-work, and another has devoted to them the profits of other labours. A widow has given a box to hold the gospels and tracts kept at one of the chapels for distribution, and others have given money according to their means. A preacher has been appointed, who preaches there four times every day. His labours are principally devoted to the East of Calcutta, amongst fishermen, fish-sellers, Oriyas, and others. The members of the committee have in turns preached the gospel in the chapels of the society; they have also conversed with passengers in the streets, visited people in their houses, preached by the way-side, and made known the gospel in the offices where they are employed. The attention of the brethren has been called to the important subject of self-sustaining churches, and the importance of the subject is more and more acknowledged. The income during the year has been, with the balance of last year, Rs. 407-12-9, the expenditure, Rs. 188-5-9, leaving a balance in hand of Rs. 219-7.—*Calcutta Christian Advocate.*

**GENERAL BAPTIST MISSIONS.**—*Extraordinary—Retford, Notts.*—After sermons on the previous sabbath, by Mr. Giles of Sheffield, a missionary meeting was held, May 17, when the Rev. C. Eyre, Vicar of Rampton, kindly presided and gave us an excellent speech. We were glad also to see his curate present on the platform. We had here a religious alliance, such as is seldom seen, of churchmen and dissenters, baptists and pædobaptists. The venerable secretary, the Rev. J. G. Pike, of Derby; Brown, Wesleyan; Short, Independent; Giles, baptist; and our own minister addressed the meeting. The collections and subscriptions amounted to £30 19s. 4d. J. A.

## BAPTIST INTELLIGENCE.

### ADDITIONAL.

**BIRMINGHAM, Cannon Street.**—On Tuesday evening, June the 8th, a tea meeting was held in this chapel, when a numerous company was present, after which a valuable testimonial, consisting of a hand-

some purse, containing one hundred and five sovereigns, and an elegant easy chair, was presented, by the Rev. Thomas Swan, on behalf of the church and congregation, and other friends, to Mr. J. W. Showell, one of the deacons of the church, as an acknowledgment of his highly important services as secretary for upwards of twenty years. After an address from the pastor, Mr. Showell spoke in acknowledgment with genuine feeling, and was followed by animating addresses from Mr. J. H. Beilby and Mr. Middlemore, the deacons of the church, the Rev. W. Stokes, and other gentlemen. A vote of thanks was passed to the secretary, Mr. Cooper; to the ladies, and to the choir, who, during the evening, had executed several pieces of sacred music, under the conduct of Mr. Allen. W. C.

### RELIGIOUS.

**PRIMITIVE METHODIST CONFERENCE.**—The Annual Conference of the Primitive Methodist Connexion assembled in Sheffield, on Wednesday, June 2nd. The state of the Connexion was on the whole satisfactory and encouraging. The number of members was reported at 109,984, and the increase for the year 1,203. The number of travelling preachers was reported at 500; of local preachers, 9,350; of class leaders, 6,632; of connexional chapels, 1,723; of rented chapels and rooms, &c., 3,595; of Sabbath-schools, 1,463; of scholars, 118,468; and of gratuitous teachers, 22,398. The number of deaths reported was 1,451, and some of those who had attended the sittings of Conference in former years were found reported in that number; while others highly esteemed by the community, especially Mr. H. Bourne, one of its founders, were laid aside by illness of a serious nature, and at this Conference were unable to attend. The funds of the Connexion were found in a sound and healthy state; and the connexional periodicals were very extensively circulated; 11,500 of the sixpenny Monthly Magazine, and 31,000 of the Juvenile Penny one, are distributed over the British Isles and the Foreign missionary stations; and the missions in England, Ireland, Scotland, the Channel Islands, South Australia, New South Wales, Victoria, or Port Philip, and New Zealand, were generally in a promising state.

**THE METHODIST NEW CONNEXION CONFERENCE** has been held in Leeds. The numbers were found to be as follow:—In England, 16,535; in Ireland, 821; in Canada, 4,034. The nett profits of the book-room were announced to be £584. All the funds of the Connexion are in a healthy condition, and the Conference was delighted to hear from the President that the Connexion is now entirely free from debt.

**CONVERSIONS TO PROTESTANTISM IN GERMANY.**—According to official reports, 648 persons renounced Catholicism and embraced Protestantism in Silesia last year. Of these 648 persons 269 were adults, and the remainder had already been confirmed. Independently of these, 466 Roman Catholic parents had their children baptized in the Protestant Church in the year 1851. These figures are higher in comparison than in the previous year, 1850, for in the official list for that year only 308 converts were entered, of whom 159 were adults. In that year also only 187 children of Roman Catholic parents were baptized in the Protestant Church of Silesia. It appears that many persons who had joined the so-called German Catholic churches are now going over to the Protestant churches, on account of the great obstacles which have been put in the way of the German Catholics.

**ECCLESIASTICAL SCANDALS.**—A Mr. W. Jones, who is a contributor to the Church of England in six parishes, has addressed a letter to the electors of South Hants on Ecclesiastical Reform, in which, amongst other facts, are the following vouched for:—A pluralist incumbent, enjoying from the revenues of the Church £2,500 a-year, pays a curate at such a beggarly rate that he cannot afford animal food to dinner above twice a week, and is compelled to employ his wife to dig potatoes. An incumbent, who was compelled by the 1 and 2 Vic., c. cvi., s. 85 and 86, to pay his curate £150 a-year, made a *sub rosa* agreement with the latter to accept £100, but insisted on a receipt for £150; the curate refusing to put his name to a lie, the incumbent told him he must quit.

**IMPORTANT ADMISSIONS.**—When the case of that notorious puseyite, and something more, Mr. Bennett, of Frome, was before the House of Commons, Mr. Gladstone admitted that there were many imprudences and cases of foul play; and that the Church of England was torn and rent from head to foot with her divisions.

**THE UNITED FREE GOSPEL CHURCHES.**—The Annual Conference was held at Warrington during Whitsuntide. Upwards of twenty new churches were added to the Union. Its distinctive principle—an unpaid ministry—was reported to have made great headway, especially amongst the working classes. The next Annual Conference will be held at Manchester, during Whitsuntide, 1853.

**OPEN-AIR PREACHING.**—A Deputation, consisting of the Rev. Dr. Cox and Mr. George Offor, had an interview with Mr. Secretary Walpole, June 13, at the Home Office, on the subject of open-air preaching near Victoria-park. The Deputation was introduced by Sir Wm. Clay, Bart, M. P.

**THE BIBLE.**—Great Britain did not allow the printing of the English Bible in this country whilst we were colonies. The first bible in the English language, printed in America, was published in 1782. As the printing of the scriptures was prohibited during the early history of New England, the pulpit bibles, in most of the Congregational and other churches here, were Oxford editions, in which was included the Book of Common Prayer, the Psalter, and the Articles of Faith of the English church.—*American Paper.*

**BIBLES IN ENGLAND.**—The returns laid before the House of Commons, show that during three years ending Dec. 31, 1850, the Queen's printers printed 1,157,500 Bibles, and 754,000 Testaments. For the same period, there were printed at the Oxford press, 875,750 Bibles, and 750,000 Testaments. At the Cambridge press, 138,500 Bibles, and 204,000 Testaments.—Total, 2,171,750 Bibles, and 1,708,000 Testaments; making an aggregate of 3,879,750 Bibles and Testaments in three years.

**THE CHURCH OF ROME IN AMERICA.**—The convention held by the Roman Catholic clergy of the United States at Baltimore was deliberating with closed doors. It had been allowed to transpire, however, that one of the principal topics of discussion was a proposition to say mass in English, instead of Latin. The result of the discussion was not known, but it was thought very probable that the decision would be against the change. It is hinted that the celibacy of the Roman Catholic clergy of the United States is by no means beyond the probability of a change.

**REGIUM DONUM.**—On the vote of £4,469 for Miscellaneous Allowances formerly defrayed from the Civil List, Mr. Anstey objected to several items. We presume, that this is the vote in which the allowances to poor Protestant Dissenting Ministers, known as the *Regium Donum*, was formerly included, and that we may therefore safely congratulate the Dissenting public on the disappearance of this obnoxious vote from the Estimates. *Patriot.*

**THE SWEDISH BIBLE SOCIETY** has held its annual meeting, in the presence of the Royal Family. During the year it has distributed or sold 50,962 copies of the Bible or the New Testament, of which 41,136 were at the expence of the British and Foreign Bible Society, which has spent not less than 283,694 Rd. Bko., or about £24,000, in Sweden.

**NEW YORK.**—By calculations judiciously made, it is clear that at least 240,000 persons in the city of New York alone, attend no religious worship on the sabbath. If so, there is a loud and imperative call for christian effort to save them from ruin; and what effort can promise better than street preaching?

## GENERAL.

**IMPORTATION OF CORN.**—It is shown by a return to Parliament that in the year 1851 the quantity of corn, grain, meal, and flour, &c., imported into the United Kingdom, being the aggregate of all sorts, was 9,018,026 quarters. The average price of wheat from the 5th of January, 1851, to the 5th of Jan. last, was 38s. 6d.; of barley, 24s. 0d.; of oats, 18s. 7d.; of rye, 25s. 6d.; of beans, 28s. 7d.; and of peas, 27s. 2d. The average price at which the rent-charge in lieu of tithes taken for the year was—wheat 6s. 2½d. imperial bushel, 3s. 10¼d. barley, and 2s. 7½d. oats.

**A BOA BY RAILWAY.**—While a train was proceeding from Havre to Paris, a large boa constrictor, part of a collection of wild beasts, broke out of a box, crawled along the exterior of the carriages, and terrified the engine-driver by suddenly thrusting up his head quite close to him. The train was stopped, and the reptile put into a stronger box. The passengers became "nervous," and "expressed a strong dislike to accompany the boa to Paris;" but no further mischance occurred.

**THE FIRST STEAMER OF THE AUSTRALIAN MAIL COMPANY** left London on Tuesday, June 1, for Sydney. She has all her berths engaged, the number being 48 first class, 72 second, and 62 third. She takes out about £250,000 in sovereigns. The trial trip, with the Inspectors of the Admiralty, was performed on Saturday, and her speed was stated to be greater than that of any screw-boat yet inspected by them.

**THE GREAT NORTHERN RAILWAY** conveys from the collieries of Barnsley, within a circle of four miles of the town, not less than 3,000 tons of coal per day. With the present and contemplated net of railways around this coal-field, there is every reason to believe that ere long the Barnsley coal trade will only be second in importance to that of Newcastle.

**DECREASE OF THE SLAVE TRADE.**—From returns made to parliament, it appears, that during the last three years, the number of African slaves imported into Cuba has declined. In 1849, the number was 8,700; in 1851, it was only 5,000. In 1848, the number imported into Brazil had risen to 60,000; in 1850, it fell to 23,000; in 1851, it was but 3,287.

**BRITISH MAILS.**—When the new ocean mail contracts into which the Government has recently entered come into operation, the whole cost to the nation for conveying its seaborne correspondence will amount to nearly a million sterling per annum.

**A VALUABLE TESTIMONY.**—The London correspondent of *Chamber's Journal* says:—"Our Royal Society has long prospered, and still prospers without government aid. Herein perhaps consists its vitality." Exactly.

DR. CONOLLY, of the Hanwell Lunatic Asylum, in a lecture on the moral treatment of the insane, delivered on the 26th instant, at the Royal Institution, London, stated as the result of the experience of his whole life, that distorted views on religious subjects are the cause of at least two-thirds of the cases of mania in ladies, especially those belonging to the upper classes.

ELECTRIC TELEGRAPH IN THE BANK OF ENGLAND.—The electric telegraph operations which have for some time been in progress in this establishment, are now completed, and a very perfect system of communication is effected between the various offices.

SUBMARINE ELECTRIC TELEGRAPH TO IRELAND.—The cable sunk between Holyhead and Howth, weighed 110 tons, was 70 miles long, and was submerged in 18 hours, being the greatest exploit yet in connection with submarine dynamics.

FEARGUS O'CONNOR soon returned from America, and after playing many fantastic tricks in the courts of law and the House of Commons, was taken into custody by the serjeant-at-arms. He has since been removed to a lunatic asylum.

AMERICAN EXHIBITION.—The American government has resolved to erect a splendid building, after the manner of our late crystal palace, for the exhibition of natural and artificial productions.

CALORIC POWER, it is now affirmed, will soon supersede the use of the present steam system. A vessel is fitting up in the United States to be impelled on this new principle.

THE LATE CRYSTAL PALACE.—The materials, some people say, though we do not credit the tale, are to be used for the erection of a tower 1000 feet high.

A VERY USEFUL COMMITTEE.—It is proposed, in a Boston paper, that every man should constitute himself a self-examining Committee to inquire into his own conduct. It is believed the business such Committee would have to transact would keep it constantly and usefully employed.

THE FITNESS OF THINGS.—The Darling-ton teetotallers having made 250*l.* by a bazaar, have invested it in *water* works.

EMIGRATION.—The Belgian Government, have made an arrangement for 50,000 emigrants to proceed to Mexico.

A FATAL BALLOON ASCENT lately took place in Lancashire, when the aeronaut was killed on descending.

## REVIEW OF THE PAST MONTH.

THE Emperor of Russia has been paying a visit to the young Emperor of Austria and the King of Prussia. It is supposed that his object was to strengthen the cause of the Despots. Returning from Prussia the train in which the Czar was travelling got off the rails. He was not hurt, but who else was killed or wounded we are not told. The Ruler of France finds it difficult to lay hold of or sell the estates of the Orleans family. He has met with obstacles where he least expected them. Hostilities have commenced between the English and the Burmese with the usual results of "killed and wounded." Several English officers died by strokes of the sun. The Caffre war continues under Lord Cathcart, Sir Harry Smith having returned to England. We have little to remark on matters at home, the expected General Election having absorbed public attention.

## Marriages.

May 20, at the baptist chapel Mirfield, by their pastor, Mr. Albrecht, Mr. James Pearson, to Mary, eldest daughter of Mr. Thomas Dennis, deacon of the church meeting in that place.

May 27, at Hornsey, by the Hon. and Rev. Francis J. Noel, assisted by the Rev. Richard Harvey, the Hon. Henry Lewis Noel, son of the Earl of Gainsborough, to Emily Elizabeth, daughter of the Hon. and Rev. Baptist Wriothsley Noel.

May 28, at the Wesleyan chapel, Dorset Gardens, Brighton, by the Rev. P. Cooper, Mr. H. G. Sansom, the well-known Philosophical Lecturer, to Miss Harriet H. E. J. Allen, of the High-street, Brighton.

May 28, at Belvoir-street baptist chapel, Leicester, by Mr. Mursell, Mr. Martin Wright, to Miss Carter.

May 31, at the baptist chapel, Milford, Hants, by Mr. Gill, Mr. William White, to Miss Ann Oram, both of Lymore.

May 31, at the baptist chapel, Wolstone, near Coventry, by Mr. Jones, Mr. W. Atkins, to Miss Jane Ely, of Church Lawford.

June 1, at the General Baptist chapel, Archdeacon Lane, Leicester, by Mr. Stevenson, Mr. William Reynolds, to Miss Martha Gamble, youngest daughter of the late Mr. Thomas Gamble, baptist minister, Carley-street, Leicester.

June 2, at the baptist chapel, Broadstairs, Thanet, by Mr. Brook, Mr. R. E. Dorkin, to Mary, second daughter of Mr. T. Hodgman.

June 5, at the baptist chapel, Sabden, by Mr. Owen, Mr. Henry Haworth, to Eunice, daughter of Mr. John Foster.

June 8, in the baptist chapel, Spaldwick, by Mr. Archer, Mr. Jabez Smith of Spaldwick, to Elizabeth Nurrish, of Godmanchester.

June 9, at the General Baptist chapel, Ashby-de-la-Zouch, by Mr. Preston, Mr. James Salisbury, baptist minister, Union Place, Longford, near Coventry, to Mary, only daughter of Mr. Thomas Richardson, Ticknall, Derbyshire.

June 15, at the baptist chapel, Wood-gate, Loughborough, by the Rev. J. Goadby, Mr. H. Dennis, Hugglescote, to Ellen, second daughter of the late Mr. John Keightley, of Thorpe Acre.

## Deaths.

April 12, at Thorp, near Wainfleet, Lincolnshire, Mrs. Leachman, who, in August last, was united by baptism to the baptist church in Louth. Mrs. L. had been a Wesleyan, was convinced of her duty, but being of feeble health, was induced to postpone her profession. At length she resolved to follow her Lord if it cost her life. She sustained no injury; and the closing scene was cheered by the peace and joy promised to the obedient follower of Jesus.

May 2, aged 85, in peace, at Preston, near Brighton, Sussex, Mr. Roger Webster, a native of Abergavenny, and many years deacon of the baptist church, Eden-street, London. He was the only surviving parent of the Rev. John Webster, pastor of the baptist church, Stonehouse, Devon.

May 9, at Todmorden, Mr. P. B. Matthews, aged 25, son of Mr. Matthews, late pastor of the baptist church, Millwood, after a lingering illness of five years. He sought the Saviour in early life, and was baptized by Mr. Larom, of Sheffield.

May 13, aged 22, Anne, daughter of Mr. W. Grice, Broughton, Notts. Her affliction lasted twelve months. Conversation with a friend who visited her was the means of bringing her to seek pardon and peace through Christ. Now, she could look at coming death with composure, and, with smiles, she exclaimed, "Heaven is my home"—"I love my Saviour"—"Praise him"—"Come, Lord Jesus!" A friend observing on her face drops of painful perspiration, she said, "These are not drops of blood falling to the ground." She was very anxious that her brothers and sisters should follow her to glory. The closing scene was radiant with hope and joy. "O it is glorious!"—"My Saviour is near!"—"Good bye." And so she fell asleep.

May 15, at the house of his father at Acton, Mr. Peter Swinton, aged 36, deacon of the newly formed baptist church at Crewe. For many years, like some other children of pious parents, he yielded not to the word of God, or the voice of conscience, or the counsels of friends. At length, removing

to Crewe, he was led by divine grace to seek for salvation, and found peace in Christ; and the gracious Saviour supported him during a long and most painful affliction.

May 19, aged 76, Mrs. Catley, thirty-six years a member of the baptist church at Louth, and nineteen years previously a Wesleyan. An illness of many years was borne with patience, and she fell asleep in peace.

May 23, at Kettering, aged 80, John Cooper Gotch, Esq., many years a member, and we believe a deacon, of the baptist church under the pastoral care of Fuller, Hall, and Robinson. He was a warm and liberal friend of baptist institutions, especially the Foreign Mission.

May 26, Mr. George Mundy, many years a member of the baptist body in Trowbridge.

May 28, at Loughborough, Mr. Francis Shaw, aged 86, many years a worthy and esteemed member of the General Baptist church, Wood Gate. He was a man of a meek and quiet spirit.

June 3, at the house of his father, pastor of the church in George Street, Plymouth, having nearly completed the 21st year of his age, Mr. Eustace Clarke Nicholson.

June 7, at Highbury Terrace, Islington, aged 62, the Rev. John Yockney, formerly pastor of the Independent church, Lower Street, Islington.

June 9, Miss Mary Coles, of Chadlington, Oxfordshire, aged 25, a valuable teacher in the baptist sabbath school in that village.

June 11, aged 39, Mr. George Allin, a guard on the North Western line, who met with his death whilst on duty. He was the son of pious parents, members of the baptist church at Wolstone, near Coventry. A widow and four children are left to lament him.

June 14, at Westbury Leigh, Wilts, aged 40, Eliza, the beloved wife of the Rev. James Sprigg, A.M., baptist minister.

June 15, at St. James's-road, Holloway, after protracted suffering, Mary, the widow of the late Rev. John Williams, missionary to the South Sea Islands, aged 57.

## BAPTIST REPORTER.

AUGUST, 1852.

## BAPTIST ANNIVERSARIES—GENERAL BAPTISTS.

THE Annual Meetings of the churches of this section of the baptist body were held this year, for the first time, at Louth in Lincolnshire—the railways having at length rendered this secluded but respectable town accessible. This was the Eighty-third Annual Gathering of the Churches of the General Baptist Connexion. A regulation of the last year having ordered that the Association should be convened, instead of on the last Tuesday in June, on the Tuesday before the last sabbath in June, it was held one week earlier than usual. This regulation was made to afford ministers more time for visiting their friends in the localities where the Association is held, before returning home again to discharge the duties of the first sabbath of the month.

Although Louth is now on the line of a railway, it is yet difficult of direct approach, and in most cases a circuitous course must be taken to reach the place. From Leicester, at 8 a. m., our party took the Midland line for Peterborough, and from thence by Great Northern to Boston, and so on by the Eastern to Louth. The difficulty was in getting ourselves and luggage from the Midland station at Peterborough to that of the Great Northern in time for the down train,

then due, having to pass through the city; but after some scuffling we succeeded, and reached Louth before 2 p. m.—117 miles for nine shillings and ninepence—thanks to the rails; less than we formerly paid from Leicester to Stamford only by coach. Some parties, from Nottingham, passed on through Lincoln to Market Rasen, and there hired an omnibus for Louth, thus saving the circuitous route by Ulceby Junction and Grimsby.

The scenery, as usual, was charming; for although the rain fell copiously at intervals during the day, the herbage and flowers, the springing corn; and the foliage of the trees, after the long drought of this spring, presented a most refreshing and invigorating aspect.

Passing along the bed of the beautiful valley between Leicester and Melton, we caught pleasing glances of the villages and mansions, the churches and parsonages, which adorn the gentle hills which rise on either side. Entering the station at Melton, we have a fine view of this celebrated town, with its noble old church and massive tower, and the "hunting-box" mausoleum of the Earl of Wiltou. Leaving Melton, we are soon on the borders of the domains of an eccentric old peer, who, when the



surveys for the line were being taken, gathered his forces of stable boys and labourers, and drove the engineers, with their pedestals and flag staffs, off the field, and would not succumb until the Midland Company consented to make a long curve of two miles round his park. Approaching Oakham, we have a fine view of the wood-crowned heights of Burley Hall, the seat of Geo. Finch, Esq., a redoubtable "protestant." We cannot stop to visit the famous old barn-looking County Hall, at Oakham, and inspect the "horse-shoe" trophies with which its walls are adorned, and the names of the peers who have consented to pay the penalty of a horse shoe or a good fine for passing through this village-looking chief town of the smallest county in England. Here, however, is a sample of the records on the walls—"Baptiste, Earle of Gainsbrough, Dec. 17, 1694."

This peer was an ancestor of the Hon. and Rev. Baptist W. Noel, and we find from this fact that "Baptiste" is an ancient given name in the noble family of Noel.

Leaving Oakham, we presently plunge into Manton tunnel, and then descend into a lovely valley. We soon reach Stamford, where aristocratical power and influence made the railway company, it is said, pay a pretty considerable sum for approaching and passing under a part of the town. Approaching the city of Peterborough, we cannot but notice the vast works of the Great Northern Company, with the new bridges, warehouses, and tenements. Opposition by a noble marquis, to the Great Northern passing by Stamford along the more direct course of the Old North Road, sent it round by Peterborough, to benefit the old city, which has now become a central station of importance. Passing on the omnibus from one station to the other, we found the streets profusely decorated with electioneering flags, and could scarcely get a glance of the chaste architecture of the cathedral, half

hidden from view by obstructing buildings—a standing proof of the want of public spirit in a cathedral town. And though we had not a moment to spare for walking in to look at the "effigie" of the famous old sexton, Will Scarlet, we were consoled by the remembrance that at length the General Baptists had pulled down their old meeting house, which had been an almost useless place for ages, and had erected a handsome modern structure on the site, which promises to be soon filled with hearers from the increasing population.

Again seated, we were soon bowled along the flats of Lincolnshire, over endless level bridges, but through no tunnel, down to Spalding and Boston; the fertile region, on either hand, giving promise of a most abundant harvest. After a delay of half an hour, we started for Louth, and soon leaving the flats, we climbed the higher region of North Lincolnshire, and arrived in due course at our destination, where we met with—what is always a good finish of a long journey—a hearty welcome.

After resting and tea, we proceeded to the chapel in North Gate, for so many years the scene of the ministerial labours of the late Rev. F. Cameron. The chapel is a commodious and convenient place of worship, with an extended burial ground before it, over nearly half of which, and in front of the chapel, we found that the friends had just erected a very spacious school room with a handsome front. This large room is borne up by pillars, and the graves remain; but although the front view of the new building is noble, when you walk round it and look at both it and the chapel, the latter has an insignificant appearance in comparison with its more formidable appendage.

The Committee for the arrangement of business was now sitting, and a devotional meeting, to implore the Divine guidance and blessing, was also held in the body of the chapel

which was well attended, and over which brother Hunter of Nottingham presided; after which the brethren, not already located, received their tickets of temporary abode.

On Tuesday morning, at seven o'clock, the sittings were opened with singing and prayer—brother Ingham, the minister of the place, presiding. States and statistics from the churches were read until twelve o'clock, when brother J. G. Pike of Derby, took the chair; brethren Chamberlain of Fleet (minister), and Wherry of Wisbeach (not a minister), being appointed Moderators. The Chairman was nominated at the last Association with the understanding that he would deliver a brief address. This was a new regulation. Brother Pike proceeded to read the address which he had prepared—rather too lengthy as a pattern for future addresses. Mr. P. took a review of the connexion during the period that he had been a minister of the body. Very few were alive who were then ministers. He then furnished statistics of the gradual increase of the body, and made some rather pointed remarks on the shyness of the Particular Baptists, who seldom, in their publications, referred to our section of the body. We might be scarcely in existence, or be only a poor and diminutive sect—we might have no college, or missions, or institutions of importance amongst us, for aught the religious world knew through them. He regretted to say this. He had once hoped otherwise. But was it not the fact that our "Particular" brethren always represented themselves as *the* baptists. He then gave various weighty and solemn admonitions on the great importance, in these days of philosophical vanity, avowed infidelity, and popish arrogance, of holding fast the distinguishing doctrines of the gospel of Christ. Discoveries might be made in science, and improvements in arts; but the gospel was unaltered and unalterable. As for new fancies—old truths were better.

The reading of this address occupied about an hour, and it was listened to with profound attention, and many tears. The recollection of departed ministers, connected with the recent indisposition of the revered Chairman, and the apparent breaking up of his once robust constitution through many years of labour, led many to apprehend that it might possibly be one of the last addresses he would be able to deliver to his brethren. May a merciful Providence yet spare him for many years!

Business was proceeded with during the afternoon. In the evening, brother Goadby of Loughborough preached to a large audience, from "He must increase."

On Wednesday morning, at seven, business was resumed; and at half-past ten, brother W. R. Stevenson of Nottingham preached from the last five verses of the 12th chapter of Zechariah.

In the afternoon the Aggregate Meeting of the various district Home Missions was held. Brother J. H. Wood of Melbourn presided. Reports were read by the various secretaries, and the meeting was addressed by brethren Wallis, Winks, Stanion, Burns, junr., and Ashberry.

In the evening, the Foreign Missionary Meeting was composed of a large assembly. Brother Wallis presided. The Secretary read an abstract of the Report, and brethren Underwood of Derby, Stevenson of Leicester, Goadby of Loughborough, Pike of Bourne, Jarrom, formerly of Ningpo, China, and Lewitt of Coventry, addressed the assembly; and we have but seldom heard more appropriate and effective addresses than were then delivered.

Thursday, from seven in the morning until eight in the evening, was occupied with business exclusively, when the Chairman concluded with solemn prayer.

The Reports from the Churches, or "States," as they are called, presented, as usual, a chequered aspect.

Some were rejoicing in prosperity, but we fear more are in a kind of stationary position. The clear increase, for there was one, was only small. But this may be accounted for, not only from removals, but extraordinary emigration, and a resolution adopted and carried into effect by many of the churches to separate from them a considerable number of merely nominal members. The latter, as an act of necessary discipline, cannot be too much commended. Better far, have a regiment of efficient "good soldiers of Jesus Christ," if but half the number, than swell our ranks with lazy drones or cowardly combatants, who always hinder more than they help.

Five new churches sought and obtained admission into the body. A Committee of Consultation respecting Trust Deeds was appointed, who were requested to frame a Model Deed. With regard to the "Ministers' Fund," it was reported that although several churches had sent in their adhesion, more had objected on the ground of being "required" to subscribe a fixed sum. And although this was carefully explained to be indispensable in order to enable an actuary to frame his tables, it looked in the eyes of some of our voluntary-loving brethren so much like coercive taxation, that they would not conform to the requirement. And so "requested and urged" were wisely substituted in the place of "required." This recognition of independence immediately brought out a considerable number of subscribers, and it is now believed that the Institution will be established on a broad and permanent foundation. Messrs. Winks and Nightingale were nominated Secretaries.

It was stated that a New Local Conference had been formed for North Lincolnshire; and the church at Birmingham having expressed its warm approval of the suggestion of the Midland Conference—that an attempt should be made to open another General Baptist place of worship in that populous town—a committee was

appointed to consult with the church at Birmingham, and take such steps as they may deem desirable.

The church at Mary's Gate, Derby, having requested the Association to endeavour to relieve their pastor, the Rev. J. G. Pike, Secretary of the Foreign Mission, from some of his very laborious travelling engagements, the matter was referred to the Missionary Committee, with a recommendation of the request of the church.

The business of the Academy occupied the attention, first of the General Committee, and then of the Association for several hours. Mr. S. C. Sarjant, B. A., of Glasgow University, had been invited to Praed Street, Paddington; Mr. S. Stenson, to Hinckley; Mr. D. Burns, to Salford; Mr. J. Taylor, to Allerton; and Mr. Ashberry, to Sheffield. Mr. H. Marsden was not yet engaged, and the health of Mr. C. T. Bishop had failed to sustain him in his studies at a Scottish University. It was intimated that there was room in the Institution for more students, and the churches were encouraged to look out for suitable young men.

Various proposals were made and adopted, on report of a Committee, for the improvement of the monthly publication—the *General Baptist Repository*—and a board was appointed for its commercial management and circulation. The Trustees of the *New Hymn Book* reported that it had been well received in the churches and congregations into which it had been introduced. A Trust Deed of the property had been prepared, and was in course of signature. The Committee for *Consultation with Ministers entering the Connexion* reported that Mr. Haycroft, of Wisbech, was recommended, but Mr. Craps of Lincoln, had not applied. The Committee for next year will sit at Loughborough, brother Staddon, of Quorndon, being Secretary. The *Committee of Privileges* was re-appointed, consisting of ministers and brethren in London;

and the Committee of the *Foreign Mission* was completed as usual.

Resolutions, recommending the "Widow's Fund," and the "Baptist Union," and against the "Militia Bill," were passed. During the largest sitting on Thursday, the "standing orders" for the introduction of individual cases were suspended, and the following resolution was unanimously agreed to, with many expressions of sympathy from various brethren:—  
 "That this Association express their sympathy with their esteemed brother, Dr. Buras, in relation to the malicious treatment he has recently experienced, and hereby record their undiminished and unshaken confidence in his integrity, truth, and piety."

The Letter to the Churches "On the most effective means of improving the spiritual state, and of securing the enlargement and prosperity of the Denomination," was read by brother Ingham, of Louth. This epistle was very long but very good. It was suggested that some portions might with propriety be omitted, to which the writer willingly consented. It yet occupies more space than usual in the Minutes, although in small type; but a serious perusal of it cannot fail of being highly beneficial to the churches, and not only to those of this section of the baptists, but the other also; indeed, to every evangelical church of the congregational order.

The next Association was fixed to be at Lombard Street, Birmingham. Brother Wallis, of Leicester, Chairman. Preachers, H. Hunter and J. C. Jones; or, R. Nightingale and A. Simons. And then thanks to the Chairman and Moderators, and to the friends at Louth, closed the business.

With regard to the accommodation afforded by the members of the church at North Gate chapel, where the meetings were held, and also by the friends at Walker Gate, which is a branch of Malby, nothing could exceed the kindness displayed. Ministers and Representatives were also entertained with much attention and good will by

all the evangelical christians in the place—both Churchmen, and Dissenters, and Wesleyans. We could not but observe that at Louth, as at Chesham two years ago, in which places the Association then for the first time held its sittings, that the attendance of the members of the churches in those places was very small. They did not seem to understand the nature of the assembly. They appeared to think that it was only a kind of meeting of ministers and others for business of no special interest to them, or that they were not allowed to be present. An announcement was therefore made that members were eligible to attend, but not to vote, and that christians of other denominations might be introduced, to observe our order, taking their seats above in the galleries. Such a notice would not be needed in any of those places where the Association has been held before, and where the sittings are usually attended by numbers of members from neighbouring churches.

And this Association happened to be held this year in a town where a larger local disruption has taken place from the Wesleyan Conference than perhaps in any town in the kingdom. No allusion was however made to that circumstance. The General Baptists rejoice in their own liberty and order, and have no disposition to interfere with the preferences or dislikes of others. They know that in this land there is no Act of Parliament to compel people to be Wesleyans; and though they might to some extent sympathize with the excluded, especially with those of them who have expended money, and time, and labour, to advance the interests from which they have been cut off, they acted wisely, we conceive, in refraining from any public expression of their opinion on the proceedings of the Conference party.

We cannot close our report of this anniversary without alluding to the absence of one beloved brother, with whom now for many years we had

been wont to meet at this annual gathering of the churches. We refer to brother Derry of Barton, who, early in the preceding month—May 6th—was called up, unexpectedly by many, to join the general assembly and church of the first-born. He was a man of a tender and affectionate spirit, deeply imbued with brotherly kindness and the charity which hopeth all things. All who knew him loved him, and his removal will be widely felt as a loss not soon to be repaired.

Closing on Thursday evening afforded an opportunity to many, being near the coast, to run down, on Friday, by rails to Grimsby, see the new dock and hydraulic tower for loading and unloading vessels, and then pass on by "buss" to the sands at the Clee Thorpes, two miles off. Here the "Midlanders" enjoyed themselves for a few hours delightfully—bathing, walking, searching for shells, and inhaling the breeze fresh from the German sea, with a fine view of Spurn Point on the opposite coast, and steamers and vessels to and from the Continent passing and re-passing the mouth of the Humber.

Returning to Louth in the evening, on Saturday we rested; and then spent a peaceful sabbath in this quiet and respectable town, where the day of rest is more honoured than in our large manufacturing towns. On Monday morning, we were soon conveyed to Ulceby Junction, where, thirty years ago, and in the neighbouring villages of Killingholm and East Halton, we first laboured in the gospel. But how changed! Waiting half an hour for the train, we walked down to the Skitter, to look for the brook in which we baptized our first candidate, a man of seventy, before a vast crowd, nearly all of whom had never seen such a service—but its course was diverted, and the spot was covered.

Entering the express train, in one hour we were shot along by Brigg and Kirton down to Gainsborough, which we passed so swiftly that we had scarcely time to recognize the haunts

of our boyhood. We could only glance at the Castle Hills before we cut across the lower part of our fine old play ground at the "Grammar School." Again we started, and only caught a passing view of the old town, with its noble church, and old hall, and mighty bridge. "Here Oliver fought his first battle with the royalists, and routed them, and here Lord Cavendish was killed, down in this bog, yet called Cavendish bog," we had scarcely time to exclaim, before we were bowled over the Trent, and then the little village, with the tombstones of our ancestors in the church yard, passed before us like human life itself, just seen, then gone! In a few minutes we were at Retford, where, in the evening, a considerable congregation was gathered to hear one talk of "eternal life" of which, forty years ago, he himself, through the grace of God, was led to seek and find amongst them.

After resting two days with a relative, and visiting old friends—we found more in the grave yard—we started homeward, and found our own house in peace; but Leicester was all in commotion with the expected election. What a contrast to the scenes and services of the previous week!

It has been our custom now, for several years, to give such a report as the above of this annual gathering of one of the sections of the baptist body. The meeting being usually held in the country at a pleasant season of the year, affords opportunity for remarks on what is seen or heard by the way, which we have thought might somewhat refresh the dryness of a mere abstract report of business. We have not heard of any objection to this, though it may be that some may smell a savour of egotism. Well: let them not be too nice. It is our annual religious holiday; and the joy and gladness of our heart may be a little exuberant; but in a dark world like this a few gleams of sunshine may not be unwelcome.

## Spiritual Cabinet.

**TRUE GREATNESS.**—Many are reckoned great by the world, and are often envied by their inferiors, who are yet ignorant of what renders a man truly great. A courtier, as Ahithophel,—a prince, as Haman,—and a king, as Belshazzar, may be mean and sordid persons; for often in the highest stations the basest of men are set up. Coaches and chariots, horses and hounds, many servants and a numerous retinue, a sumptuous table and fine apparel, high titles and honorary posts, great friends and noble blood, rich connections and immense wealth, do not constitute true greatness. It is not getting a staff in the field, or a flag in the fleet, being secretary of state, or sent ambassador to foreign courts, that will render one great. It is not strength of body, natural courage, liberal education, bright parts, or sparkling genius, that can make a truly great man. Hence this seeming contradiction, yet sterling truth—"Great men are not always great." Are there, then, great men anywhere to be found? Yes, though they attract not much notice or regard of men. The holy, humble, self-denied soul, is such;—he that lives above the things of time, and has his meditation on God, and the things of the invisible world; that is pleased with a little of the good things of time—can forgive enemies—pass by affronts—forget injuries—repay hatred with love—rejoice in tribulation—triumph in faith—have rule over his own spirit—mourn for the sins of the times—weep over his want of conformity to God's law—tremble at his threatenings—depend on the promises—bewail his omissions—repent daily of his sin—wrestle in prayer, and prevail with God—and, Enoch-like, have his conversation in heaven, and walk with God.—This is he that is truly great in the eyes of angels and in the eye of God. *Meikle.*

**"BE NOT CONFORMED TO THIS WORLD."**—"I conform myself in some points," says a professing christian, "to the customs of the world, that it may not regard religion as a gloomy and repulsive subject, and that I may have an opportunity of doing good to my irreligious friends." If this popular plea be analysed, it amounts to this: I lower the character of religion that men may think better of it. I disguise its strictness for the purpose of deceiving them. I become in some respects a man of the world for the purpose of winning men over to a religion whose demand is—conform not to the world! I conceal those peculiarities which constitute christianity, in expectation of making men admire and love that which I plainly show I have no regard for myself! A wise soldier truly, that casts away his armour and then rushes into the midst of the battle! Such schemes we need scarcely say receive no countenance from scripture, and when resorted to, the result almost uniformly is, that instead of the world being benefitted, the christian is injured. He gave to the world a much more impressive example who, when charged with being too precise in his religious conduct, replied, "I serve a precise God."

**THE CROWN OF GLORY.**—It is a "crown of glory," pure and unmixed glory, without any ingredient of pride or sinful vanity, or any danger of it. And a crown that "fadeth not away"—formed of flowers that wither not: not a temporary garland of fading flowers, such as all here are.—"Wo to the crown of pride," says the prophet. Though it be made of flowers growing in a rich valley, their lustre is fading; but this is fresh, and in perfect lustre, to all eternity. May they not well trample on base gain, and vain applause, that have this

crown to look to? Joys of royal pomp, how soon do they vanish as a dream! But this day begins a triumph and a feast, that shall never end or be wearied of. All things here, even the choicest pleasures, cloy, but satisfy not. Those above shall always satisfy but never cloy. What is to be refused in the way to this crown? All labour for it is sweet. And what is then here, to be desired to stay our hearts, that we should not most willingly let go, to rest from our labours, and receive our crown? Was ever any man sad that the day of his coronation drew nigh? In that day when he on whose head are many crowns, shall bestow many crowns, then there will be no envy, no jealousies; all kings each having his own crown, each rejoicing in the glory of the others, and all in *His* who that day shall be all in all.—*Leighton*.

## Poetry.

### THE VILLAGE PREACHER.

*From the "Local Preachers' Magazine."*

How beautiful the sabbath sun shines o'er the smiling mora!  
As if, with heaven's serenity, earth's valleys to adorn.  
How chaste its solemn lustre! how pure its peaceful rays!  
Oh, thankless must that spirit be, who loves not sabbath days!

'Tis not alone in costly fane, or temples deck'd with pride,—  
The fretted arch, or painted dome,—Jehovah will abide:  
He loves the humble cottage, too; where'er his people bring  
A loving and a trusting heart, he smiles to hear them sing.

And there he stands, the preacher youth! and round him meekly sit  
The elders of the village train, all silent at his feet:  
How tremulous his voice essays to breathe the words of prayer!  
But its tones are heard at heaven's gate, pleading for entrance there.

He opens wide the holy book, the words are on his tongue,—  
Can he expound these mysteries, and do the truth no wrong?  
How thickly crowd upon his mind the thoughts of many a face  
Upturn'd in solemn mockery, or sneering his disgrace!

The cold damp sweat was on his brow; he feels the mortal dread  
Which only those can feel who stand 'twixt the living and the dead;  
But he bursts these bands asunder, his spirit soars above,  
He lays his humble offering before the throne of love.

A mighty influence calms his mind, his glowing words express  
The dignity of heaven's grace, its depth of tenderness:  
A holy fire pervades the place, the coldest spirits warm;  
Who came to mock, remain to pray, with trembling and alarm.

Onward the preacher holds his course,—eternal bliss his theme!  
The very portals of the skies disclose their purest beam;  
All doubt, all apprehension is from his spirit gone,  
For he feels the light of perfect Mind irradiate his own.

Where is the trembling rustic now? How noble is his mien!  
The claims of heaven's ambassador upon his brow are seen:  
How dignified his character! His awful message true:  
Sinners, he offers life or death to each and all of you!

D. H. H.

## Reviews.

### *Kirwan's Letters to Archbishop Hughes.*

THE other day, we received a note from our esteemed brother Harbottle, of Oswaldtwistle, near Accrington, Lancashire, respecting these Letters by Kirwan, which, without comment, we give as we received it. Brother H. is very observant, and may be safely trusted when giving his opinion.

"I have heard complaints uttered against reviewers of books (not against you that I am aware of) for recommending works to the public which when purchased do not equal the expectation. Many things might be said either partially or wholly to exculpate the reviewer, in some at least of these instances, but I have no wish to discuss that question. My object, if you will admit this letter, is to recommend a work recently published to the attention of your readers, and I prefer to do this in the form of a letter with my name attached, that if on purchasing the work they feel disappointed they may know whom to blame.

Among the many works issuing from the press on the popish controversy, and each in its order perhaps adapted to produce effect, there is one comparatively little known in this part of the world, and yet (begging excuse for my presumption in expressing such an opinion,) it is "the noblest Roman of them all."

The book to which I refer is "Letters to Archbishop Hughes of New York, by Kirwan." Sold by Mr. R. Theobald, 26, Paternoster Row. The price is very reasonable, and though I must not state that, it is no infringement of the law to say that it is *not* three shillings.

You and I, Mr. Editor, will be doing great service to the public by promoting the circulation of this work, and I think when you read it you will enrich and enliven the pages of your magazine by some extracts occasionally. It will be less trouble for you to give them from the printed copy than for me to transcribe them, or I would have forwarded one or two.

Permit me to say of this work what I would scarcely venture to say of many others on the popish question that I

remember to have read—namely, that I wish a copy of it were in every sabbath school library in the kingdom. The writer is an Irishman, and his Irish wit is sufficiently manifest. His style is sprightly and generally very correct. There are a few Iricisms as "will" for "shall," but on the whole it is a beautiful specimen of eloquent composition. What are most to be admired, are the pious feeling, the affectionate spirit, and the general judiciousness by which these letters are characterised. The author mentions some miracles, or what papists might deem such, which he himself wrought while in their church, and these miracles he describes: but that an Irishman, situated as he has been, should compose a work on the whole so judicious appears to me a greater miracle than those which he wrought in his youthful days.

Permit me to request the insertion of this letter, or some part of it, and if our friends who may purchase the book referred to feel disappointed on perusing it, let their rebuke fall on your humble servant and fellow labourer, the writer.'

### *Notes and Reflections on the Epistle to the Romans.* By Arthur Pridham. London: Whittaker and Co.

WHAT we said, at page 206, of Mr. Pridham's Notes on the Hebrews, we say of these—we cannot indorse every opinion of the writer on the meaning of the inspired Apostle in this famous letter, in which, more than in any other of his Epistles, "are some things hard to be understood," especially as given in our "authorized version" of the original text. But the evangelical piety of the worthy commentator is evident, and his reflections on various passages may be read with profit by the sincere believer.

### *Scripture Teachers' Assistant, with Explanations and Lessons; Designed for Sunday Schools and Families.* By Henry Althans. London: Edward Butt.

Mr. Henry Althans, like his friend Mr. W. F. Lloyd, is a veteran in the field of sabbath-school instruction. For now, we believe, nearly forty years their names have been associated in our re-



collection with the improvement and progress of these excellent institutions. We were, therefore, disposed to look at this little volume, which bears the name of Mr. Althaus, with favour; but we regret that in some places the explanations appear imperfect. Many such "Assistants" to teachers have been published, but one prepared with labour and care is yet wanted.

*Boys of the Bible, consisting of Descriptions and Dialogues. Ornamented with Engravings. London: Simpkin, Marshall, and Co. Leicester: Winks.*

Our design in placing this new book for boys on our list is not to criticise it; that, under the circumstances, would be preposterous, but to invite some competent person to undertake the task, for which we shall be obliged, only requesting brevity. We refer to our advertising pages for further particulars of its con-

tents; and we may add that the volume looks very handsome when bound up in the ornamented cover which has been prepared for it.

1. *One Hundred Tunes selected from the Psalmist, Adapted to Hymns in every Variety of Metre—the Vocal Score.*
2. *One Hundred Tunes—the Treble Part, or Air.*
3. *Hymns Adapted to all the Different Metres, and all the Varieties of Accent and Expression of the Tunes in the Psalmist. With an Index, &c. London: Haddon.*

MR. HADDON has already done much to improve congregational psalmody by the publication of the "Psalmist." The above, 1 and 2, appear as abridgments of the larger book, in a much cheaper form. No. 3 may be regarded as a practising book. All or any of these may be had through a bookseller.

## Correspondence.

ON THE SCENERY OF THE PILGRIM'S PROGRESS.—I WAS really amused on perusing in your *Reporter* for July, an extract from the *Eclectic Review*: the writer says that "We," meaning himself, I suppose, "have often puzzled our brains to conceive, especially when in Bedfordshire, and looking at hills which you were tempted to kick out of your road, like husks in a pine-wood, how Bunyan, reared in a country so tame, and who, like poor Cowper, could never hope to see mountains, till he saw them in heaven, has yet sketched an outline of scenery in the 'Pilgrim,' so free, so varied, so bold, and so studded with lofty hills." The matter seems to me of easy solution. It was from the bible Bunyan got his ideas of mountain scenery. The fact that he was well versed in that book will fully account for the purity, beauty, and strength of his language, as well as for the freedom, boldness, and variety of his descriptions. With his vivid imagination and the bible in his hand and heart, the reviewer may cease to wonder that such productions issued from his pen.

I may say, however, that I have wondered that such scanty accounts have been furnished about the locality of the Elstow dreamer. I was at Bedford in

autumn last, and felt that it had been shameful negligence not to have visited the birth-place of the "Master of Allegory." I therefore walked across with a friend, and first went to the church in which I believe Bunyan was christened. This edifice I suppose once to have been conventual, as there was in the darker ages a nunnery close by, remains of which may still be traced. Saxon figures adorn the northern doorway, which is wide and low; at the western end a garden runs close up to the walls—shame upon the taste of the parties concerned. The tower is massive, and detached from the body, or that part of the body which remains of the original structure. I looked at the place with no small degree of interest. The church is a very old building, standing on what I took to be the village green, in which the gospel is preached, and in which even Bunyan, from its antique appearance, might have "held forth the word of life." A very modern and unsubstantial house was pointed out to me as the residence of Bunyan, at the left side of the road that leads from Elstow to Bedford. But I feel sure that that house was not in existence when Bunyan lived. His house must be numbered amongst the things that were. R. B.

**QUESTIONS ABOUT BOOKS.**—W. H. B. proposes two questions which we give below. In reply to the first, we presume that the Committee are short of funds and could not afford to sell it at a less price; and to the second, we know nothing about either the expectations or the book, not having seen it yet.

1. How is it that the "Baptist Manual" is charged 1s.? A few years ago it was 6d. It certainly will not circulate much at that price.

2. Is the Memoir of Roger Williams, by Dr. Elton, lately published at 2s., by Cockshaw, Ludgate Hill, the one so long expected? Can you give some particulars of it?

**ABUSE OF PAROCHIAL CHARITIES.**—J. J. asks, "Is it right for a baptist to have his children sprinkled by the clergyman of the parish for the sake of receiving a grant of £10 to aid in putting his child to some trade, when he is old enough?"

Our direct reply is—It is not right. No, not for all the wealth of all the charities of England would we do such a thing. But we pity a poor baptist who is exposed to such a temptation. With regard to the requirement it may be called for in the terms of the charity,

and it may not. The administration of these parochial charities are generally in the hands of the clergy, who take care to turn them into sectarian capital for intimidating or bribing the poor parishioners. More shame for them! There is nothing noble or generous in such petty parish legislation.

**THE BAPTISTS IN PARIS.**—J. C. H. puts a question which we cannot answer. Can any of our friends who have ventured to visit that theatre of revolutions this summer? He asks, "Can you tell me if there is a baptist chapel or meeting-room in Paris? Some friends of mine are returning home from the continent, and will shortly be there, who would much prefer meeting in any place with baptist brethren. When we were there we worshipped with the Independents, who have a good chapel and a large congregation."

**CHARGE FOR PUTTING DOWN HEADSTONES IN GRAVEYARDS.**—J. A. B. asks, "Is it legal or customary for dissenters to charge for putting down headstones in their graveyards? Rather is it not one of the causes and complaints of Dissent?" All we can say is, that we never heard of such a thing.

## Narratives and Anecdotes.

**MURDER BY COMMAND.**—I came up slowly, and I could not, I must confess, get the better of a certain emotion which I had never felt at the moment of other encounters. It was shame for attacking men who were asleep. I saw them wrapped in their cloaks, lighted by a close lantern, and my heart throbbed violently. But all at once, at the moment of acting, I feared that it was a weakness very like that of cowards, I was afraid that I had for once felt fear, and taking my sword, which had been concealed under my arm, I briskly entered first, setting the example to my grenadiers. I made a motion to them which they comprehended; they fell first upon the guns, then upon the men, like wolves upon a flock of sheep. Oh, it was a dismal, a horrible butchery! The bayonet pierced, the butt-end smashed, the knee stifled, the hand strangled. All cries were extinguished, almost before

they were uttered, beneath the feet of our soldiers; and not a head was raised without receiving a mortal blow. On entering, I had struck at random a terrible stroke at something black, which I had run through and through. An old officer, a tall stout man, whose head was covered with white hair, sprung upon his feet like a phantom, made a violent lunge at my face with a sword, and instantly dropped dead, pierced by the bayonets! On my part, I fell beside him, stunned by the blow, which had struck me between the eyes, and I heard beneath me the tender and dying voice of a boy, saying, "Papa!" I then comprehended what I had done, and I looked at my work with frantic eagerness. I saw one of those officers of fourteen, so common in the Russian armies which invaded us at that period, and who were dragged away to this awful school. His long curling hair fell upon his bosom, as

fair and silken as that of a woman, and his head was bowed, as though he had but fallen asleep a second time. His rosy lips, expanded like those of a newborn infant, seemed to be yet moist with the nurse's milk; and his large blue eyes, half open, had a beauty of form that was fond and feminine. I lifted him upon one arm, and his cheek fell against mine, dripping with blood, as though he were burying his face in his mother's bosom to warm it again. He seemed to shrink from me, and crouch close to the ground, in order to get away from his murderer. Filial affection, and the confidence and repose of a delicious sleep, pervaded his lifeless face, and he seemed to say to me, "Let us sleep in peace!" At this moment, the Colonel entered, followed close by his column, whose step and arms I heard. "Bravo, my dear fellow," said he, "you've done that job cleverly! but you are wounded." "Look there," said I; "what difference is there between me and a murderer?" "Eh! *Sacre dieu!* comrade, what would you have? 'Tis your trade!"—*Lights and Shades of Military Life.*

**READ THE BIBLE.**—How suitable are the Holy Scriptures both to reform from error, and to guide into the truth. They contain every kind of instruction, anyway needful for all classes of minds. One has well said, "Here a lamb may wade, and an elephant swim. Here is milk for babes, and meat for strong men. Here is comfort for the afflicted, and succour for the tempted, and ease for the troubled. O, how full of light, how full of life, how full of love, how full of sweetness, how full of goodness, is every chapter, every verse, every line." Such the Bible is, that the more we read it, study it, the more we see its excellencies, the greater are its consolations. As no other book is like it, so no other book should usurp its place in our esteem or the time we devote to it. Said that noble philanthropist and devoted christian, Mr. Wilberforce, to a near relative a few minutes before his death: "Come, and sit near me; let me lean on you"—and putting his arm around that relative, continued, "God bless you, my dear. I must leave you; but I hope we shall meet in heaven. Let us talk of heaven. I never knew happiness till I found Christ as a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplex-

ities and distresses I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible." This also is the testimony of multitudes.

**A WILL AND A WAY.**—A shoemaker is mentioned in an Episcopal periodical at Burlington, N. J., whose benevolence was known to be large for one in his circumstances. Being asked how he contrived to give so much, he replied that it was easily done by obeying Paul's precept. (1 Cor. xvi. 1, 2.) "I earn," said he, "one day with another, about a dollar a day, and I can, without inconvenience to myself and family, lay by five cents of this sum for charitable purposes; the amount in thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children each of them earn a shilling or two, and are glad to contribute their penny, so that altogether we lay by us 'in store' forty cents a week, and if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus, by these small earnings, we have learned, that it is more blessed to give than to receive. The yearly amount saved in this way is about twenty-five dollars; and I distribute this among the various benevolent societies, according to the best of my judgment." *Am. Messenger.*

**SERMONS FROM MEMORY.**—I greatly object to sermons from memory. They are sadly dead. I know some have excelled in this way of preaching. David Stoner, for instance—he was famous. But this is not generally the case. I don't like artificial flowers. I don't like bricks and mortar, a mere erection. A sermon should not be made after this fashion, but should unfold itself from a man's own soul. It should be a tree growing out of a man's own soul. Oh leave the shore! become a theological Columbus! Do not fear the water or the winds: only launch forth, and the

winds will blow propitiously. By trusting to memory alone you bar out every deep emotion; and, what is worse, you bar out the Holy Ghost. You say you are afraid of committing yourselves, and of sticking fast; and so you will, perhaps. Never mind! I stick fast once myself, and have been near sticking fast several times. You will have more pleasure in preaching sermons than we can have in repeating them from memory.

*Dr. Dixon.*

DENMARK.—The taste for reading, and other mental occupations, greatly exceeds what can be found in towns of the same class in our own country. We are not, therefore, surprised to learn that drunkenness has disappeared. We need scarcely say that it was vastly different in former days. Fifty years ago the north of Germany and Denmark sustained a dishonourable pre-eminence in this matter. The habit of dram-drink-

ing was universal, but it "is now giving way so completely, that it would be thought as odd or disreputable now to take a dram in the morning or forenoon, as it would be in England among our upper educated classes. I have not seen," Mr. Laing tells us, "a drunken man in Denmark or the duchies, although I have been living very much in country *kros*, or ale and spirit-houses in the villages."

A SABBATH IN MICHIGAN.—The Sabbath was a delightful day, and by eight o'clock in the morning the people began to collect. The horse teams came peering from the oak groves in various directions, bringing from four to ten persons in the large farm wagons. Long before the hour of public service arrived, the chapel was crowded to overflowing, and the multitudes around the door and windows listened with becoming attention.

## Christian Activity.

### INTERRUPTION OF OPEN-AIR PREACHING IN THE LONDON PARKS.

WE were waiting with something of anxiety to hear what steps had been taken, or would be taken, by Drs. Cox and Massie, and their friends, in order to protest against, or directly oppose, the mandate of the government officials for the suppression of open-air preaching in the parks, when we observed the following letter in the *Patriot* of July 15. The letter is dated June 7, and signed "Walter L.—"

"With sincere respect and christian regard to our excellent friends, and with all due deference to the laws of our country, I am strongly of opinion that the Rev. Drs. Cox and Massie ought not to have desisted from preaching the Gospel in the open-air by the request of a Government officer. How would our Master himself have acted under the circumstances? Would he have feared the threats of his enemies, even though he were sure of their being carried into execution. Then why should his followers? The commands of God on this point are very plain. 'Go out into the highways and hedges,' and 'preach the Gospel to every creature.' 'Obey God

rather than man.' If then, man says, 'You must not preach, the people must be taught by the clergy of a particular Church,' to me the duty of a minister of Christ is very clear. Baxter, Bunyan, and others, were not so easily silenced. They boldly and fearlessly stood their ground, knowing, that in the sight of the Most High they were right; and that greater was he that was for them, than all that could possibly be against them. Therefore they preached; and, although for so doing they were thrust into prison, they ultimately triumphed, and, by their persecution, the cause of the Redeemer was forwarded. In the present day, ministers and christians generally are too much afraid of being persecuted. There appears to me to be too much of a with-the-stream spirit manifested by religious people. They are willing to go through good, but not through evil report. They hoist their flag in the presence of friends; but at the sight of an enemy they hide it. Surely this is not taking up the cross daily, and following him who went about doing good, yet everywhere met with enemies that molested him. If it is believed, that at least nine-tenths, of our fellow-sinners around us are living in sin and every minute in danger of

eternal punishment, while at the same time there is an all-sufficient Saviour at hand who has suffered and died for them. For His sake open-air preaching and teaching must be carried on to a much larger extent—our ministers, accompanied by their friends, must go out in greater numbers, and faithfully exhort the unconverted to turn from their downward course to the God of mercy, love, and peace, through Jesus the only mediator. Then, dear Sir, and not till then, it is my humble opinion, will our churches flourish and enjoy the peace of God, to such an extent as they have not hitherto experienced.

If you think these few imperfect remarks worthy a space in your valuable Journal, my heart's desire and prayer to God is, that they may be seriously pondered by your readers, and blessed from on High."

This letter produced a reply from Dr. Cox, which also appeared in the *Patriot* of July 19. Dr. Cox says:—

"One word, perhaps, is necessary, in reply to the remarks of Walter L., in your last number. He says, Drs. Cox and Massie ought not, he thinks, 'to have desisted from preaching the gospel in the open air by the request of a government officer;' and he proceeds to show, by implication, that we have flinched from the duty of standing our ground, according to the example of the apostles, and of our noble Nonconformist predecessors.

Our friend is quite mistaken in his fact and in his censure. No government officer requested us to desist from preaching the gospel. Had such a message been sent, I believe Dr. Massie and myself possessed principle and courage enough to brave every consequence by determined perseverance.

The case is simply this. Ministers and friends in the neighbourhood engaged in a plan of preaching to the multitudes who thronged the vicinity of Victoria park, and requested me to commence the series of projected services on the sabbath afternoons during the summer. I did so, and had a numerous and most attentive congregation, pervaded by a large infusion of the advocates of infidelity, who had long assembled there periodically to proclaim their anti-biblical sentiments. Before the next sabbath, when Dr. Massie was to have preached, an order had been sent to the police to prevent the meetings of the populace, in consequence, as it was

alleged, of the noisy discussions, polluting language, and blasphemy, that disturbed the general peace of the neighbourhood.

When the next religious service was to be conducted, an increased force of a hundred policemen was on the spot to prevent all public discussions. Upon this I obtained an interview with the Home Secretary, who at once avowed that he had exercised the authority of government on the occasion. After a lengthened interview, in company with Sir, William Clay and my friend, Mr. Offor, it was agreed that I should write a letter to Mr. Walpole, which he stated that he would answer. This was done, and the question of out-door preaching argued. It was fairly put to him, that the evil of preventing the meetings and discussions altogether would involve the suppression of the preaching of the gospel; that we had no fear for christianity in an encounter with infidelity; and that the government had no right to interfere. I distinctly stated, that we should disregard government interdictions in relation to the preaching of the gospel; and that, in my opinion, (and I hold it firmly) that the assemblies of the people ought not to be interfered with till some illegal act was committed. However I might deplore the sentiments propagated, (and to counteract them we wished to meet the people) yet civil liberty demanded they should be let alone, and dealt with only by moral means. Mr. Walpole wrote, in substance, that he had maturely weighed the subject; that his object was not to interdict preaching; but that, as in other instances, government would not permit the "royal parks and pleasure-grounds" to become the resort of profligate blasphemers.

The question therefore is, not simply whether we will or will not preach the gospel, whatever government may determine; it is simply impracticable. A government force is stationed there, to prevent all meetings for discussion or addresses of any kind. We cannot preach when there is nobody to listen. It may be said, we might go, and suffer ourselves to be taken into custody. If duty required this, I say distinctly, I should not have a moment's hesitation. But even the most useless opposition on our part would not tempt this, inasmuch as the police are not allowed to adopt this course, but are required, without making any

personal seizure, simply to prevent the assembling of the people in groups.

The subject is by no means dropped. Whether my correspondence with Mr. Walpole, the home secretary, will be published or not, I cannot at present determine; but some effective measures, I have reason to believe, will be adopted, to benefit the misguided masses in the vicinity of Victoria-park."

We are gratified to find that this rude invasion of the right to preach the gospel publicly will not be passively submitted to. We should have wondered if it had.

#### ENGLISH SUPERSTITION.

IN a field in the parish of Ashill, Somerset, there is a well called Skiversham's Well, from which runs a beautiful, clear stream of water. On one side is a small bathing place, and a little below is a larger one with several steps to descend. The water is possessed of healing properties, and has proved beneficial to many; but an opinion prevails in the neighbourhood that there is no time so likely to receive benefit by using this water as on the first sabbath in the

month of May, when the water is said to boil. The people begin to assemble soon after twelve o'clock from the neighbouring villages, and some from towns, travelling as many as ten or twelve miles, and even more. Amongst them are those afflicted with various diseases. Some are dipped in the well, head and all; others wash portions of the body, or drink some of the water. All expect a cure, or benefit, if performed before sunrise; but people continue to come and go throughout the day. Some play at balls and other games to amuse themselves, and this year on the sabbath day. There is evidently much vulgar superstition in all this; and worse, there is much wickedness. What need of christian effort on their behalf. Reader! are not you afflicted? Have you a disease of the heart? Does the leprosy of sin cleave fast unto you, which, if not healed will prove fatal to your soul, and sink you lower than the grave? Flee, then, to Christ! bathe in the fountain opened for sin and uncleanness, drink of the water of life, repent of sin, believe on the Lord Jesus Christ and thou shalt be saved. R. B.

## Baptisms.

#### FOREIGN.

INDIA, *Monghyr*.—Mr. Parsons writes: "Two disciples have been added by baptism to the European portion of the church here. Two circumstances of interest, and suggesting much encouragement, are connected with the case of one of these: 1st, his being the son of pious parents, brought to the knowledge of the truth after many years of inconsideration and worldliness; 2nd, his being greatly indebted to a tract written by a native brother, for that awakening which by Divine grace has led to his present happy confidence in the Redeemer's saving love."

*Nowgong, Asám*.—Mr. Däuble had the pleasure to baptize four young women, connected with the Nowgong Orphan Asylum, on sabbath-day the 4th of Jan.

*Jesore*.—Within a year eight of our scholars have made a profession of faith in Christ by baptism.

*Jellalore*.—Mr. Phillips writes:—"On Lord's-day, the 8th of February, I had the pleasure to baptize three native women, all connected with respectable families. Two of them broke caste about a year ago, and the other in October last. Several others are expected soon to follow their example; while a number of other families seem to be on the point of breaking caste."

*Digaliyá*.—Mr. Page says, "Jan. 25, after a long examination, we received fifteen persons for baptism, seven men and eight women. They had all been candidates for twelve months, some for eighteen months. Their answers to the numerous questions put were very satisfactory. The testimony given by the native preacher and members generally, concerning their changed characters and consistent lives, was most decided and pleasing. It was with both joy and fear that I agreed to baptize them. Yet, after what I had heard and seen, I could not help asking, 'Can any man forbid water that these

should not be baptized? At sunset I immersed them in an adjoining tank; and loudly did we sing that evening. At night we had the Lord's-supper together, and I do not remember to have been engaged in a more solemn service. One of those baptized is a very old, blind man. He seemed, nevertheless, the happiest of all. 'I have no other wish,' said he, when told that he was accepted by the church, 'but to obtain a little refuge at the feet of Jesus Christ:—to lie at his feet is all my desire.' When baptized, I asked him how he felt? 'Full of joy in Jesus Christ,' he answered. Ten of the rest, six women and four men, are from our adult classes, and are able to read the New Testament; so that we see, with no little gratitude and pleasure, the fruits of our efforts to get all our people, old and young, to read God's own book. And more fruit God will give us; and more humble praise will we pay to Him!

*Barisál.*—Our beloved brother Page had the happiness to baptize one person, lately a heathen, at Dhamshar, on Jan. 25.

*Agra, Cantonment Church.*—A correspondent writes:—"On Wednesday evening, the 3rd of March, one believer was added to this church by baptism. Mr. Smith, of Chitaura, preached and administered the ordinance, assisted, in parts of the service, by Mr. Lish. The candidate, before descending into the water, gave a statement of his christian experience, and his reasons for the change his sentiments had undergone from pedobaptism to the baptism of believers. The chapel was crowded."

*JAMAICA.*—Mr. W. Young, of Watford, says, July 13:—"Yesterday I received a letter from my nephew, Mr. Robert Gay, dated Falmouth, June 10, in which he writes:—"I baptize, D. V., on sabbath next, forty persons who, I hope, will not only be added to the church, but truly added to the Lord. If the weather continue fine, I shall expect a congregation of nearly 3,000 persons to preach to. I have chosen Eph. iv. 5 as the subject of discourse. May the Holy Spirit guide us into all truth, and, by his powerful influence sanctify the word! After the loss we have sustained by deaths from cholera, small pox, and measles, such an addition to the church is very pleasing."

## DOMESTIC.

*SOMERSETSHIRE.*—The other day we received a note from the widow of a baptist minister, whose devotion to the service of his Master was most exemplary, and who was removed from scenes of spiritual usefulness and prosperity in the vigour of his manhood, to the great grief of numbers. But he had lived to Christ, and his death was gain. Seldom, during the many years that we have now published such reports, has it been our happy privilege to read or publish a more affecting or pleasing narration, in a few words, of the goodness of God. Let it be told to the glory of his faithfulness and grace! Surely the most fastidious will, for once, allow that such things should not be hid. We doubt if any, who have anything of christian sympathy about them, can read it without tears of joy. We could not.

"Your Reporter is always a welcome visitor in my house. Nearly eleven years ago, you noticed in it the most melancholy event of my life, that of the sudden removal of my much-loved husband from his labours to his reward, leaving me with eight infant daughters. About five years since, his two eldest children were united to the church over which their glorified father long presided. Now I have the unspeakable pleasure of informing you that last week my two next daughters followed the example of their blessed Saviour, and in the morning of their days were buried with him in baptism. Oh, may they be 'faithful unto death!' Will you kindly, in any way, notice this in the Reporter, as I am sure many kind friends, who knew and loved their beloved father, will rejoice to know that those dear ones he left behind are one by one giving themselves to God and his people. Oh, let pious parents be encouraged! 'Praying breath was never spent in vain.' Wishing you every blessing, I remain, &c."

*Yeovil.*

*ACCRINGTON, Blackburn Road.*—Our pastor, Mr. Williams, baptized two candidates on the evening of June 6th, and two more on the 27th, all young persons from the sabbath-school. Since Mr. W. settled here about a year ago, our congregation has increased considerably, and a more earnest attention to divine things is manifested, particularly by the younger members of the church and congregation.

O. K.

**BETTWS, New Wells, Montgomeryshire.**—Two females were baptized at this place, June 13. Mr. Jones, of Sarn, led the candidates down into the water, and buried them with their Lord. One was an aged person, the other had been a Calvinistic Methodist; both were received. We have now thirty-two members, and seventy scholars. I well remember the first baptist preacher coming here in 1805. He went from house to house. A male and female were the first baptized. It was a strange thing in this part of the country. Mr. Palmer, of Shrewsbury, and a Welsh minister, were sent for, and they both preached by the river side. When the Welsh minister stood in the river, he said he did not fear any one, he had a commission, not from King George the Third, but from the King of kings. The parson of the adjoining village was present, and several gentlemen, who listened with attention. Upon the road, when returning home, the reverend gentleman said, "These men have enough to say for themselves, they follow the plan of the apostles." In 1839, our chapel was erected. A heavy debt of £170 yet remains upon the chapel, dwelling house, and burial ground. An Independent church, a little distance off, was pressed down as we are, and a kind lady in London, hearing of their case, begged £100 in London, and sent it for them. We would pray that the Great Being, who has all power in heaven and in earth, would touch the heart of some with compassion for us. R. W.

**STONEV STRATFORD.**—On Lord's-day evening, July 4, after a sermon by our pastor, Mr. Forster, one candidate was baptized, in the presence of a large congregation, many of whom had not been in the place before. This christian brother, who thus publicly professed Christ, had been brought up a very strict Churchman, but had been led to think seriously about his soul and about Christ through the efforts of one of our devoted members at the Wolverton station, thus affording another proof of what may be done by individual effort for the salvation of men.

**CARDIFF, Bethany.**—On Thursday, July 1st, after a discourse by Mr. Fuller, three females were baptized by Mr. Jones, one of whom had been an Independent for many years. They were added to the church. M. L.

**AYLSTONE, near Leicester.**—Seven believers from this village, whose conduct for several years had been consistent, were baptized by Mr. Spiers at the adjoining village of Whetstone, on Lord's-day, June 6th. The congregation was very large. On the next Lord's-day, a General Baptist church of twelve persons was formed at Aylstone, and brother Spiers, who has laboured here for several years, was recognized as pastor. [We are gratified to hear of the progress which our friends appear to be making in this village, but we very much question the propriety of forming a distinct church. There may be reasons for so doing of which we are not aware, but the formation of so many small village churches produce a weakening rather than a strengthening effect on the power of the body.]

**HELSTON.**—Our pastor baptized three disciples of the Lord Jesus, April 28. And on June 2nd, two followers of the Lamb were immersed by our pastor. One of these was a gentleman who had been educated for a clergyman in the Church of England. One evening last winter, when walking in the street, he saw a light in our chapel, and he came in, just to see what was doing. The result was his conversion to God, of which he now made public and cheerful profession. The other was from the Free Church of Scotland. He had been a worshipper with us for some time, but had not seen a baptizing until that in April, when he was also convinced that it was his duty and privilege thus to follow the example of his Lord. These were added to the church. A. C.

**NEWCASTLE EMLYN, Carmarthenshire.**—July 7, after preaching by Mr. J. Owen, to a crowded congregation, Mr. Thomas, our minister, baptized eleven believers on a profession of their repentance toward God, and faith toward our Lord Jesus Christ.

**HEREFORD—Zion Chapel.**—Mr. Davey, our pastor, had the pleasure of baptizing three followers of Jesus on the first sabbath evening in June. One was from the sabbath-school. We have more candidates and inquirers. The Lord is blessing his own word. J. H.

**BIRMINGHAM.—Bond Street.**—On sabbath morning, July 3, Mr. New baptized two disciples of the Lord Jesus; in the afternoon, these, with three from other baptist churches, were received into communion.



**RAMSGATE, *Creendish Chapel.***—On sabbath evening, June 27, the ordinance of christian baptism was administered in this noble edifice, by our esteemed pastor, Mr. Wills, before a large and attentive congregation. The discourse was founded on the words of Peter, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" and was fully calculated to convey to the minds of those present a concise and scriptural idea of what baptism is, in regard to its nature and design. There were five candidates, two of whom were young men from the Countess of Huntingdon's chapel at Margate, who deemed it a binding duty and a happy privilege thus to follow their Lord in the ordinance of baptism. May they all have grace to adorn the gospel they have thus professed!

R. B.

**RAGLAND, *Monmouthshire.***—The baptist cause in this place has no doubt been retarded for want of a proper place to administer the baptismal ordinance, there being nothing but a shallow brook, and that a long distance from the chapel. At a meeting a few weeks ago, we agreed to have a baptistry in the chapel; and on sabbath-day, July 4, our pastor, Mr. Josephus Bailey, after a discourse from the Apostle's advice, "Prove all things; hold fast that which is good," immersed four persons. In the evening they sat down at the Lord's table. I hope ere long to have the happiness to report of others who seem desirous of uniting with the followers of Christ.

T. S.

**DEVONSHIRE.**—Three believers were baptized at *Launceston*, June 3, in a stream running into the Tamar. One had been a travelling preacher among the Bible Christians, and another a local preacher with the Independents.—June 17, four believers were baptized in the Tamar at *Greystone Bridge*. One of whom had also been a local preacher with the Independents.—July 14, at *Lifton*, three females and one male were baptized. One of the females had been a member of the Independent church in Launceston for years.—July 11, at *Broadwood*, three believers were baptized—two females and one male.

J. K.

**LONGSIDE.**—Since we last reported, our pastor, Mr. Thorne, has baptized nine believers—the last of these were thus added on July 4. We are encouraged by these additions to persevere in the work of the Lord.

G. R.

**LIVERPOOL, *Myrtle Street.***—I always peruse with pleasure your reports of baptisms. This has induced me to give you some account of the work of the Lord among us. Since the commencement of the present year, thirty-three believers have followed their Lord in his appointed way, twelve of whom were baptized on Lord's-day, the 27th June. On which occasion our pastor, Mr. Hugh Stowell Brown, preached, and gave an impressive address to the candidates. The chapel was crowded to excess. I am happy to say that there appears to be a great spirit of hearing in the congregation, and many are seeking the Lord; several of whom will soon, we hope, be united to us by baptism.

J. P.

**STONEHOUSE, near *Plymouth.***—On Lord's-day evening, July the 18th, in the presence of a crowded congregation, three believers put on the Lord Jesus Christ by baptism. The pastor, Mr. John Webster, administered the ordinance. Two of these, husband and wife, forming a household; the other, long a member of an Independent church, was convinced of the scriptural character of believers' baptism by witnessing the administration on a former occasion. We are happy to say that we have seldom been without a similar testimony of Divine approval.

**PADIHAM.**—Our pastor, Mr. Wood, after discoursing from "And who then, is willing to consecrate his service this day unto the Lord," baptized six young disciples of Jesus Christ—three male teachers, and three female scholars. May they all at last be found at the right hand of the King in that day. Others are earnestly inquiring.

J. A.

**WESTON, near *Towcester.***—On Lord's-day, May 16, our pastor, Mr. E. Clarke, administered the ordinance of christian baptism, when three young persons thus put on Christ. The attendance was large, and the service deeply solemn and interesting, and, it is hoped, will prove to many a lasting benefit.

T. C.

**GLASGOW, *College Green.***—We had two baptisms in June, when four believers were immersed in the name of the Lord, and Mr. Steadman preached to good congregations. One was attracted by the glare of our naphtha lamp to our open-air service last winter.

T. S.

**WOODSIDE.**—On Lord's-day, May 30, two persons were baptized by our pastor; one a teacher. Both were added in the evening.

W. R.

LAMBETH, *Regent Street*.—On the evening of July 1, Mr. C. T. Keen had the pleasure of baptizing eighteen disciples in the presence of a large and attentive congregation. The Lord is with us here; many are anxiously asking the way to life everlasting, so that we are greatly encouraged.

TREFOREST, *English*.—On Lord's-day evening, July 11th, our pastor, Mr. Williams, baptized two young men on a profession of their faith in our Lord Jesus. E. E.

BUILTH, *Ebenzer*.—Three believers were baptized by Mr. Pughe, July 4, in the river Wye, before a great number of spectators, principally pædobaptists. Two were husband and wife, and the other a relative of theirs. J. J.

RIDGEMOUNT, *Beds*.—Mr. Brooks baptized four believers, July 4. It was a profitable and refreshing season. These were added the same day. We have more inquirers. E. B.

FALMOUTH.—Mr. Booth immersed three believers in Jesus, May 30.

## Baptism Facts and Anecdotes.

ANTIQUITY OF THE BAPTISTS.—Jesus Christ, our great example, was a baptist. He began to be about thirty years of age when he was baptized, and he attended to the ordinance by being immersed in Jordan. In the history of the New Testament proceedings we perceive either a confession of faith in Christ required, or the candidates are described as penitent believers in his name. Nor has it yet appeared, after a most careful examination of the New Testament, that one single case of an infant being sprinkled by Christ, or by his command, or by his apostles, can possibly be adduced. And as to history, Dr. Mosheim informs us that "the sacrament of baptism was administered in the first century without the public assemblies in places appointed for that purpose, and was performed by immersion of the whole body in water." In the second century he adds, "The persons that were to be baptized, after they had repeated the creed and renounced their sins, &c., were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord."\* From historical information it is evident that the churches of the first ages after Christ were what would now be denominated baptist churches. They baptized twice a year, at Whitsuntide and Easter; and the candidates for baptism, who were called catechumens, went through a course of previous instruction and examination. Open waters were resorted to, and afterwards baptistries were erected in the meeting-houses, chapels, or churches,

with vestries for dressing and undressing. It is certain that the ancient Britons, or Welsh christians, were baptists long before popery was introduced. Austin the Monk was the legate of Pope Gregory, and was sent to this kingdom about A.D. 604. The venerable Bede informs us that he proposed to these christians, after they had refused to hearken to him on other subjects, as follows,—"Since ye will not assent to my *Hereses* generally, assent ye to me especially these three things; the first is, that ye keep Easter day in due form and time as it is ordained; the second is, that ye give christendom† to children; and the third, that ye preach to the English the word of God." These worthies objected to Austin's proposals to propagate popery, and he, some time afterwards, instigated the Saxons to make war upon them, and they were cruelly destroyed. At the time when Austin visited the principality, their two principal places were Bangor, in North Wales, and Caerleon, in the South. In Bangor was a college containing 2100 christians, many of whom dedicated themselves to the Lord, to serve him in the ministry, as they were able, and to whom was given the name of the "Monks of Bangor." They married, followed for the most part secular employments, and preached as they had opportunity. These were the men who refused to conform to the Church of Rome in baptizing infants, and for this were miserably destroyed.\*

P.S.—The contributor of the above hopes not totally, and would like to ask any of your Welsh correspondents whether they cannot trace the history of the baptist denomination in Wales up to this period.

\* Mosheim, Vol. 1, 94, 155.

† Now called "christening." † Mann's Eccl. Hist.

## Sabbath Schools and Education.

### THE HALIFAX JUBILEE.

THERE is perhaps no place in the kingdom where the sabbath school spirit displays its powerful energies with more vigour and strength than in Halifax. Not content with the regular jubilee of 1830, or rather so delighted were they with it, that they determined on having—like some who agreed on holding an annual meeting every quarter!—a jubilee whenever they pleased; and no man forbidding them, they have now held four of these joyous festivals. On a former occasion the Right Hon. the Earl of Carlisle, then Lord Morpeth, presided, with much christian kindness and courtesy, to the delight and profit of all. This year another jubilee was held, on Tuesday, the 1st of June. Greater preparations than usual were made. The weather threatened rain, but the clouds dispersed and the sun shone. It was a general holiday—shops and factories were closed. That immense space, the Piece Hall, was the place of gathering. Besides the ordinary space for teachers and scholars a gallery for 1000 spectators was erected. From eleven to half-past twelve the scholars were entering, preceded by flags and their ministers. The children from the workhouse excited sympathy and tears, many calling out “God bless them.” As they passed, the South Parade children gave them oranges, which was loudly cheered. The schools were Baptist, Independent, Wesleyan, New Connexion, Primitive, Association, Reformers, and five various—20751 teachers and scholars. The instrumental band, exclusive of twenty-three separate bands, numbered 505; the vocal performers numbered 324, and were stationed in various parts of the hall. It was calculated that within the hall there were—

Teachers .....	3588
Scholars .....	17163
Instrumental Performers....	505
Vocal .....	324
<b>Total.....</b>	<b>21580</b>

A local paper says:—

“Everything was in a perfect state of preparation when a loud and ringing cheer welcomed Mr. A. Dean, jun., the conductor, as he stood for a moment before the immense living mass preparing to

raise the baton which was to call forth a volume of sound such as human ears had never listened to in England before. After a preliminary roll by the whole of the drums (thirty-six in number!) and a few notes from the trumpets, a most profound silence reigned for a few moments, and then came the crash of 500 well-skilled performers as they played over the first hymn. The effect was magnificent; but how much more so when the conductor turning towards the scholars, they sang, as with the voice of many waters,

Almighty God, to thee we raise  
Our tribute of united praise  
On this returning day.

The rolling of the drums produced a fine effect, and we venture to affirm that the impression produced by the singing of these three lines will never be effaced from the memories of those who heard it. Tears involuntarily started into the eyes of thousands of the spectators, and a speechless awe seemed to rest on all.

Had we been disposed to enter into a lengthened musical criticism of the performance, we should have found our remarks cut short by the uniformly excellent and truthful singing of the scholars, and the marvellously correct playing of the band. From the first note of rapturous praise, down to the last prayer of the National Anthem, the performance was a proud triumph. Never were hymns of praise sung so gladly: never did genius win for herself so glorious a victory.

The tunes selected for the occasion were ‘Grosvenor,’ ‘Halifax,’ and ‘St. Helen’s,’ from Holdsworth’s Cheetham’s Psalmody; and ‘Westmoreland,’ from a new work just published by Mr. Joseph Wadsworth, a townsman, and a clever musical composer. ‘Halifax’ produced such an effect that a repetition was called for. At the conclusion of the second hymn, refreshments were distributed to the scholars. Cakes of large circumference were handed about to the stripplings, and disappeared with remarkable quickness. As each cake weighed about nine ounces, above *four tons* of currant cakes must have been consumed by the children alone. To which must be added the provisions supplied to the teachers, and to the band and singers. By the

foresight of the committee large water-butts were thickly distributed over the area.

A number of visitors took up their station on the Southowram side of Beacon-hill, where we are informed the music was heard to the best advantage. This elevated situation was certainly a most favourable one, the wind being from the north-west. A musical friend informed us that the singing of each part was readily distinguished, and that even the piano passages were minutely heard at that distance. All the streets south-eastward of the hall were also crowded during the performance.

The whole affair closed at a quarter to four o'clock by the singing of the National Anthem. The immense assembly then began slowly to disperse, and a most remarkable spectacle was occasioned by the different schools threading their way out

of the hall, headed by their respective bands of music. Not the least casualty occurred to mar the joyous festivities of the day, and the only regret was that the children had not half a dozen more hymns to sing.

We have already stated the number of teachers, scholars, singers, and musicians present in the hall to have been 21,580. The number of spectators is somewhat more difficult to calculate, but there must have been about thirty thousand persons in the hall. And yet, so perfect were the regulations that hardly a toe was trod upon, or a bonnet crushed. The number of visitors to the town per railway was immense. We are not able this week to state the amount of the receipts of the jubilee, which, after paying the incidental expenses, will be divided amongst the schools according to the number in each.

## Religious Tracts.

### APPLICATIONS.

**IRELAND.**—I apply for a grant of tracts for Banbridge, a manufacturing town, on the river Bann, in the county Down, about twenty miles from Belfast. It has a population of about 3,500; is surrounded by a number of populous villages and hamlets; and is, therefore, an important position as a centre of operation. In the year 1847, preaching was commenced here, under the auspices of the Baptist Irish Society, by Mr. J. Bates; who, though he had to encounter much opposition, succeeded in forming a baptist church. After labouring for about two years, Mr. Bates removed to America. In 1850, the church chose as his successor Mr. T. D. Bain, who had just returned from the United States. His earnest and persevering efforts have been attended by the most pleasing results. Opposition has almost ceased, the chapel is filled with attentive hearers, sinners have been converted to God, and the present aspect of the cause is very encouraging. The church now numbers fifty-four members—sixteen having been added during the past year. There are four preaching stations, and prayer meetings are held in various places in the town and neighbourhood. Our sabbath school contains eighty-eight scholars

and sixteen teachers, and might be considerably increased, but *we can take in no more scholars for want of room.* Our chapel will not accommodate more than one hundred persons. It is full, and we can do no more until we get it enlarged. This will cost about £200. Small as this sum is we cannot raise it ourselves, our members being all poor: nor can we spare our minister from his pastoral and missionary labours to collect it abroad. We are now earnestly appealing to the sympathy and benevolence of our christian brethren to help us; and, as our request is moderate, we trust that none will refuse. As I see by your *Reporter* that you make grants of tracts to small and poor churches, I beg to say that a grant to us would be very acceptable. If you can aid us I hope you will.

**AUSTRALIA.**—I am about, shortly, God willing, to sail for Australia, with my wife and two children. I trust I have been led to embrace Christ as the only rock on which I can rely for safety; and, being anxious, through the adorable name of my Saviour Jesus Christ, to do something to promote his cause amongst my fellow sinners, I have thought that I could make myself useful if I had a parcel of your valuable tracts to circulate amongst my fellow passengers during

our long voyage, and when I arrive in that distant land. Should only one soul be led to the Saviour through this humble attempt, what a happiness it will be! It grieves me much when I think of the opportunities I have allowed to pass away unimproved. It is now my desire, more than ever, to be found working for Christ. May we all be found faithful unto death! Pardon this imperfect application.

**SOMERSETSHIRE.**—The place for which I apply is not far from Bristol. The pastor of the church resigned a few months ago, through infirmity of body. Since then they have been supplied from Bristol, and have distributed a few tracts, and feel disposed to do more in that way, and therefore they would be thankful for a donation of your tracts for that purpose. The parson is a puseyite, of somewhat indifferent character, and, from various causes, very much disliked by the people. The inhabitants are poor, as are our own friends; but there is a better attendance at our place than formerly, and they are encouraged to hope that much good may be done by a little extra effort in this way. They expect to have a baptizing soon, when they would be useful.

**DEVONSHIRE.**—About two years since, I received a kind donation of tracts and handbills from you, which is now expended; and, as we are surrounded by puseyism, and the baptist cause here is the only dissenting interest within five

miles, I take the liberty of asking for another supply. I am anxious to employ our young people in this department of labour, and especially as the tide of error is more rapidly increasing than ever in this neighbourhood. A clergyman, two miles distant, has recently told the people to come to him, and he will pardon their sins! I shall be obliged if you will again assist me. I would rather be a purchaser; but, on account of my limited means, I must be content to be a petitioner.

**LONDON.**—A friend, to whom we sent a grant, says:—"Since I received the tracts, Captain Hamlin, referred to in your tract entitled 'The Church in a Ship,' having visited me, wished to obtain some tracts on baptism. I thought I could not do wrong in giving 200 of yours, with others of my own, for the St. Helena Mission, where the Great Butcher died, and where there is a truly working baptist church raised by Captain Hamlin, who is a zealous man, and untiring in his efforts to do good."

DONATIONS have been forwarded, since our last report, to

	Handbills.	4-page.
Keynsham .....	500 ..	25
Banbridge .....	500 ..	25
Enjob .....	500 ..	25
Hemyock .....	500 ..	25
Australia .....	1000 ..	50
Primitive Methodists, for		
Open-air Preaching ..	1000	

## Intelligence.

### BAPTIST.

#### FOREIGN.

**FATAL ACCIDENT TO TWO TUTORS AND FOUR STUDENTS OF ACADIA COLLEGE**—In the *Christian Visiter* we find a report of this mournful event. At a meeting of the Board of Governors, held at Liverpool, Nova Scotia, June 14, 1852, the Chairman having reported the sudden death of Professor Chipman and the Rev. E. D. Very, which took place on the 7th instant, when the above-mentioned brethren, together with four of the students of Acadia College, viz., Messrs. Rand, Phalan, King, and Grant, were drowned by the upsetting of a boat in which they were returning from an excursion to Cape Blomidou, the following preamble and re-

solutions were unanimously passed:—  
 "Whereas it has pleased God to remove from us, by death, suddenly and mysteriously, our beloved brethren Professor Chipman and the Rev. E. D. Very, members of this board. Therefore resolved, 1. That the removal of these brethren, which would have been at any time an afflictive dispensation, is peculiarly trying under the existing circumstances of the college, and in view of the strenuous efforts which will be required to preserve and sustain it, in which efforts our departed brethren were prepared to engage with characteristic energy and perseverance. 2. That while we desire to bow with christian submission to the will of the all-wise and all righteous Dispenser of events, who has suffered this calamity to befall us, and who can educe good from evil,

and cause blessing to succeed desolation, we cannot but record our conviction, that a great public loss has been sustained, which cannot be easily repaired, and which seriously affects the interests of the whole denomination. 3. That in bearing cheerful testimony to the various excellencies of the brethren above mentioned, and especially to the earnestness of their zeal on behalf of Acadia College, and of the cause of education in these provinces, it is our duty to advert more particularly to the eminent services rendered by Professor Chipman. Identified with the college from its commencement, he consecrated to it his talents, his powers, his life; its prosperity was the great object of his desire and pursuit; by his skillful management and his indefatigable efforts the edifice was raised, and will be a lasting monument of his energetic ardour; to the benefits which have accrued thereby to the youth of these provinces he largely contributed, as one of its professors; and by his untiring assiduity, vigilance, and thoughtfulness, many advantages were constantly secured, and many evils prevented. His memory will be long and affectionately cherished in our churches. 4. That to the widow of our beloved brother Very, and the church recently under his pastoral care, and to the numerous families which have been thrown into mourning by these sad bereavements, we tender the expression of our sympathy and condolence, while we implore on their behalf the gracious upholding which can only be rendered by the 'Father of mercies and the God of all comfort.'

J. M. CRAMP, *Chairman.*

THE BAPTISTS OF THE NORTH AMERICAN CONTINENT have for the most part evinced a praiseworthy zeal in the cause of education. In the United States, besides academies and literary institutions in great numbers, there are twenty colleges owned by them, or under their control, in which about one thousand young men are now pursuing their studies. There are also ten theological schools, wherein nearly three hundred candidates for the ministry are under preparation for that great work. In the erection and endowment of these seats of learning immense sums have been expended, entirely raised by voluntary contributions. New enterprises of this kind, involving large outlays, are entered upon nearly every year. For Rochester University, for instance, the sum of nearly 200,000 dollars has been subscribed within the last two years. An addition to the former endowment of Brown University, amounting to 125,000 dollars, was raised without difficulty a year or two ago. The respective sums of 75,000 and 50,000 dollars are now in course of collection for Madison University and Newton Theological Institution respectively. Three Professorships

in the University of Lewisburg are about to be endowed, at an expense of 55,000 dollars; and a proposal has been recently issued, to create an endowment of 100,000 for a College in Mississippi. These are gratifying indications of enlightened zeal. How much it is to be regretted that in this respect the Baptists of the British Colonies of North America are so far behind! In Canada, the largest of those colonies, they have no educational institution whatever. Their only college is in Nova Scotia. Its erection was confessedly an exhibition of self-denying and laborious effort, and ardent enthusiasm, and it is destined, we hope, to exert a salutary and extensive influence for ages to come; but at present it is languishing under crippled means and defective arrangements, in consequence of which the intentions of its founders cannot be carried into full effect, and its very existence is perilled.

*Dr. Cramp's Future of the Baptists.*

#### DOMESTIC.

RYDE, *Isle of Wight.*—Several weeks ago we received a long letter on the state of religion on this island. We felt some doubt about inserting it at all, but at length gave briefly the substance, subject as usual to correction. We are now happy in being able to state that with regard to several of the churches on the island, and to Ryde especially, things are not in the gloomy state described by our correspondent. We have received several letters during the past month to this effect, both from the friends at Ryde and ministers who have visited the place. Brother Lillycrop, of Windsor, says:—"In July you inserted a rather unfavourable account of the infant church at Ryde, in which your correspondent laments that things are not so prosperous there as they were some time back; or to that effect—I have not the number by me. Having just returned from a visit to that church, I am led to suspect that the writer cannot have been there for some time past, or else his judgment and mine must be as far apart as the antipodes! for I have never witnessed it in such a happy and prosperous state as the present; and I have known it from its commencement; was at its formation; and laid the foundation stone of their place of worship. And this I can say, it now enjoys peace amongst its members; it has a talented and devoted pastor; the chapel is full with a respectable and attentive auditory; and it is certain, that if things go on as they augur, the large building which is contemplated, (for the present is only a part of the plan,) must be erected. I could have had this statement confirmed by several Christian friends on the island, as well as at Portsea, &c, but I feel assured it is quite unnecessary." Brother Gould, of Loughton, bears similar

decided testimony. Mr. S. Young, of Ryde, enters into further details in proof, but perhaps he will prefer the report we have given by brother Lillyarop. For our part, though it has caused some inconvenience, we do not regret that these facts have been elicited.

**GORSLEY, near Ross, Herefordshire.**—A very neat and substantial stone building has been erected on the hill, which will hold 500 persons, with an area of sixty feet by forty, and vestries thirty-four feet by eighteen, costing nearly £650, is a freehold, and vested in trust for the denomination. The opening services were on Tuesday, May 11th, and next sabbath, when Messrs. Winter of Bristol, Branch of London, Hyatt of Gloucester (Ind.), and Edwards of Chard, preached, and Messrs. Sprigg of Westbury-leigh, Penny of Coleford, with several other ministers of various denominations, conducted the devotions of the crowded assemblies. Dinner was freely provided in the old school room, and at the houses of friends. Upwards of 500 assembled to tea, chiefly given by a few ladies. Two hundred of the sabbath-school children were regaled with plum cake and tea on the following day, being their anniversary. The collections and tea realized £80. The church of 150 members, and the school, owe their origin (under God) to the zealous labours of their worthy pastor, Mr. John Hall, who settled at Gorsley in 1831, as teacher of one of the many useful free schools of the late Edward Goff, Esq., of London, where, amidst almost heathenish darkness and deep depravity, he proclaimed Christ crucified, and at length, through the power of the Spirit, succeeded in awakening the dead in *sio* unto a life of righteousness. The people here, and for several miles around, were proverbial for crime,\* and had scarce a form of religion. Now gospel truth sounds out from this missionary church, which regularly supplies four outstations with the means of grace, and all are well attended. By the most strenuous efforts the friends at Gorsley have paid off £450, leaving a debt on the chapel of £200, towards the removal of which they earnestly solicit aid, hoping their pastor may not again be required to leave so important a sphere of labours. It was announced that G. Hitchcock, Esq., London, had kindly presented, through Mr. Branch, a very handsome Bible for the pulpit; also, that the cushion and fittings were among the early offerings, from a youthful band at Newent.

\* A striking testimony was awarded by a venerable attorney of the assizes, who, on an appeal to his liberality for the building, replied, "You ought not to come to me, seeing you have been depriving us of our prosecution fees. Where we had half-a-dozen cases a year, now we dont get one in that number of years." But he contributed, notwithstanding.

**KETTERING.**—The Rev. William Robinson, who has been pastor of the baptist church, Kettering, for twenty-two years, being about to remove to Cambridge, a public meeting was held in the chapel, on Thursday evening, June 24. Thomas H. Goteb, Esq., banker, took the chair. The Rev. T. Toller, pastor of the Independent church, expressed, in marked terms, his esteem and affection for Mr. Robinson, with the deep regret he would feel at his loss; and, after alluding to the unbroken friendship that had subsisted between them for twenty-two years, concluded with wishing him every blessing. Mr. Wallis, senior deacon, in a feeling and impressive address, presented Mr. Robinson with a purse of gold, containing seventy guineas. John D. Goteb, Esq., followed, and presented Mr. Robinson with Johnson's Physical Atlas, value ten guineas. Messrs. Miller and James, as deacons of the church, and Mr. Adams, as representing the sabbath-schools, each expressed the high regard and esteem in which Mr. Robinson is held, both by the church and congregation, and the deep and universal regret felt at the loss of his services. Mr. Robinson made a reply, expressive of deep feeling, stating that nothing but the path of duty and the prospect of a larger field of usefulness, led him to leave Kettering, to which he was bound by so many strong ties of feeling and affection; and expressed his firm conviction, that, in a short time, the church and congregation in this place would agree with him in thinking that he was now following the leadings of Providence in removing to Cambridge.

**HODDERSFIELD.**—On the first sabbath in July, Mr. W. K. Armstrong, B.A., of Horton College, commenced his public ministry as pastor of the Particular Baptist church, King Street, Huddersfield. During the last year Mr. A. has preached to the church and congregation with many pleasing proofs of success, and has consented to become their pastor at their very earnest and unanimous request. We hope his labours will be successful in promoting the prosperity of the baptist cause in this important and flourishing town. S. B.

**EYNSFORD, Kent.**—On Tuesday, July 6th, Mr. J. Whittmore, late of Rushden, was recognized as pastor of this ancient church. Brethren Rose of Woolwich, Hall of Ipswich, Hoskin of Crayford, Peacock and Blake of London, and Hammond of Town Malling, conducted the services, assisted by brethren Wallis of Bexley Heath, Pearce of Lessness Heath, and Geary of London.

**MIDDLETON.**—The Rev. George Grafty has removed from the Independent Home Missionary station, Brassington, Derbyshire, to the Baptist Home Missionary station, Middleton, Lancashire.

**BRISTOL BAPTIST COLLEGE.**—On Wednesday, June 30, the anniversary of this now venerable Institution was held. The two previous days were devoted to the examinations of the students. The Reports of the examiners must have been highly gratifying to the friends of the College, and especially to the tutors. Owing to the illness of Mr. Crisp, it was necessary to forego the Theological and Syriac examinations. On Wednesday divine service was celebrated in Broadmead chapel, when two admirable addresses were delivered by Mr. Blakeman on prayer; and by Mr. Hamray on the Resurrection of the Dead. The address to the Students was then given by the Rev. S. J. Davis, Secretary to the Baptist Home Missionary Society, on the characteristics of the ministry suited to the present time. These were stated to be—1. Not only decided, but earnest piety. 2. Intelligent and cordial attachment to Evangelical Truth. 3. Sympathy with human nature. 4. Discrimination and moral courage. 5. Thoroughly devoted and self-denying laboriousness.—These several particulars were illustrated with great force and clearness. At the conclusion of the service, the Annual Meeting was held in the Vestry, and the ministers and friends subsequently dined together in the Lecture-room of the college.

**NEW BAPTIST CHAPEL, CROSS STREET, ISLINGTON.**—This beautiful and commodious building was opened for divine worship on Tuesday, June 20. The services of the day were very interesting, the congregations good, and the contributions in aid of the building fund liberal. The Rev. W. Brock preached in the morning, and the Rev. John Stoughton in the evening. After the morning service, dinner and tea were provided in the old chapel, Islington-green, over which S. M. Peto, Esq., was expected to preside. In his absence, John Barnett, Esq., took the chair. The Rev. G. B. Thomas, minister of the place, gave an outline of the circumstances which had led to the accomplishment of the long desired object—the erection of a new place of worship. Several ministers and friends took part in the proceedings; and the kind feelings expressed must have been very encouraging to the pastor, deacons, and people. The chapel, which reflects great credit upon the architect, John Barnett, Esq., has cost a little more than £3000, out of which sum about £1000 has been collected and promised.

**RADWINTER, NEAR SAFFRON WALDEN.**—On Tuesday, July 13, being the day appointed for setting apart for divine service the new chapel in this village, a sermon was preached to a large concourse of people, gathered from the neighbouring congregations, by the Rev. Cornelius Elven, of Bury St. Edmunds; after which a public tea was

provided in a large barn, kindly lent for the occasion, when about 300 persons sat down to the trays, which had been kindly and bountifully prepared by the ladies. In the evening two public meetings were held, one in the barn, the other in the new chapel, both of which were crowded with attentive auditors. Addresses were delivered by the Revs. C. Elven, of Bury; Pollard, of Walden; Mirams, of Chibhill; Sainsbury, of Finchingham; Beddon, of Sampford; Davies, of Romford; Burditt, of Walden; Rook, of Thaxted, &c. The neat and substantial building is so fitted as to become available for a week-day school, and is intended for divine service on sabbath evenings—a service which neighbouring ministers have shown much readiness to render; and which, from the spirit of hearing amongst the villagers, is likely to be attended with blessed and permanent results.

**KINGSBRIDGE, Devon.**—The baptist church in this town have found it necessary, under the pastorate of Mr. E. H. Tuckett, considerably to alter and enlarge their chapel, and also to build a school room for the increasing sabbath schools, during the erection of which the congregation worshipped in the commodious Town Hall with much comfort. The spacious chapel was solemnly opened for Divine worship on Tuesday, June 15, when sermons were preached by Messrs. Nicholson of Plymouth, and Haycroft of Bristol, to very large congregations. The opening services were followed on the two succeeding days by those of the Devon Association. On the following sabbath Mr. Haycroft again preached to crowded audiences. This series of meetings were of a hallowed and useful character, and will be long remembered. The chapel is built in the perpendicular style of Gothic architecture, and is much admired, being chaste, plain, and handsome. The dimensions are 64 feet by 34, and the school room 44 feet by 22.

J. G. H.

**STONE GOLDING, Leicestershire.**—We are informed that the baptist friends in this populous village, having been deprived by "church" influence of the place in which they have met many years for worship, contemplate the erection of a place for themselves. We advise them to set about it wisely and well, for certainly "700 inhabitants ought not to be left to one religious service in the week and that at the church."

**WIGAN.**—We are informed that it has been determined to erect a new baptist chapel in this populous borough, the foundations of which have already been laid.

**REMOVALS.**—Mr. C. Morrell, of Blunham, Beds., to Newborton, near Dudley.—Mr. R. Grace, of Aldwinkle, to Harpole.



have been raised by the native christians for the erection and repairs of places of worship, and £170 has been given by the same people for benevolent objects. In another island, Waimea, above £76 has been subscribed for the support of the missionary; £70 has been sent to foreign lands. In a third island, £330 has been raised for the support of the pastor, the building of places of worship, and other objects connected with religion. In a fourth, upwards of £80 has been raised by the females alone in one year, and the people were endeavouring to raise £200 for finishing a building, and other churches have done equally well. In each district those who profess to love the Saviour are regarded as constituting a benevolent society.

**NARROW ESCAPE.**—The marvellous escape from murder of the Bishops of New Zealand (Dr. Selwyn) and of Newcastle (Dr. Tyrrell) was mentioned at the meeting of the Society for the Propagation of the Gospel in Foreign Parts. It appears that the two prelates were on a visit to one of the Polynesian islands, when they were set upon by the natives, and, becoming separated, were in the greatest possible danger. They and their crews were surrounded by the natives, who were full of ferocity, and who were eventually subdued by moral resolution rather than by physical strength. The Bishop of Newcastle stated, that he had never experienced during the course of his life two hours of such extreme mental agony.

#### RELIGIOUS.

**RELIGIOUS PERSECUTION, TUSCANY.**—June 8, the decision in the case of poor Madiai and Pasquale Casacci was pronounced with closed doors. You will be sorry to learn, that Madiai has been sentenced to the galleys, with hard labour, for four years and a-half, and his wife to three years, and ten months' imprisonment in the Ergastolo, (the galleys for females) with hard labour, besides having to bear the whole expense of their trial, and being subjected to three years' surveillance on their liberation. Casacci, who turned *recusant*, has been discharged by the Court of Criminal Law, but is detained to answer two processes against him. The trial lasted four days. Rosa (Mue. Madiai) was pale and somewhat agitated upon her appearing in court. Francois (Madiai) was delighted to see his wife, and shook her warmly by the hand. Everybody was astonished at their composure. Casacci was the very picture of misery, and from my heart I pitied him. At the commencement of the trial, Francois was asked if he was born in the bosom of the Holy Mother Roman Catholic Church. "Yes," was his reply, "but now I

am a Christian according to the Gospel," "Who made you so, and have you taken an act of abjuration in the presence of those with whom you are now connected?" "My convictions are of many years' standing; but they have acquired greater force by my study of God's Word; but what has passed between God and myself in secret I have publicly testified by my communion in the Swiss Church." In reply to the questions put to her, Rosa answered, that she had not lightly changed her religion, and merely to please men; that having been resident in England for sixteen years, she had read much of God's word, and compared it with the doctrines of the Romish Church; that, becoming convinced of the errors of that Church, she had left it, and had at the Communion of the Lord's-supper made a public profession of her abjuration, at the time when the laws of the country allowed and protected full liberty of religion to the citizens. The audience were much struck with the simplicity and sincerity of Madiai. During the two following days, witnesses were examined, and the Procurator-General concluded, demanding their conviction. On the fourth day, the Court remained in deliberation for a considerable time, the opinions being divided—two were in favour of an acquittal, and three for condemnation. Madiai and his wife heard the sentence with firmness and dignity. The voice of the President trembled as he read the sentence. The public were indignant at the sentence, and against the judges, full of sympathy and esteem for the Madiai, and contempt for Casacci. Madiai has been advised to appeal to the Court of Cassation, and perhaps the superior Court, more free to act, will reverse the sentence. Landucci, the Minister of the Interior, having been applied to, has advised an application to be made for a commutation of their sentence into banishment.

**RELIGIOUS SERVICES FOR THE WORKING CLASSES.**—It is well known that in Bradford and other manufacturing communities, a large proportion of the population, a majority indeed, are living apart from all religious instruction and associations. These people are not exactly sceptics; so far as they know anything of religious truth they are believers—that is, they will assent to it. But for all uses, either as regards the peace of their own minds, or the conduct they exhibit to others, they are as far removed from the religious influences that exist among us as the inhabitants of Patagonia. And yet these men are not insensible to human kindness, nor indifferent to christian sympathy. Approach them in the right way, without treading upon their prejudices, and they will give you an audience. This fact, most encouraging to the christian philanthropist,

is evident from what has taken place in Bradford these two years. In January, 1851, the lecture-room of the Mechanics' Institute was opened on Sunday afternoons for religious worship, under the auspices of the town Mission, for the especial use and instruction of the class of people of whom we are speaking. They accepted the invitation to come: the place of meeting was soon filled. A course of lectures, on the Bible, delivered to them by the Rev. A. Wallace, was published in a cheap form; this class of people bought up the edition in a few days. In the summer time the preachers addressed them out of doors, in a kind, familiar, practical way: they came and listened, and not a few went away instructed and profited. Another autumn came, and again the Mechanics' Institute was opened. The service became increasingly popular, and for more than six months the place has not been nearly large enough for the multitude who have assembled. The expectations of the promoters of these services have been more than realised, for it is impossible that so much good seed can have been scattered without some fruit springing up. The winter course terminated on Sunday last; the address being delivered by the Rev. David Sim, on "Miracles an Evidence of the Truth of Christianity." Next Sunday the open-air services begin; the Rev. Henry Dowson is announced to give the opening address: subject, "The great Salvation." We allude thus to this subject, that the example pursued in Bradford may be followed up in other towns similarly circumstanced.—*Bradford Observer*.

A HIGHLAND SACRAMENT.—"The big sacrament" took place last week at Bonar Bridge, Sutherlandshire. Our readers generally can have little idea of a big sacrament in the Highlands. On the occasion mentioned, people collected from 20 miles all round, and the service commenced on Thursday at eleven o'clock, and continued till four, being conducted in the Gaelic. The Rev. Mr. Macrae, of Greenock, was one of the officiating clergy. Service was conducted in the church in English, but the great assemblage was on the green, where the people met and remained till nine o'clock at night, praying and exhorting. Next morning the people met at seven o'clock in the same place. Then they went home to breakfast, then to what they call the mens' meeting, on Friday, which continues from eleven o'clock till four. The people then retire and take tea, and away again till nine o'clock at night, which goes on in the same way till Monday afternoon, when all is finished. From Thursday, at eleven o'clock, till Monday evening following, the whole time is occupied in religious services. Though the place is thinly peopled, there were not

fewer than 5,000 people on the hill-side hearing the sermon on Monday, not to speak of the church, which was filled with an English audience. The sight is altogether a novel one. One who was present mentions that the females are all dressed with caps white as snow, and not a bonnet to be seen. The congregation is devout and attentive, and after the five days' meeting they return delighted to their homes, talking over the services they have just attended.

OPEN-AIR MEETINGS.—The first of a series of addresses, under the auspices of the Town Mission, was delivered on Sunday afternoon, by the Rev. Henry Dowson, in front of the Maor-hall, on "The Great Salvation." The subject was treated in a lucid, impressive manner, and the speaker was listened to with marked attention by upwards of 800 of the working-classes, nine-tenths of whom were of the male sex. The Rev. Walter Scott is announced to deliver the second address,—subject, "The evil nature and the bitter consequences of sin, as exemplified in the deplorable results of a fight which took place in the vicinity of Bradford, early on sabbath morning, the 30th of May last."—*Leeds Mercury*.

A CENTENARIAN PREACHER.—On Monday a religious service of an interesting character was held in the Rev. Dr. Fletcher's chapel, Finsbury circus, when Mr. Alexander Fletcher, a Sunday-school teacher, and occasional preacher, in his 100th year, delivered an address. The venerable preacher had all the appearance of a man about half his age.—*Globe*.

#### GENERAL.

THE REMOVAL OF THE CRYSTAL PALACE.—The scene of the "world's fair" is now a skeleton in its appearance. Nearly the whole of the transept has been removed. It was feared there would have been a great destruction of the materials by the removal, they being rivetted together; but this has been carefully avoided by cutting the rivets off—a work of much time.

THERE HAS BEEN A WARM CAMPAIGN against publishers for not sending copies of works to the British Museum. Fines of varying amount were inflicted. The book-sellers all treated the matter as a grievance, though some made better excuses than others: one recommended the whole trade to refuse to send books, and thus attempt to put an end to what they think little better than robbery.

BOOKS TO AUSTRALIA.—We are given to understand that arrangements are in progress for extending the privilege of sending books, magazines, and pamphlets by post, at the low rates adopted for inland carriage of these articles, to the settlements of Australia.

**RAILWAY ACCIDENTS.**—The total number of persons killed and injured on all the passenger railways open for public traffic in Great Britain and Ireland during the half year ending Dec., 31, 1851, amounted to 113 killed, and 264 injured, and may be classed as follows:—8 passengers killed and 213 injured, from causes beyond their own control; 9 passengers killed and 14 injured, owing to their own misconduct or want of caution; 30 servants of companies or of contractors killed and 17 injured, from causes beyond their own control; 32 servants of companies or of contractors killed and 11 injured, owing to their own misconduct or want of caution; 33 trespassers and other persons, neither passengers nor servants of the company, killed, and 9 injured, by crossing or walking on the railroad. In addition to the above, there was one suicide. The number of passengers conveyed during the half year amounted to 47,509,302. The length of railway open on 30th June, 1851, was 6,698 miles, whereas the length of railway open on the 31st of December 1851, was 6,890 miles, being an increase during the half-year of 192 miles.

**RAILWAY TRAFFIC.**—It appears from the report of Captain Simmons, Royal Engineer to the railway Department of the Board of Trade, that the number of passengers travelling on railways in England and Wales, which, in 1850, amounted to 58,514,435, reached 70,471,179 in 1851, showing an increase of 20 per cent., while the receipts from those passengers rose from £5,888,603 to £6,952,612, being an increase of 18 per cent.

**GREAT NORTHERN RAILWAY.**—The "towns line" of this railway was opened July 18; it commences at Peterborough, and, proceeding through Grantham and Newark, joins the portion previously known to the public at East Retford; and thus forms the shortest route from London to York and Leeds, and the districts further north.

**PROGRESS OF LOCOMOTION.**—The London and North Western Railway Company contemplate running loaded trains from Euston-square to Birmingham by express engines in a couple of hours' time. Messrs. Fairbairn, it is said, are now under contract to furnish locomotives competent to the performance of this service.

**TUBULAR BRIDGE ACROSS THE WYE.**—Mr. Brunel's tubular suspension-bridge across the Wye at Chepstow was opened on July 14. A testing-train of two hundred tons was driven across it, and caused a deflection of less than half an inch in the chief span, which is a hundred yards long.

**GOLD** continues to flow in from both California and Australia. There is now about twenty-two millions worth in the Bank of England.

**THE STING OF A BEE.**—As the sting of a bee is very painful, and has been found in some instances very dangerous, perhaps you will not regard it beneath your notice to give the following hint at this season: in most cases the person stung can instantaneously obtain relief by pressing upon the point stung with the tube of a key. This will extract the sting and relieve the pain, and the application of *aqua ammonia* (common spirits of hartshorn) will immediately remove it. The poison being of an acid nature, is at once neutralized by the application of this penetrating and volatile alkali. A small quantity introduced into the wound on the point of a needle or fine-nibbed pen, and applied as soon as possible, will scarcely ever fail.

**IMPORTANT PARLIAMENTARY RETURN.**—An Important Parliamentary return, shows the following "unrepresented metropolitan parishes:"—Chelsea, with a population of 56,538, and 7,591 inhabited houses; Kensington, with 44,053, and 6,136 inhabited houses; Hammersmith, 17,760, and 3,115 inhabited houses; and Fulham, with 11,886, and 1,797 inhabited houses. In the county of Middlesex, the population is 1,886,576, and 239,362 inhabited houses.

**DEATH OF "JOHN DOE AND RICHARD ROE."**—On the 24th of October next, these celebrated characters will legally cease to exist. By an Act passed in the late session it is enacted, that "instead of the present proceeding by ejectment a writ shall be issued directed to the persons in possession of the property claimed, which property shall be described in the writ with reasonable certainty."

**THE COMMISSIONERS FOR THE GREAT EXHIBITION** have reported that the value of all the articles exhibited, exclusive of the Koh-i-noor diamond, the worth of which is fanciful, did not exceed £2,000,000. It was supposed at the period of the Exposition—when everything pertaining to it was exaggerated and puffed—that the value was not under £12,000,000.

**A PRESENT FOR A KING.**—Whilst the king of Prussia and the Empress of Russia were at Coblenz, a butcher presented them with a sausage thirteen feet long, containing all sorts of sausage meat, and terminating with a pig's head. Their Majesties laughed heartily at the strangeness of the gift, but kindly accepted it.

**ENGLISH EMIGRANTS** are flocking to Australia as fast as vessels can be found to convey them. Many young men, clerks and assistants, from offices and shops in London, have relinquished their situations and embarked.

**THE WARS** in Kaffraria and Burmah, we regret to say, are yet carried on with little prospect of termination.

**LIBERAL BEQUESTS.**—The will of Mrs. Becker, of Bath, has just been proved, in which about £28,000 is bequeathed for various charitable and religious purposes. Among these we notice the Church Missionary Society, £3000; Pastoral Aid, £3,000; the Bible Society, £1000; the Moravian Missionary Society, £1000.

**POSTAGES.**—250,000 electioneering circulars were sent through the London Post Office on one day, by the various Committees for conducting the metropolitan elections. The amount arising to the revenue from these letters was not less than £837 10s.

**THE NOTORIOUS MRS. MARY ANNE CLARKE**, who more than forty years ago caused so much sensation in England, in connexion with the charges brought in the House of Commons against the late Duke of York, died in Boulogne on Monday, June 21, aged seventy-four.

**DR. ACHILLI** has obtained a verdict against Dr. Newman, for libel. The facts sworn to by the witnesses of Dr. N. reminded us of the evidence against Queen Caroline. Judgment is not yet given; but the expences are enormous, and the papists are making subscriptions for their libeller.

**STROKES FROM THE SUN**, resulting in death or prostration, have been more numerous during the past month than for many years, both here and on the continent.

**THE QUEEN AND PRINCE** have been taking a marine excursion on the southern coast. The report of their having privately visited Ireland is not correct.

**TWO FULL MOONS** were seen last month in England—one on the first and the other on the last day. This has not occurred since 1776.

**AN ALLIGATOR.**—A fine specimen of this dreaded creature has been brought to the Zoological Gardens in Regent's Park.

**SERIOUS RIOTS** have taken place in Stockport, in consequence of popish processions.

**THE SKELETON OF A BIRD** is said to have been discovered, which, when erect, would stand twenty feet high.

#### REVIEW OF THE PAST MONTH.

Were we to attempt to furnish only a sketch of the stirring proceedings of the General Election which has just terminated, we could not find space for it. The summary of the whole is, that the Derby government will take but little benefit from all the expence which they have compelled the country to incur, to say nothing of all the agitation and illwill which have been set in motion, or the lives which have been sacrificed through the extraordinary heat of the weather or contests at the polling booths. At all events one good thing will come out of all this, and that is—**AN UNTAXED LOAF**. The battle was for taxing bread, and the bread-taxers are defeated. This they allow themselves. To make this matter sure was worth all the sweat and toil which the free-traders gave to the work during the hot days of July, and they have triumphed gloriously. Lord Derby may get sufficient support to keep him and his party in office for a few brief months, when, if Lord John should again succeed him, he too must be prepared to move a little faster. For the election just closed has resulted in some singular facts. The Tories have not gained, the Whigs have suffered loss, and the Progressive Reformers have advanced considerably; and one remarkable fact affords us peculiar satisfaction—more decided Dissenters are returned to this parliament than were ever known. Edward Miall is in, but Horsman, Trelawny, and Hardcastle—thorough "Church Reformers"—are out, but we hope not for long.

## Marrriages.

May 20, at Cannon Street baptist chapel, Birmingham, Mr. Joseph Knowles, to Miss Mary Bourn, of Droitwich.

May 26, by Mr. C. Spiller, at York Street baptist chapel, Bath, Mr. C. Bamfylde, deacon of the baptist church, Dunkerton, to Miss S. Greenland.

May 30, at the baptist chapel, Alcester, Mr. Ephraim Cook, to Miss Sarah Cook, both of Studley.

June 2, at the baptist chapel Stratford-on-Avon, by Mr. Bompas, Mr. Richard Bryan, to Miss Mary Ann Wood, both of Stratford.

June 5, at Mount Zion baptist chapel, Birmingham, by Mr. Swan, Mr. Frederick Phillips, Junr., to Miss Rhoda Green.

June 16, at the baptist chapel, Cannon Street, Birmingham, by the father of the bride, Mr. John Smith, of Glasgow, to Barbara, eldest daughter of Rev. T. Swan.

June 17, at Park chapel, Camden-town, by Mr. J. H. Hinton, M.A., father of the bridegroom, Mr. James Hinton, of Bartholomew close, surgeon, to Margaret, second daughter of Mr. John Haddon, of Castle-street, Finsbury.

June 20, at the baptist chapel, Wokingham, Berks, by Mr. Harcourt, Mr. E. Mears, Stratford, to Emma, eldest daughter of the late Rev. Isaac Watts, of Falmouth.

June 24, at the baptist chapel, Blakeney, Gloucestershire, by Mr. Copley, Mr. Thomas Dothridge, to Miss Ann Powell, both of Cinderford.

June 26, at the Borough Road baptist chapel, by Mr. Branch, Mr. Eliezer Denham, son of the late Mr. David Denham, baptist minister, Tooley Street, to Miss Scott, both of Southwark.

June 27, at the General Baptist chapel, Loughborough, Mr. W. Richardson, to Miss S. Braisby, and Mr. J. Marshall, to Miss E. Ward.

June 30, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. Richard Jackson, of Empingham, to Mary Ellen, eldest daughter of Mr. Daniel Goodliffe, of Oakham.

July 6, at the baptist chapel, Blakeney, Gloucestershire, by the Rev. W. Copley, Mr. Samuel Barton, of Marston-moor, to Miss Ann Stiff, of Blakeney.

July 7, at the baptist chapel, Hammer-smith, by the Rev. J. E. Trevor, of Torpoint,

Mr. Wm. Prince, to Charlotte, youngest daughter of Mr. D. Coulson.

July 12, at Halifax, Mr. Henry Ingham, of Wadworth, to Mrs. Jane Ingham, of Heptonstall Slack, youngest daughter of the late Mr. R. Ingham, baptist minister, Belper. [It would appear that this lady after two marriages has not changed her surname.]

July 14, at the baptist chapel, Cannon Street, Birmingham, by Mr. Bryan, baptist minister, Oxford, (brother of the bride), Mr. R. B. Allen, second son of Mr. W. Allen, of Penzaunce, to Emily, eldest daughter of the late Mr. W. Bryan, of this town.

July 14, at Lewisham Road baptist chapel, Greenwich, by Mr. Russell, uncle of the bride, the Rev. Daniel Anthony, of Frome Selwood, to Mary Ann, eldest daughter of the late Rev. J. J. Freeman, of London.

July 18, at the General Baptist chapel, Hinckley, Mr. T. Bent, of Burbage, to Miss E. Goddard.

[See page 227, June, and in marriage, May 7, for "Povey" read "Perry." Our friends should not scribble so.]

## Deaths.

June 16, at Southwark, aged 37, Hannah Maria, wife of Mr. Birt Alfred Bennett, and daughter of Mr T. Sims, retired officer of excise. She was baptized in Regent Street chapel, Lambeth, about five years ago, by the late Mr. Fraser. Her departure will cause a vacancy in the Dorcas and Missionary Societies. She heard and obeyed the voice of Him she loved,

"Jesus, to thee my all I trust,  
And if thou call me down to dust,  
I know thy voice. I bless thy hand,  
And die in smiles at thy command."

June 18, Mrs. Mary Rutherford, at the house of her son-in-law, Wandsworth Place, Surrey, aged 72. She was baptized by the late Mr. Upton, at Church Street, Blackfriars, and was an honourable member among the baptists fifty five years. She fell asleep in peace.

June 27, at Austrey, near Atherstone, Mr. John Barnes, aged 75, more than forty years minister of the General Baptist church in that and several surrounding villages. His departure was calm and tranquil. He had been poorly for some time, but rose on the morning of that day as usual, and was reclining on the sofa, when his housekeeper, who was preparing breakfast, turning to look at him, observed that his spirit was departed.

June 27, at Wem, Salop, aged 40, Mr. W. Jones, baptist minister.

July 3, at Clapton, Elizabeth Brown, in her 99th year, having been eighty-nine years a faithful servant in the family of Mrs. Perram, and having seen six generations.

July 7, at Wokingham, Mrs. Ann S. Sale, in her 95th year, and on the seventieth birthday of her eldest son. She was for seventy years a member of the Wokingham baptist church. She was grandmother to Mr. John Sale, baptist missionary, Barisal, Bengal. She humbly hoped for salvation through Jesus Christ, and her end was peace.

July 9, at Trowbridge, the wife of Mr. Joseph Deacon, who had for many years been a consistent member of the Bethesda church. Her end was peace—perfect peace. She was ill only five days. Her last words were, "All is well!"

July 20, at his residence, Kingland Crescent, the Rev. Wm. Wall, aged 86 years, upwards of fifty years minister of the Old Independent Chapel, Moorfields, and the Pavement Chapel, New North Road.

RECENTLY.—The venerable James Read, missionary many years in South Africa, on May 8—Henry Clay, the distinguished American senator, June 20—The widow of the late Rev. Sydney Smith—the Lady of Lord Denman—Sir James Mac Adam, the road-maker—and the amiable and talented Thomas Gisborne, candidate at the late Nottingham Election.

THE  
BAPTIST REPORTER.

SEPTEMBER, 1852.

A VOICE FROM THE DEPTHS!

YES: a voice from the very depths of human iniquity. Why should it not be heard?

Paul, in his letter to the saints in Rome, reminds them of the vile affections and unnatural crimes of which some of those among whom they dwelt were guilty. No false sense of delicacy prevented him from detailing their enormous sins.

Often have we, in these columns, at one time or other, pointed out, in order to arouse christians to greater activity, various forms of human depravity and wretchedness as they have appeared amongst us, but never have we, except incidentally, brought out this specific sin before the eyes of our readers. It is high time that the christian press said more about it. At all events, as we feel culpable in having hitherto said so little, we shall now give it a more prominent position in our pages.

We may as well also confess, distinctly, that these remarks might not yet have been penned, had we not, the other day, met with a well-written article from a United States religious periodical on the subject, which we subjoin, with only one additional remark—that, bad as New York may be, we believe London to be far, very far, worse; and that the direful evil is spreading in our provincial towns to an alarming extent, corrupting the

young men of respectable and even religious families beyond what would appear credible if fully stated. The writer says:—

“It is well for the safe and happy now and then to look on the black side of human life. It is so easy to forget it. We go by, each day, in our great city, elegant houses, brilliant with lights and echoing with music, where living dramas of such unmingled wretchedness, such foul pollution are being acted, as, if written down, would seem to us the very composition of Hell. We traverse, without a thought, filthy streets from whose cellars almost the only sounds which ever salute the ear of heaven are the groans of brutalized woman in her despair, or her drunken laugh and curse in her debauchery.

Society ignores the subject; clergymen handle it softly; newspapers allude to it as a necessary evil; we try to forget it. But it is time that this were at an end. We *must* remember it. Yes, our ladies, of pure and religious families, nurtured in piety and affection, should know that there are thousands of their sisters about them, as pure once, with as warm affections and as beautiful hopes as themselves, whose home and whose life now is in the very sink and filth of pollution. There is no need of handling this subject with

gloves. And let me say here, that there is a prudery in this matter in American society, which common sense and the Bible alike condemn, and which fashion and every other refined society of the world utterly rejects. It should be told and rung through the land, till something *practical* is done, that under our gay New York surface a tide, broad and deep as a mighty river, of the foulest prostitution continually sweeps. It should be known that hundreds of unsuspecting girls land every year on our shores, hundreds come in here from the country for work, or are cast aside by their betrayers and seducers, whose life tends almost inevitably to the brothel, and whose end, after a few years of riot, is in the graveyard of the Syphilitic Hospital.

My thoughts have been especially led to this by a visit, on a recent sabbath, to *Blackwell's Island*. I had come up to aid the chaplain and his few associates; and had felt that I could not better spend the sabbath than in speaking a word or two of encouragement and sympathy to the helpless and friendless there. In the course of our visits we came at length to the Syphilitic Hospital for women. It had seemed to me the very morning of peace and hope; the air so fresh and spring-like; the sunlight sparkling from leaf, and grass-blade, and river ripple, and all so pure and calm. I was not prepared for the contrast in the hospital.

I have been in many scenes of pain. I have seen men ghastly and ragged in a country of famine. I have been compelled to behold the hopeless stare in the eyes of proud men, fettered and exposed to public insult by a tyrannical soldiery; and I have stood by the bedside of pestilence: but I never have gazed on a sight of such unmingled wretchedness, pain, and helpless and hopeless agony, as in that hospital ward.

It was a long, neatly-kept room, with nice clean beds on each side, and with the air freshened and puri-

fied in every way from the intolerable stench peculiar to the disease. In different parts of the room were standing kind and matronly-looking nurses. On each bed lay a woman. There, on that pillow near us, is a bloated, burning face, in whose delicate tissues the disease is burning like a consuming fire. Beyond, is a haggard, though still delicate woman, on whose features ineffaceably are written the lines of passion and pain. She flings her arms wildly about; but it is evident there is a mental torture glittering in her eye, deeper far than the pain gnawing at her bones. There are young, refined-looking girls, perhaps fourteen or sixteen years old, on some of the beds, who cover their faces as we pass. Some lie with features stiffened and fixed in pain, and showing in the fine and flowing lines the traces of the beauty that had been. The most are brutal, sodden, animal in their expression; but now and then a look of such far away thought, memory, pain unspeakable, crosses a face, as sends a pang to one's heart. There are those who have evidently seen better days; and there are those from whose features vice and brutality have worn every trace even of womanhood. Some faces are pretty and winning yet; and others scabby, ulcerous, sloughy—the once delicate complexion copper coloured, and the features rotting piece-meal. Yet, though God has ordained that of all diseases which rack the human body, this which comes from ungoverned passion should be the most terrible; though the fine nervous organization made for exquisite pleasure, has become an instrument of terrific torture, and the very bones and marrow crumble and decay within, it struck me, here among its victims, that the expression on very many of the faces was something deeper and darker than that from physical pain. There was a pang shooting through, keener than the pang from tortured nerve and burning tissue.

Yes: I stood in the last *Home of the Prostitute!* Here, forsaken, helpless, ulcerating with disease, out-cast from men, she is sent to rot and to die. Here, for a few days, in kind, careful management, she is to have the attentions and comforts which she has not known for years. A few recover—reform; the most are tossed out into the harlot's grave.

Ye who dabble and splash in that bright stream, which sparkles and bubbles and whirls through New York, this is the dark, foul, putrescent pool into which it shall surely empty itself.

In the next ward which we entered, there was a woman whom I could not but notice at once. She sat, bolstered up with pillows, and it was evident, at a glance, she must have been of a very different class from her companions. Sickness and crime had not worn away noble features. The forehead full and finely arching, the head high, complexion soft and delicate, hair a rich brown, and eye of a clear blue, with almost an unnatural intensity of expression, and the lips firm and fixed, all the lines of her face fine and noble, and every feature expressing the proud and refined woman. I read from Matthew, where Christ says that we must be as 'a little child,' if we would come to him, and that He had come to save that which was lost. I tried to call up those times which we all can remember, when we were 'little children;' when we were in a *home* and kind hearts were about us, and we felt that whatever went wrong elsewhere, we were safe and happy there. I brought up the memories of father and mother and sisters, and of the affection and perfect trust and dependence which we felt all the while then. We had found, too, later in life, friends on whom we would depend as children; though with them, perhaps, in the time of need, these had proved false and betrayed them. I spoke, too, of that defiance—pride—which I have often seen among women of this

class;—a feeling that the world is spurning them, and that they will spurn the world; that all men are against them, and therefore they will defy them and go the faster to ruin. I told them—God knows from the heart—that this love and dependence and humbleness of childhood can come again, and toward a Friend, a Father, who cannot fail them; that it was often as real with us, as was that trust and affection in the home of childhood—that even the hospital can become a home to them.

As I recalled it afterwards, the eyes of the woman I have mentioned, were fixed at first with that strange feverish intensity upon me; but gradually there came a dreamy look over them, as though her thoughts were far, far away, perhaps in early childhood-days, and she only listened mechanically; and finally, as if unconsciously, or as if she were too proud to conceal, the tears rolled one after another down her cheeks.

The hopeless prostitute's tears! Is there anything on God's earth so utterly sad?

Who can tell the memories which crowded then through that woman's soul! of the far-off sunny morning of childhood; of the pure, loving home; of the mother who prayed with her, and the father whose toil was given, early and late, for her; of the dear ones who would have died for her then, and who would do more than die to save her now;—thoughts of what she might have been, of her gay hopes all quenched in THIS:—of her shame, and of the unrelenting frown of mankind upon her;—thoughts hopeless, soul-sickening of the past, and still darker of the future?

I felt glad to escape from the sight.

I happened, soon afterwards, to meet one of the physicians of the hospital—a very intelligent gentleman, and he asked me if I had noticed a certain woman in that ward. I found, from his description, that he spoke of the same one whom I had remarked. She had been, he said,



the daughter of a very refined, virtuous family, brought up in the most easy circumstances, and with a highly accomplished education. She was seduced, betrayed—and when cast aside, had disdained to return to those who knew her. She could not endure their pity; the world's frown was on her; pride and despair pushed her on, and she went recklessly into vice. She could not have been long in prostitution, he said; still fatal disease was upon her, and she could live but few weeks. Her mother and sisters had found she was there; but she would not even see them, and refused to go back to disgrace her home. On some days she could not stir from her bed for pain, but she never uttered a groan or murmur. When she was well enough to rise, she devoted herself unceasingly to the other patients. It seemed as if she were going through with a solemn penance. There was such a natural dignity about her, that he said he hardly dared ask, when she entered, the necessary questions. No one spoke to her of the past, and she did not open her lips. 'But it is not a rare case,' said he.

I found that in these cases, as in most of which I had previously heard, not more than one out of a hundred is ever ruined by mere animal passion. The cause is commonly in the misdirection of the finer and better feelings of woman—her trustfulness and affection; or sometimes in her vanity—and still more often in her utter need and beggary.

As I stepped out, weary at heart, from these sad sights of misery and pollution into the fresh spring air, it was as if entering a world of hope again. From the quiet, pure, lovely, scene around, a voice seemed to say, 'The outcast of men is not yet the outcast of God!' It was an infinite happiness to remember that the same Presence which animated that beautiful scene, had once, in tones of more than earthly tenderness, said of one as foul and brutal as these, 'I say

unto thee, Her sins, which are many, are forgiven; for she loved much!'

It seemed that day as if this crime were to be deeply impressed upon me. As I walked up the Island, past the Insane Asylum, a dark-haired young girl, with liquid black eye, and full, passionate face, stood on the ironed balcony, gesturing and speaking without rest or change, in tones of such intense feeling and passion, that I hurried on. The words seemed to sound for hours after in my ears—'*I had no ring on my finger! I had no ring! But he promised me. I will swear before God he promised! Oh! where is that child? I will swear we were married! Mrs. — knows we were! He has promised, and he always kept his word!*'

These are dark things to write. But the refined and the happy should know of them. And O that my words might reach *you*—ye, who in hundreds of circles in this city and other cities, discuss your 'victories,' which have driven these girls to the lazar-chamber and the mad-house. You, whom God gifted with genius and feeling, which you can use to play with devilish purpose, on that subtle instrument—the human heart; you, who with satanic skill, can call up harmless emotions and instincts in your victim, which shall, at your bidding, sweep like lavafloods over the soul. It is you who have thrust these women into ruin here, and into HELL hereafter! And you—young men who talk and act towards this crime as though it were a light matter—you are giving one more blow to these wretched creatures as they reel toward the verge of the awful precipice! The groans and tears of the hospital of pollution, the shrieks of the mad-house, cry to God in vengeance against you and such as you! A man had better have the load of Etna upon him—had better 'be sunk in the depths of the sea,' than have the slightest part or share in such an awful sin. Who shall say, that the final day may not fearfully

reverse the sentence of the world toward the prostitute and her seducer?

The great practical question, after all, in this matter is, *What can be done?* In the first place, briefly, let us give every aid to the reform of the prostitute; open homes of refuge; provide labour; relax the stern frown, and let there be hope for the fallen. Still, the cool judgment is forced to confess, that for reform—for a permanent change—there is little to be hoped. We must *prevent*. The helpless, destitute girls who pour upon our shores, must be met and helped to honest work. Men of business must make it an object to employ women. Encouragement and labour should be given to the thousands of

hard working women here, who are on the very verge of starvation. Temptations are to be removed, and the laws, protecting women against deception and wrong, to be made stringent and stern.

And especially, as the grand preventive of crime, the whole christian community are to awake to a care for these vagrant schools, now commencing in this city. It is from the ten thousand vagrant boys and girls, who can be brought under these new influences, that have arisen the horde of prostitutes and ruffians among us. Of these new and most blessed efforts in our midst, we may have more to say hereafter."

## JAPAN AND THE JAPANESE.

THE singular people who inhabit these islands have now for above two hundred years shut themselves in from all intercourse with foreigners, so that they may be said to be hermetically sealed from the rest of the earth. Many attempts have been made to gain access to the interior of the country by voyagers, but all have failed. Two Dutch vessels only are allowed to visit the port of Nagasaki, once a year. All Japanese are forbidden to leave the islands.

Chambers', in their "Journal" of July 31, have given in an abridged form the narrative of the seizure and imprisonment of Captain Golownin,\* who, visiting one of their ports in the *Diana*, a Russian war sloop, was at first resisted, and then invited by the "white fan" of peace to come on shore. He did so the first day safely, but on the next day was seized, both he and his companions, bound in a singular manner with cords, and marched off into the interior. Here they were confined in places like wooden cages. After a time they were treated with more kindness, and desired to give

information on various subjects; but in doing so, Golownin contrived to obtain the knowledge of many interesting facts, which are here given:—

"Golownin on his part, endeavoured to elicit all the information he could gain with respect to the numbers, resources, government, and religion of this singular people. He found it impossible to ascertain the amount of the population; indeed, it seems it would be very difficult for the government itself to obtain a census, for millions of the poor live abroad in the streets, fields, or woods, having no spot which they can call a home. Teske shewed a map of the empire, having every town and village marked on it; and though on a very large scale, it was thickly covered. He pointed out on it a desert, which is considered immense, because litters take a whole day to traverse it, and meet with only one village during the journey. It is perhaps fifteen miles across. The city of Yedo was usually set down by Europeans as containing 1,000,000 inhabitants; but Golownin was informed, that it had in its principal streets 280,000 houses, each containing from thirty to forty persons;

\* From *Japan and the Japanese*. By Captain Golownin. London: Colbourn & Co.

besides all the small houses and huts. This would give in the whole a population of above 10,000,000 souls—about a fourth part of the estimated population of this country! The incorporated society of the blind alone is affirmed to include 36,000.

The country though lying under the same latitudes as Spain and Italy, is yet very different from them in climate. At Matsmai, for instance, which is on the same parallel as Leghorn, snow falls as abundantly as at St. Petersburg, and lies in the valleys from November till April. Severe frost is uncommon, but cold fogs are exceedingly prevalent. The climate, however, is uncommonly diversified, and consequently so are the productions, exhibiting in some places the vegetation of the frigid zone, and in others that of the tropics.

Rice is the staple production of the soil. It is nearly the only article used instead of bread, and the only one from which strong liquor is distilled, while its straw serves for many domestic purposes. There is an extensive cultivation of various esculent roots and vegetables. There is no coast without fisheries, and there is no marine animal that is not used for food, save those which are absolutely poisonous. But an uncommonly small quantity suffices for each individual. If a Japanese has a handful of rice and a single mouthful of fish, he makes a savoury dish with roots, herbs, or mollusca, and it suffices for a day's support.

Japan produces both black and green tea; the former is very inferior, and used only for quenching thirst; whereas the latter is esteemed a luxury, and is presented to company. The best grows in the principality of Kioto, where it is carefully cultivated for the use both of the temporal and spiritual courts. Tobacco, which was first introduced by the European missionaries, has spread astonishingly, and is so well manufactured, that our author smoked it with a relish he had never felt for a Havana cigar. The

Japanese smokes continually, and sips tea with his pipe, even rising for it during the night. All articles of clothing are made of silk or cotton. The former appears to be very abundant.

There is no lack of fruit-trees, as the orange, lemon, peach, plum, fig, chestnut, and apple; but the vine yields only a small, sour grape, perhaps for want of culture. Timber-trees grow only in the mountainous districts, which are unfit for cultivation. Camphor is produced abundantly in the south, and large quantities of it are exported by the Dutch and Chinese. The celebrated varnish of Japan, drawn from a tree called silz, is so plentiful, that it is used for lacquering the most ordinary utensils. Its natural colour is white, but it assumes any that is given to it by mixture. The best varnished vessels reflect the face as in a mirror, and hot water may be poured into them without occasioning the least smell.

The chief domestic animals are horses and oxen for draught; cats and dogs are kept for the same uses as with us; and swine furnish food to the few sects who eat flesh. Sheep and goats seem to be quite unknown: the Russian captives had to make drawings of the former, to convey some idea of the origin of wool.

There are considerable mines of gold and silver in several parts of the empire, but the government does not permit them to be all worked, for fear of depreciating the value of these metals. They supply, with copper, the material of the currency, and are also liberally used in the decoration of public buildings, and in the domestic utensils of the wealthy. There is a sufficiency of quicksilver, lead, and tin, for the wants of the country; and one island is entirely covered with sulphur. Copper is very abundant, and of remarkably fine quality. All kitchen utensils, tobacco-pipes, and fire-shovels are made of it; and so well made, that our author mentions his tea-kettle as having stood on the fire, like all other Japanese kettles, day and night

for months, without burning into holes. This metal is likewise employed for sheathing ships, and covering the joists and flat roofs of houses. Iron is less abundant, and much that is used is obtained from the Dutch. Nails alone, of which immense numbers are used in all carpentry-work, consume a large quantity. Diamonds, cornelians, jaspers, some very fine agates, and other precious stones, are found; but the natives seem not well to understand polishing them. Pearls are abundant; but not being considered ornamental, they are reserved for the Chinese market.

Steel and porcelain are the manufactures in which the Japanese chiefly excel, besides those in silk-stuffs and lacquered ware already mentioned. Their porcelain is far superior to the Chinese, but it is scarce and dear. With respect to steel manufactures, the sabres and daggers of Japan yield only perhaps to those of Damascus; and Golownin says their cabinet-makers' tools might almost be compared with the English. In painting, engraving, and printing, they are far behind; and they seem to have no knowledge of ship-building or navigation beyond what suffices for coasting voyages, though they have intelligent and enterprising sailors. There is an immense internal traffic; for facilitating which there are good roads and bridges where water carriage is impracticable. These distant Orientals have likewise bills of exchange and commercial gazettes. The emperor enjoys a monopoly of the foreign commerce.

It is popularly said, that Japan has two emperors—one spiritual, and the other temporal. The former, however, having no share in the administration of the empire, and seldom even hearing of state affairs, is no sovereign according to the ideas we attach to that term. He seems to stand much in the same relation to the emperor that the popes once did to the sovereigns of Europe. He governs Kioto as a small independent state; receives the emperor to an interview once in

seven years; is consulted by him on extraordinary emergencies; receives occasional embassies and presents from him, and bestows his blessing in return. His dignity, unlike that of the Roman Pontiffs, is hereditary, and he is allowed twelve wives, that his race may not become extinct. According to Japanese records, the present dynasty, including about 130 Kin-reys, has been maintained in a direct line for above twenty-four centuries. The person of the Kin-rey is so sacred, that no ordinary mortal may see any part of him but his feet, and that only once a year; every vessel which he uses must be broken immediately; for if another should even by accident eat or drink out of it, he must be put to death. Every garment which he wears must be manufactured by virgin hands, from the earliest process in the preparation of the silk.

The adherents of the aboriginal Japanese religion, of which the Kin-rey is the head, adore numerous divinities called Kami, or immortal spirits, to whom they offer prayers, flowers, and sometimes more substantial gifts. They also worship Kadotski, or saints—mortals canonised by the Kin-rey—and build temples in their honour. The laws concerning personal and ceremonial purity, which form the principal feature of this religion, are exceedingly strict, not unlike those imposed on the ancient Jews. There are several orders of priests, monks, and nuns, whose austerity, like that of Europe, is maintained in theory more than in practice.

Three other creeds, the Brahminical, the Confucian, and that which deifies the heavenly bodies, have many adherents; but their priests all acknowledge a certain religious supremacy to exist in the Kin-rey. There is universal toleration in these matters; every citizen may profess what faith he chooses, and change it as often as he chooses, without any one inquiring into his reasons; only it must be a spontaneous choice, for proselyting is forbidden by law. Christianity alone

is proscribed, and that on account of the political mischief said to have been effected through its adherents in the seventeenth century. There is a law, by which no one may hire a servant without receiving a certificate of his not being a Christian; and on New Year's Day, which is a great national festival, all the inhabitants of Nangasaki are obliged to ascend a staircase, and trample on the crucifix, and other insignia of the Romish faith, which are laid on the steps as a test. It is said that many perform the act in violation of their feelings. So much of the religious state of the empire Golownin elicited in conversation with Teske and others; but everything on this subject was communicated with evident reluctance; and though in the course of the walks which they were permitted to take in harness, the Russian captives sometimes saw the interior of the temples, they were never permitted to enter while any religious rites were celebrated.

With respect to the civil administration of Japan, our author seems to have gathered little that was absolutely new to us. The empire comprises above 200 states, which are governed as independent sovereignties by princes called *Damyos*, who frame and enforce their own laws. Though most of these principalities are very small, some of them are powerful: the *damyo* of *Sindai*, for instance, visits the imperial court with a retinue of 60,000. Their dependence on the emperor appears chiefly in their being obliged to maintain a certain number of troops, which are at his disposal. Those provinces which belong directly to the emperor, are placed under governors called *Bunyos*, whose families reside at the capital as hostages. Every province has two *bunyos*, each of whom spends six months in the government and six at *Yedo*.

The supreme council of the emperor consists of five sovereign princes, who decide on all ordinary measures without referring to him. An inferior

council of fifteen princes or nobles presides over important civil and criminal cases. The general laws are few and well known. They are very severe; but the judges generally find means of evading them where their enforcement would involve a violation of those of humanity. In some cases, as in conjugal infidelity or filial impiety, individuals are permitted to avenge their own wrong, even to the taking of life. Civil cases are generally decided by arbitrators, and only when they fail to settle a matter, is there recourse to the public courts of justice. Taxes are generally paid to the reigning prince or emperor, in tithes of the agricultural, manufactured, or other productions of the country.

Such were some of the leading particulars ascertained by Golownin concerning the social and civil condition of this singular people. He says, they always appeared very happy, and their demeanour was characterised by lively and polite manners, with the most imperturbable good temper. It seems at length to have been through fear of a Russian invasion, rather than from any sense of justice, that his Japanese majesty, in reply to the importunities of the officers of the *Diana*, consented to release the captives, on condition of receiving from the Russian government a solemn disavowal of having sanctioned the proceedings of *Chwostoff*. Having obtained this, the officers repaired for the fourth time to these unfriendly shores, and enjoyed the happiness of embracing their companions, and taking them on board."

After reading these details we might anxiously ask, when and how will the Bible and its Gospel gain access to this people? Will the seal be broken by war, as in the case of their neighbours, the Chinese, whom in many things they resemble? It is now reported that the United States, having reasons for suspecting that some of her citizens are prisoners on the islands, are fitting out an armament against the Japanese, for the purpose of enforcing their liberation.

## Poetry.

## HOPE OF HEAVEN.

On a deep and dangerous ocean  
Sails my trembling bark,  
Where the winds are wildly sweeping,  
And the waves are dark.

Yet though tempests round me gather,  
And the thunders roar,  
In my heart a fount of pleasure  
Springeth evermore.

Hopes too great for mortal utterance,  
Dreams I may not tell,  
Like the presence of an angel,  
In my bosom dwell.

What to me this stormy ocean,  
And this troubled sky,  
Just beyond, and half revealed,  
Realms of glory lie.

There I hope to safely anchor  
When the voyage is o'er;  
For a Pilot wise and gracious  
Guides me evermore.

'Mid the threatening rocks He guides me,  
Where the breakers foam;  
O'er the quicksands darkly hidden,  
Towards my glorious home.

Glorious home—no earthly region  
Can with it compare;  
Summer hath not half its beauties,  
Spring is not so fair.

O'er the azure of that heaven  
Tempests never sweep,  
And the sinless happy dwellers  
Never, never weep.

Shall I tremble when the tempest  
Drives me towards that shore?  
Rather let a song of triumph  
Rise the billows o'er!

Every wave but bears me onward,—  
Let them rise and sweep,  
For I know that He who guides me  
Does not tire or sleep! V. G. R.

## THE TYROLESE EVENING HYMN.

Come, 'tis the hour of prayer,  
And mercy lights the skies;  
God stills the evening air,  
That the hymns of Saints may rise.  
The sun has robed the west,  
And the toll of man is o'er,  
But nature's weary breast  
Will the God of all restore.  
Come, come, come!

Bright are the lamps of love,  
That draw from earth to heaven;  
And angel harps above  
Proclaim man's sins forgiven.  
Oh! may our spirits there  
In sweet communion blend,  
And the solemn voice of prayer  
On the spirit's breath ascend.  
Come, come, come!

The soul must be supplied  
With holy thoughts and true;  
And every heart confide,  
That God will strength renew.

Each day fresh mercies brings,  
Each night fresh love demands;  
And faith on eagle's wings  
Shall seek celestial lands.  
Come, come, come!

Then let us look on high,  
And plead each promise given;  
Of mansions in the sky,  
A home for us in heaven.  
No toil nor trouble then  
Shall make us weary there,  
Nor a load of sin again  
Withhold our evening prayer.  
Come, come, come!

There shall be no more snow,  
Nor scorching noon-tide heat;  
There shall no tempest blow,  
No weary, wandering feet.  
So we'll lift our longing eyes,  
To the hills our father's trod,  
To the quiet of the skies,  
The Sabbath of our God!  
Come, come, come!

## Reviews.

*The Curse of Christendom; or the System of Popery exhibited and exposed. By the Rev. John Baxter Pike. London: Ward & Co. C. A. Bartlett.*

THE writer of this small volume had been well trained into a knowledge and abhorrence of the odious system he has so cleverly exhibited and exposed. And we take this occasion for impressing upon the minds of parents of christian families the serious duty, both by conversation and by books, of making their children familiarly acquainted with its hideous history; which, once known, will never be forgotten. For this express purpose we ourselves bought an original folio edition of "Old John Fox," with its numerous engravings.

Mr. Pike, treading in the steps of his honoured father, has rendered good service to the Protestant cause by this able digest of the enormities of the papal system. It is just the book to be placed in the hands of the young at this juncture, and we trust it will find access into numerous families. All sabbath-schools and congregational libraries, should place a copy of it on their shelves. We expect to hear that further editions will be called for. To give a fair idea of the contents we subjoin the closing paragraph, which contains a brief summary.

"We have now taken a brief and comprehensive view of the system of popery. The gradual development of its doctrines has been exhibited, giving the lie to its claim to apostolical antiquity. The multifarious and bitter hostility which it manifests to the bible has been illustrated. The supremacy of the pope has been shown to be without a tittle of scriptural authority. The infallibility of the church has been demonstrated to be an empty boast. The idolatry of popery has been shown by a reference to its councils, its liturgies, and its deeds. The seven sacraments of the church have been proved to be either inventions or perversions of priestcraft, altogether dissimilar in their nature, design, and effects, to the sacraments of Christ, and subversive of the fundamental truths of the gospel. The doctrine of purgatory has been shown to be a direct importation from paganism, modified by priestly artifice to increase the power and wealth of the clergy, and to terrify and fleece the laity.

The mummery of popery has been illustrated by numerous and significant facts. The immoral tendency of popery has been shown by a reference to its principles, its services, and its indulgences; and this tendency developed in action, has been illustrated by evidence of unimpeachable veracity. The persecuting spirit of popery has been traced to the earliest period of its history; it has been shown, that while exhibited in conciliar decrees and papal bulls, in the canon law and episcopal oaths, in Romish practices and Romish theology, it still animates the papal system; and that unless the 'infallible church' ignore her infallibility and renounce her vaunting pretensions, *she is and she must be* an intolerant, a tyrannical, and a persecuting church. And, lastly, by a reference to her saints and miracles, her relics and legends, her wonderful paintings and statues, it has been demonstrated that popery is a miserable compound of fraud, fanaticism, and impiety. The influence of such a system upon the minds and morals of a people—upon their social and political interests—upon their spiritual and eternal welfare—cannot but be intensely and exclusively evil. Just in proportion as true christianity is fitted to elevate and ennoble, to sanctify and bless mankind, is Anti-Christ fitted to crush and debase, to demoralize and to curse them. Its evil influence is unredeemed by a solitary substantial benefit. There is not one want of man's spiritual nature that popery can supply; and there is no passion of his fallen nature to which it does not pander. Through the long years of its history, it has been the steady, unwavering, and relentless foe of vital godliness. If satan had expended all his subtlety, in devising a system that should, on the widest scale and in the surest manner, rob man of the precious blessings of redeeming mercy, and make the very symbols of that mercy the means of defeating its benevolent intentions, it is scarcely credible that he could have contrived one more completely adapted to accomplish his infernal purpose, than the system of popery. It is a very masterpiece of iniquity, instinct with the spirit of the Arch-Enemy of God and man. It gives the lie to the most solemn truths of the divine word; and is stained, not only with the blood of the martyrs sacrificed to its murderous rage, but also with the blood of the untold myriads, whom it has deceived by its dogmas and destroyed by its blasphemies. How long, O Lord, holy and true, shall this system of wickedness insult Thy majesty—desolate Thy Church—and deceive the nations?

However wide-spread the ramifications, and extensive the influence, and mighty the power, of papal Rome may be, it is nevertheless foredoomed of God—its utter downfall and entire destruction, are portrayed as with a sunbeam in that Word which cannot lie. 'Strong is the Lord God who judgeth her.' It is not by carnal weapons, by persecuting enactments, by exterminating decrees, that this glorious consummation will be attained. 'They who take the sword shall perish by the sword.' The overruling providence of Jehovah will accomplish his own purposes, and fulfil the promise on which he has caused his people to hope. Meanwhile, our path is open, our duty is plain. Let us circulate that Bible, from which Rome recoils with instinctive aversion. Let us proclaim that Gospel, which Rome has shrouded with the night-gloom of a total eclipse, but which is still 'the power of God and the wisdom of God.' Let us illustrate by our spirit and conversation, that Christianity which Rome has laboured to blot from the earth, but which yet possesses all its pristine energies and all its native glory. Let zeal be tempered with charity, and determined efforts for the overthrow of popery, be marked by corresponding solicitude for the multitudes of our fellow men who are seduced by its sorceries and bound by its fetters. Thus shall we constitute 'the sacramental host of God's elect,' and be led by the Captain of our Salvation, in triumphal progress against that fell system of impiety, idolatry, and blasphemy, which for ages has been pre-eminently and emphatically—'THE CURSE OF CHRISTENDOM.'"

*The Social Position and Claims of Book-keepers and Clerks considered.* By J. S. Harrison. London: Hamilton, Adams, & Co.

THE title of this pamphlet will furnish a clue to its contents. Certainly the class, whose claims Mr. Harrison advocates, are "numerous and intelligent," and "sharing largely with principals in the anxieties and responsibilities of business," are entitled to consideration. We are ever disposed to regard with favour all such attempts at improvement. We are aware that objections to this and the "Early Closing Movement," may be started, but we regard them as selfish; for although some may abuse their privileges, those who use them well ought not to be made to bear the penalty.

*Allegiance to the Faith: A Discourse occasioned by the death of Robert Kettle, Esq. preached in Hope Street Baptist Chapel, Glasgow, on Sabbath, 4th April, 1852.* By James Patterson, D.D. Glasgow: J. Maclehose. London: B. L. Green.

FUNERAL Discourses sometimes, like "verses on tombs," are rather too flattering, and but ill conceal the motives of their publication. This Discourse cannot be classed with such. Such a man as the late Mr. Kettle deserved this monument to his memory, and Dr. Paterson has executed the work with graceful fidelity.

## Correspondence.

### WAS JOHN MILTON A BAPTIST?

J. D. says:—Your correspondent J. J. asks "Was John Milton a Baptist?" In further proof that he was a baptist, I extract the following from the "New Baptist Magazine" for September, 1825, page 335. The editor's introductory remarks I pass over, for want of space. The title of this work of Milton's from which the extracts are taken is "A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone, by John Milton, translated from the original, by Charles R. Sumner, M. A., Librarian and Historiographer to his Majesty, and Prebendary of Canterbury." Milton has dedicated the work "To all the churches of Christ, and to all who profess the christian faith throughout the world, peace and the recognition of truth,

and eternal salvation, in God the Father, and in our Lord Jesus Christ."

The following are the poet's sentiments on baptism.

"Under the gospel, the first of the sacraments commonly so called is baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed in running water, to signify their regeneration by the Holy Spirit, and their union with Christ in his death, burial, and resurrection.

Of believers, Matt. xxviii. 19, 'Teach all nations, baptizing them'—Mark xvi. 15, 16, 'Preach the gospel—he that believeth and is baptized shall be saved.' Acts viii. 36, 37, 'What doth hinder me to be baptized? If thou believest with all thine heart, thou mayest.' Eph. v. 26, 'That he might cleanse it with the wash-



ing of water by the word.' 1 Peter, iii. 21, 'The like figure wherunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ.'

Hence it follows, that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word. For how can infants, who understand not the word, be purified thereby; any more than adults can receive edification by hearing an unknown language? For it is not that outward baptism, which purifies only the filth of the flesh, that saves us, but the answer of a good conscience, as Peter testifies; of which infants are incapable. Besides, baptism is not merely a covenant, containing a certain stipulation on one side, with a corresponding engagement on the other, which in the case of an infant is impossible; but it is also a vow, and as such, can neither be pronounced by infants nor required of them."

#### ON SAYING "AMEN" IN PUBLIC WORSHIP.

SOMETIME ago one of our friends proposed the following question:—"Is the practice of saying 'amen' at the end of public prayer scriptural?" A reply was sent to this by J. L., of A., which from some cause did not appear at the time. It turned up among our papers the other day. As it has not lost anything by keeping, and as we deem it too good to be thrown aside, we now give it insertion, with an apology to the writer for our apparent neglect.

"I answer, Yes, and prove it in the following manner.

1st. It is scriptural for persons in the congregation, not publicly engaged in prayer, to say 'Amen.' This is recommended by David—"Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord."—Psalm cvi. 48. The Apostle Paul, also, writing to the Corinthians, says, 'Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest.'—1 Cor. xiv. 16.

In heaven, too, the hosts of worshippers are thus employed: 'I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen.'—Rev. v. 11—14.

2nd. It is scriptural for the individual who publicly prays to say Amen at the end of his prayer. Of this we have an example at the end of our Lord's prayer. Jude gives us another example, v. 25, 'To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.'

Other passages strengthen these ideas. Num. v. 22; Deut. xxvii. 15, Neh. v. 13; 1 Chron. xvi. 36."

**THE BAPTISTS IN PARIS.**—We have received information from our friend Mr. Harbottle, that there is a baptist church in Paris, that it meets at 114, Faubourg Poissoniere, and the pastor's name is M. Miel.

**NO BURIAL WITHOUT BAPTISM.**—We have received several letters on this subject detailing facts of a painful character, and highly discreditable to the parish priests who inflict such penalties on any of the inhabitants. We have not space for a notice of them this month, but we shall recur to them shortly, and at the same time mention how we were ourselves lately called upon to qualify a dying babe for the rite, *alias* right, of interment.

**THE BALLOT FOR MILITIA.**—E. J. B. observes that as baptists are as much opposed to war as Quakers, they ought, like Quakers, to be exempted; and he advises them to petition. He says that if drawn he will "serve the time in gaol, rather than be dressed in scarlet, and go with gun and bayonet to play at soldiers for a shilling a day;" and he knows others who will too. They must, then, for petitioning now will be useless.

## Narratives and Anecdotes.

**BUNYAN'S ONE BOOK.**—The bible we have called Bunyan's one book; and his case corroborates the common notion, beware of the man of one book; of one who by frequent perusals has drunk so deeply into a book's spirit, has got so much into its thought and feeling; travels, in short, so easily and naturally in its track, that without any conscious imitation, his works become duplicates of the original. This is true of other books, but much more of the bible. It is a pactolus, and he who bathes in it comes out dipped in gold; nay, it resembles that other fabled stream which made the bather invulnerable and immortal. Bunyan had read little else; he had read it too in circumstances which burnt and branded its language upon his soul; he had read it as its blessed words swam on his eye-sight through tears; he had read it amid the Slough of Despond; by the red lightnings of Sinai; and as he gazed upwards from Delectable hills to the far-streaming glory of the city; even in the Valley of the Shadow of Death, he had continued to clasp while unable to see it; every chapter in it was a chapter in his history, and every verse touched and thrilled some chord in his heart. Like the poor man's lamb "it lay in his bosom, and was to him as a daughter." Many millions have loved the bible, but we question if any one surpassed or equalled Bunyan in the depth and fervour of his love. Many have framed concordances, and made entire transcriptions of it, but Bunyan's concordance was his memory, and it lay all transcribed, every word and syllable of it, in his heart.

### *Eclectic Review.*

**RELIGIOUS BODIES ON SLAVERY.**—Within a few weeks past, many of the religious denominations in the United States have held their annual associations or convocations, and some have held their General Conference. With the exception of the Methodist General Conference recently held in Boston, which passed the subject slightly by, these religious gatherings, so far as we have seen, have taken renewed and strong action against Slavery and the Fugitive Slave Law. From Maine to Ohio, not only the Congregational Conferences, and the Free-will Baptists, but

nearly all other religious bodies are aroused against the Fugitive Law and other aggressions of the slave power, and are at least resolving to remember God's commands and the slave. Well, this action of the religious bodies is well; especially at this time of such political platforms as the two great parties have adopted in their Baltimore nominating conventions. Such christian and just actions of these associations is something more than a mere set-off against the low bendings of political parties to the unrighteous biddings of the South;—they are the voices of the churches and ministers, whose influence will be felt throughout the Union, and which will yet herald downward the future jubilee of freedom which is to come to the slave.

### **ON LAYING UP MONEY FOR CHILDREN.**

—Dr. Duff, a man of practical wisdom, as well as of eminent piety, says, "I am prepared from experience to say, that, in nine cases out of ten, the hoards of accumulated money given to children, by whom they were never earned, and who acquired no habits of industry, or thrift, or laboriousness, prove in point of fact, rather a curse than a blessing. I am prepared to substantiate this as a matter of fact, not merely from my own knowledge of the subject, but from the statement of men who have been of watchful and observant habits, cultivated not only in Great Britain, but in America. But it is a melancholy fact that so little do parents know of the mass of misery they are accumulating for their children in heaping up these hoards for them—so little do they think how big with misery these hoards are." Let parents think of this solemn truth, and do good with their wealth, instead of treasuring it up for the corruption of their children.

### **PROFESSOR STUART'S TESTIMONY.**—

When I behold the glory of the Saviour, as revealed in the gospel, I am constrained to cry out with the believing apostle, my Lord and my God! And when my departing spirit shall quit these mortal scenes and wing its flight to the world unknown, with my latest breath I desire to pray, as the expiring martyr did, "Lord Jesus, receive my spirit." I ask for no other privilege on earth, but

to make known the efficacy of his death; and none in heaven, but to be associated with those who ascribe salvation to his blood.

**STATISTICS OF DRUNKEN AND DISORDERLY PERSONS.**—It appears from a return obtained by Mr. Hume, that in the course of last year there were 6,318 disorderly persons, and 10,668 drunken persons, taken into custody by the metropolitan police force, and 12,504 persons for “drunkenness and disorderly con-

duct.” Of the first class (disorderly conduct) 2,556 were men, and 3,762 women. The number convicted was 3,544, and the number discharged 2,774. For drunkenness there were 6,207 men, and 4,461 women. The number convicted was 1,914, and the number discharged 8,754. Of the third class (drunkenness and disorderly conduct) 6,972 were men, and 5,532 women. The number convicted was 6,113, and the number discharged 6,391.

## Christian Activity.

### TOWN MISSIONARY AND SCRIPTURE READER'S SOCIETY.

In addition to the “Christian Instruction Society” and “City Missions,” of which we have given reports, we now furnish some information of another useful institution of the same character, believing that our readers will rejoice to hear that so many valuable agencies are at work on the stubborn masses of vice and ignorance. This was the fifteenth annual meeting. Sir J. D. Paul, Bart., presided. The Report stated that—

“The Society had formed about fifty town missions, which were for the most part efficient; but these were distinct institutions, and not united with the Parent Society. It had also established forty-four Auxiliaries, which were retained in association with the Society itself. These latter now employed sixty-two missionaries, an increase of eleven as compared with the number last year. It is therefore estimated, that there is a total of at least 250 town missionaries labouring in the provinces alone. New districts had been opened in six towns and four village stations, and additional missionaries also sent to six other towns. Fifteen new agents had been trained for the work. Special reference was made to the condition of many villages. In one, recently visited, 40 per cent. of those above twelve years of age were unable to read, and 55 per cent. neglected public worship. Drunkenness also abounded; there were five beer-shops, &c., with only twenty six families each for their customers, and the men were always in debt to the pub-

lican. Licentiousness also was fearfully prevalent; thirteen women, or one to every ten families, were found to be mothers of thirty-one children, the fruit of sin. Eighteen missionaries have been supported in village missions by as many individuals. The number of visits paid by fifty-four agents, whose returns have been made up, were 215,411; the number of times read the scriptures, 159,944; meetings held, 4,821. The results were as follow:—Children sent to day-school, 762; to Sunday-school, 610; persons induced to go to public worship, 1,118; to become communicants, 149; hopeful conversions, 341; sacred scriptures sold, &c., 2,820; ragged schools, bible classes, and adult evening schools had been founded; in one adult school, at Tonbridge, 300 had been gathered together, whose ages average about 20 years. The total receipts had been 4,565*l.* 14*s.* 4*d.*, or an increase beyond the previous year of 715*l.* 16*s.* 7*d.* This has enabled the committee, besides adding to the number of missionaries, to reduce the debt due to the Treasurer from 500*l.* to 150*l.*”

The Chairman said, “Very great care was taken, in the selection of agents, to see that they were really men of God. Infidel publications were extensively circulated. In London alone they amounted to 400,000 weekly, or 20,800,000 annually, besides which there was an extensive importation of French prints of a highly indecent and injurious character. The total circulation of such publications had been estimated at 29,000,000 which was more than the total issue of the Society for Promoting Christian

Knowledge, the Religious Tract Society, the British and Foreign Bible Society, the Scottish Bible Society, the Trinitarian Bible Society, and some seventy magazines. The influence thus brought to bear upon the masses of the people was awful."

Mr. Fitzgerald observed, that "Dissenting ministers and clergymen were oftentimes, to a great extent, disqualified from working among the class of people contemplated by the Society; they were most of them unable to enter into their feelings, and sit down by their hearths, and explain to them, in a familiar way, the truths of the gospel. Highly cultivated men could not bring themselves down to the required level in such cases; and a class of men was required to labour among the poor villagers who knew how to reach them, and who could better accommodate their instruction to their humble capacities."

Rev. Andrew Reed remarked, "The men amongst whom the Society designed to labour were often of the most ignorant character; and the preaching of the regular ordained ministers too often shot over the heads of such people. Even if they could read the Scriptures, they read them in such an imperfect way—slowly spelling them through—that the simple presence of a person to read the bible fluently and pleasantly to them was of itself of the highest importance; it was as good as—nay, better than—a commentary on the Scriptures. One poor woman told him, that the reading of the bible by a scripture-reader made it like a new book to her. Her own spelling through the pages she compared to reading by a lantern, while the reading of a scripture-reader was like reading by gas-light. The labours of the Town Mission and Scripture Readers' Society in Norwich had been the means of uprooting Mormonism from that neighbourhood."

Rev. C. G. Coombe "Was acquainted with one of the towns mentioned in the Report as having been brought under the notice of the Society during the past year. It contained 7,000 inhabitants, but he really did not know one converted person in it, such was the state of spiritual destitution in which the mass of the population was living."

## EXTRAORDINARY EFFORTS.

We do not mean on a great scale; we wish we could. But we refer to certain localities, where the friends appear to have done what they could; and such conduct is both consistent and commendable. For we may probably wait for years before the English baptists, of either section, can be moved to make any great effort for the evangelization of places yet destitute of gospel preaching, or ignorant of baptist principles. Let our friends, then, in every locality, set to work at once and do their best. They can scarcely fail of doing some good, and the very attempt will be beneficial to themselves, for no efforts of this kind can be entirely fruitless. We have just received the following information, and shall be very glad to receive more from other places.

*Westmoreland.*—In the pages of your *Reporter* you have sometimes requested your brethren to send accounts of what they are doing, both in town and country. We, in this hilly region, have often been delighted and profited by your reports of christian activity. Your stirring appeals for greater efforts in the early numbers for this year had their influence on the minds of some of our brethren whom we call local preachers, who soon began to shew a desire for more than ordinary labour. We met and arranged our plans, and besides preaching the gospel at eight different stations very wide apart, we have had a good number of out-of-door meetings. Some of these meetings were held in villages where we do not regularly preach, some at our preaching stations, and some among the hills; at all of them the people paid marked attention, and at most of them we had a very good attendance. The gospel was plainly and powerfully preached. We had singing and prayer, and two or three short sermons at each meeting. But what seems to us the greatest advantage of out-door meetings is, the presence of many who never come near our places of worship. We rejoice that Christ is preached—the seed of the kingdom is sown, and we think good must be the result. J. K.

*North Devon.*—A friend, in forwarding two reports of baptisms, which will be found in our columns this month, says, "I am happy to add that in the district in which we labour there are

evident tokens of the Divine favour. The reports we can send from nearly every village are interesting, and we have reason to believe that this year will never be forgotten by many." The writer encloses a copy of a quarterly "*Baptist Preachers Plan*," with eleven stations and eighteen preachers. A quarterly meeting of preachers is held, when one of the brethren reads an "Essay" on a given subject, the business of the district is transacted, and prayer for Divine favour is offered. And all this is doing in an agricultural district, under the ecclesiastical jurisdiction of the famous Henry, Lord Bishop of Exeter!

#### WHITFIELD AND WESLEY.

WHITFIELD!—a man who, when his head was of snow, had a heart of fire, and a tongue compounded at once of the tongue of Demosthenes and Apollos, who blew the silver trumpet of the gospel in England, Scotland, and America, the tones, the vibrations, the reverberations of which have not ceased yet, and never will cease till they are swallowed up in the blast of the Archangel's trumpet! And as to the 500*l.* note,—if it really be a fact that it was given at the door of the Tabernacle,—I think the man who gave it showed a most discerning taste in giving it at that

door. There is another name,—John Wesley—the little man who went to Oxford, and perambulated in her colleges, and dived into all her libraries of science and learning, and extracted and abstracted all that he thought worthy of appropriation, and laid all up in the cavities of his well-packed brain, and walked away one fine morning, never to return! A modest man was he, forsooth; for, soon after, he was heard to say, "I am a man of one book, and my parish is the world." And he rang the chimes all over England, climbed up all her hills, insinuated himself among all her villages, threw light around him like so many rockets; and, after planting thousands of schools, and after raising innumerable little chapels up and down the country, he died at the age of 88,—what with, leaving behind him what, do you think? A few old silver spoons in London and Liverpool, a well-worn clergyman's gown, a well-abused reputation, and the Methodist Connexion. I say, *esto perpetua*—last like the sun! Aye Whitfield,—Wesley, that constellation which rose on our island with such bright aspect and such blessed results: may we look to both those stars, catch their radiations, and follow in their wake, till the whole earth shall be filled with the knowledge of the glory of the Lord.—*Dr. Beaumont.*

## Baptisms.

#### FOREIGN.

INDIA, *Jessore*.—Mr. Parry informs us that he had the pleasure to baptize two female believers in March.

*Agra*.—A correspondent writes: "On sabbath morning, March 7, Mr. Lish baptized three young disciples."

*Haurah*.—On the 15th of March, Mr. Morgan baptized a young Bráhman.

*Pipli*.—Mr. Bailey baptized one interesting convert from Hiudism, on Tuesday, March 2.

*Cawnpore*.—Mr. Williams writes as follows: "On Thursday, April 8, I had the satisfaction to baptize two Europeans, in the presence of a large company. I trust that others will be induced to follow their example at no very distant period. These candidates had passed through a long and painful process previous to their yielding to the force of truth: and besides

their own educational prejudices, to be overcome in the first place, they had to contend with the earnest dissuasives of not a few intimate friends. But truth prevailed at last; and thus it would be with multitudes, if they could but be persuaded to set themselves to examine the New Testament writings on this much controverted subject."

*Comilla*.—Mr. Johannes was privileged to baptize five converts at Kalikapur on Friday, April 16.

*Agra Cantonment Church*.—A correspondent informs us, "Last evening, (Wednesday, April 28,) Mr. Smith of Chitaura baptized a corporal of the 2nd Bengal European Fusileers, after a sermon by Mr. Lish, from Exodus xxxii. 26, 'Who is on the Lord's side?'"

*Satberiya, Jessore*.—Mr. Parry had the pleasure to baptize two young disciples on sabbath-day, May 2.

**UNITED STATES.—East Raymond.**—We had a time of prosperity last year. The shores of our ponds frequently resounded with praise, as the happy convert was buried beneath the liquid wave. Twenty-six have been added to the church by baptism, and other valuable accessions have been made.

**East Lenox.**—Last sabbath we had a very interesting season. Brother Fish preached to a large congregation of people. And after services, I had the privilege of leading six happy souls into the water, and baptizing them. The occasion was one of deep interest. The day was pleasant as summer, and the divine presence by many was deeply felt. There is quite a number of candidates yet to be baptized.

**Lowell.**—During the last three years, the church in Lowell has enjoyed almost constantly some degree of revival interest. Baptisms have occurred almost every month, and the hand of fellowship has been extended almost every communion. One hundred and eighty-three have been received by baptism, and ninety-nine by letter, restoration, reclamation, &c. As far as we can determine, our present number is 600, though our list greatly needs revising, in which case probably some fifty or one hundred names would be erased. Morning prayer meetings have been held in Lowell for some weeks past, in which nearly all the evangelical churches unite, and the pastors conduct them in rotation. They are deeply interesting, and not the least interesting feature in them is the perfect harmony which prevails among the churches and pastors co-operating in the enterprise. We cannot but hope that great good will be the consequence.

**Jackson.**—Since my last communication, I have baptized twenty-nine, twenty-four of whom have united with the Jackson and Monroe church, and five with the second Dixmont church, making in all forty that I have baptized since the revival commenced. Brother Fletcher has baptized sixteen, who have united with his church. This is the Lord's doings. Our prospects are still encouraging.

**Venice.**—On Monday, Feb. 9, the last day of our protracted effort, I baptized twenty-seven, nearly all of whom united with the church. On March 14, brother E. Root baptized nineteen more; all but one joined the church.

**CANADA.**—Some of our churches still continue to enjoy the reviving influences of the Holy Spirit amongst them, and gratefully acknowledge their indebtedness to God for his mercies. The pastor of the St. Catherine's church, brother Ryerson, says, "I am happy to inform you, that the spirit of the Most High has breathed upon us in this place; and his movements have been marked by tokens of mercy in the conversion of sinners, and the reclaiming of the wandering. It has been my interesting duty to baptize sixteen happy disciples during the past few weeks; and there are others waiting to enjoy the privilege of obeying Christ." Pickering church is also in a prosperous state. The pastor writes:—"I delivered a series of lectures to the church, on the cause of its present state; and the means to be employed for its future prosperity. These evening meetings were continued for upwards of three weeks; and through the blessing of God, have resulted, I trust, in a thorough revival of the religion of faith. Twelve have been baptized, and added to the church; two more have requested baptism; and others are enquiring the way. Prayer-meetings have been established, and good discipline restored in the church."

*Christian Observer.*

[We should esteem it a favour to receive further copies of the *Observer*.]

#### DOMESTIC.

**FOLKESTONE, Salem.**—On Wednesday evening, Aug. 4, the ordinance of believers' baptism was administered here by our pastor, Mr. D. Jones. The candidate was one who had long given her heart to the Lord, and has now by this act of public profession, declared herself on the Lord's side. Mr. J. spoke for "As ye have therefore received Christ Jesus the Lord, so walk ye in him." There have been several baptisms at this place which have not been reported. Shall endeavour to secure reports in future. R. B.

**BIDEFORD, Decon.**—On Lord's-day morning, July 4, eleven persons were baptized by Mr. Arthur, in the presence of many witnesses; four of them were from Abbotsbam, where, within less than four months a substantial and neat chapel has been built. Also, on Monday, June 21st, two persons were baptized; one a sailor, who, with his family, has since left for Australia.

**BUTTERWICK, Lincolnshire.**—I was glad to see the number of baptisms inserted in your last, although some, like that I am about to report, was of but one. Yet it is said, "I will take you one of a city, and two of a family, and I will bring you to Zion." On July 18, we had a baptism of one, an aged respectable farmer, a descendant of an ancient and worthy family, whose house used to be called the "Pilgrim's Inn." But our friend had been a loiterer by the way many years. At length he obtained mercy at the hands of a forgiving God through Christ's atoning blood. He was baptized before a large company of people, who heard a discourse on the subject with the most earnest attention, although many of them were young. He was a heavy man, and it was with some difficulty he could be got in and out of the water. In the afternoon he was received into the church in the usual way, and a gracious season it was. Many were melted to tears when they saw the white-headed penitent come to the Lord's table weeping like a child. This is but one, but it is the third one in the last twelve months, and so it keeps our faith and hope alive. Our prayer is still, "O, Lord, send now prosperity!" S. W.

**MORETONHAMPSTEAD, Devon.**—The ordinance of believers baptism was administered at this place, July 4, by Mr. J. Amery, when two candidates were immersed, according to the scripture mode. One of the candidates, a young man, received his first serious impressions, on a similar occasion, two years before, at the same place, when two persons were baptized by Mr. Amery, being the first time there had been a baptismal service at Moretonhampstead by evangelical christians for a great number of years. J. M.

**IDLE, near Leeds.**—Aug. 1, two females were immersed by Mr. B. J. Evans, student of Horton College, whose labours amongst us during the summer vacation have been highly acceptable. This being the first baptism here after an interval of three years, considerable interest was excited, and many witnessed the ordinance with deep emotion. The newly baptized were added to the church the same day, and partook of the Lord's supper. We pray that this may be but the prelude of a large increase to our number of such as "have received Christ Jesus the Lord." G. C.

**LONDON, Macclesfield Street, City Road.**—The ordinance of believers baptism was administered to ten persons in the above place of worship. [No date.] Three of the candidates were members of Independent churches, and one a minister of that denomination. Mr. Whipper preached and administered the ordinance. We have much to be thankful for. The work of God is progressing. Our attendance is good, indeed crowded on the sabbath evening.

**Satter's Hall.**—I have just returned from witnessing the baptism of four young females and one male by our pastor, Mr. Hobson. A violent thunderstorm, accompanied by heavy rain which lasted for a couple of hours and continued after the service had commenced, made the number of spectators unusually small; but thanks be to God we are steadily progressing. J. C.

**Regent Street, Lambeth.**—On the evening of July 29, Mr. Keen baptized nine disciples of the Lord Jesus Christ. May none of them prove like unto those of whom it is said, "They went back and walked no more with Him;" but may they grow in grace, die in peace, and be everlastingly saved! The cause is prospering here. Our house of prayer is very full, and a spirit of prayer lives amongst the people.

**Blandford Street.**—Our pastor, Mr. Bowes, baptized three disciples on the 25th of July.

**Little Wild Street.**—On sabbath evening, July 25, Mr. Woollacott, the pastor, baptized one disciple in the name of the Lord Jesus.

**John Street.**—Mr. Noel baptized eight believers, four males and four females, on July 23.

**CHENIES, Bucks.**—On sabbath evening, Aug. 8, the ordinance of christian baptism, as set forth in the New Testament, was administered by our pastor, Mr. T. Carter, when three young believers thus obeyed their Lord by being baptized in his name. Two of them were a short time since scholars, and now the three are teachers in our sabbath school; these, with two from other churches, were added. May they be careful to adorn the doctrine of God our Saviour in all things. S. C. C.

**IRELAND, Banbridge.**—Mr. Bain baptized two candidates in the early part of August—one a widow, and the other an aged man.

**BRADFORD, Wilts.**—On Lord's-day morning, Aug. 1, the ordinance of believers baptism was administered by our pastor, Mr. W. Hawkins, to five candidates, two males and three females; one of these used her crutches, being a cripple, to the waters edge, and was then supported into the water. This scriptural and impressive ordinance was conducted by Mr. John Webster of Stonehouse, Devon, who addressed the spectators, nearly 3000, ranged on the banks of the river Avon, on which were many boats filled with attentive hearers. The weather also was most propitious, and the scene altogether calculated to make a deep impression on the most prejudiced beholder. It is the custom here to baptize in the open-air. In the afternoon the newly baptized were admitted to the communion of the church.

**FRIHELSTOCK, North Devon.**—The little church in this place, sustained by lay agency, has this year experienced a time of refreshing. The congregations are crowded, and many have turned unto the Lord. On Lord's-day, May 9, Mr. Veysey, senr., immersed ten individuals after a sermon preached by Mr. Veysey, junr., to several hundred people by the water side. On Lord's-day, June 20, Mr. V. baptized seven others, after a sermon preached to a very large assembly by Mr. Snell. On both of these occasions we have every reason to believe much good was done.

**YARNSCOMBE, North Devon.**—In this village the gospel was introduced by baptist local preachers about two years ago, and on Lord's-day, July 4, the first fruits of their labours were baptized. Brother Veysey, junr., preached at the river side to about 400 persons, and Brother Veysey, senr., baptized four individuals, three of whom, like those of Achaia, constituted a "believing household." There are now several more candidates for church fellowship.

**BURNLEY, Eton Chapel.**—On the last sabbath evening in July, Mr. Batey preached from "If ye love me keep my commandments," to a large and attentive congregation, and then immersed six disciples, three of whom were elderly persons. Others are learning the way of the Lord more perfectly.

**HALIFAX, Pallon Lane.**—On Lord's-day morning, August 1, Mr. Whitewood immersed two young females, both teachers in our sabbath school. J. C.

**WEM, Shropshire.**—On Lord's-day evening, August 8, Mr. E. F. Hughes immersed three believers. They had been members of pedobaptist churches. One was a widow, seventy-eight years old; and one was a young woman of twenty. The other had been a preacher among the Primitive Methodists for sixteen years, and in a statement of his reasons for desiring to be immersed, he referred to the New Testament accounts of baptisms, and pleaded the exclusive authority of scripture teaching. The ordinance of believers' baptism is attracting attention in this place, and it is hoped others will soon manifest their subjection to Christ by their observance of it. T. L.

**ESCOTE, Northamptonshire.**—There was an interesting service held here, Aug. 1, when our little meeting-house was crowded to witness the ordinance of christian baptism. After an address by Mr. Hewitt, three candidates were baptized by Mr. Chamberlain, our minister. They were all from the neighbouring village of Litchborough. Some were affected to tears on witnessing the ordinance, and hopes are entertained that others will obey their Lord and follow him.

"Fearless of the world's despising!"

S. S.

**BIRMINGHAM, Heneage Street.**—Mr. Taylor, after preaching on the subject, baptized three candidates, Aug. 1. Two were husband and wife. There was a large congregation. In the afternoon these friends were added to the church.

**New Hall Street.**—On the last sabbath evening in July, Mr. O'Neill delivered a discourse on baptism, after which he proceeded to immerse three disciples. One of them was a female pilgrim, upwards of seventy. It was pleasing to witness how cheerfully she obeyed this command of her Lord. These were also received into fellowship.

**COVENTRY, Cow Lane.**—On Lord's-day, June 6, two believers, mother and daughter, were baptized by our pastor, Mr. Rosevear. Also, on Lord's-day, July 25, five believers were baptized, four of whom were in the school; and one a governess in an Independent minister's family. They were all received. J. B.

**WALTON, Suffolk.**—On the first Lord's-day in August, four individuals were baptized on a profession of their faith in Christ; two of them are teachers in the sabbath-school. S. R. D.



**STRETHAM, Isle of Ely.**—On Lord's-day morning, August 1, many were seen wending their way to the Old West River, which runs through the Fen of the above parish, as if something extraordinary was about to take place. It was to witness the ordinance of baptism. After an address by Mr. Smith of Waterbeach, Mr. Crampin baptized four believers. May they continue to walk in the path of life! J. S.

**ROTHLEY, near Leicester.**—Three believers from Sibley were baptized by Mr. Riley, May 23. Two of these were Primitives, one of whom had been a local preacher amongst them many years. Previously to the immersion, he stated his reasons for the step he was about to take. J. B.

**HADDENHAM, Bucks.**—Two believers in the Lord Jesus were baptized here, Aug. 15.

**EYNSFORD, Kent.**—Our pastor, Mr. Whitemore, baptized two young persons on a profession of their faith in Christ, on the first sabbath of July. We hailed with joy this renewed token of the Lord's presence amongst us. M. A. H.

**WORCESTER.**—On Wednesday evening, May 16, after an address by Mr. Pitt, our pastor, Mr. Crowe, baptized four disciples of the Redeemer—a man and wife had been scholars and teachers, and one had been a Romanist. E. P.

**IVINGHOE, Bucks.**—Mr. Collyer baptized three females on their profession of faith in the Lord Jesus, on August 1st. One was a teacher in the sabbath-school, making the fourth teacher who has lately followed the great Master.

**STOCKTON HEATH, Cheshire.**—On Lord's-day, Aug. 1, two persons were baptized at this place in the presence of a large and attentive audience. J. W.

## Baptism Facts and Anecdotes.

**IMMERSION THE ONLY SCRIPTURAL MODE OF BAPTISM.**—On the whole, there is abundant evidence that the words *baptizo*, *baptisma*, and *baptismos*, mean in their ordinary signification immersion by dipping; and although they sometimes mean immersion by overwhelming, there is no evidence whatever—no, not one solitary passage adduced from a single Greek author, sacred, hebraistic, or classical—not one sentence in the whole compass of the Greek language, to shew that they ever mean any washing which is less than complete immersion. The most prodigal and devoted efforts of the ablest and best pedobaptist scholars to prove that the words mean something else than immersion, have only established beyond doubt that immersion is their single and exclusive meaning. Had, therefore, our Lord meant his ministers to sprinkle, or partially to wash, those who wish to profess their faith in him, he would have used in his commission the word *rantizo*, to sprinkle; or the word *nipto*, to wash, or some other equivalent words. But since he used *baptizo*, to immerse, saying to them, "Go ye and make disciples of all nations, immersing them unto the name of the Father, and of the Son, and of the Holy Ghost," he

has ordained that every believer in him should confess his repentance, his faith, and his discipleship, by immersion unto that holy name.—*B. W. Noel.*

**FLINGING BAPTISM AT A BABY.**—Connected with the sacraments, Dr. Chalmers often told a favourite story about a Highland baptism. A clergyman went to administer the rite in the house of one of his hearers, near which there ran a small burn or river, which, when he reached, it was so deep and swollen with recent rains that he could not get across. In these circumstances he told the father to bring down his child to the burn side. Furnished with a wooden scoop, the clergyman stood on one side, and the father, holding his child as far out in his arms as he could, stood upon the other. When the time came for sprinkling the baby, the minister, dipping the scoop into the water, flung its contents across, aiming at the baby's face. He failed more than once, calling out to the father after each new trial, "Weel, has't gotten ony yet!" Dr. Chalmers wondered what the sticklers for form and ceremony in the sacraments would think of a baptism by a burn side, performed with a wooden scoop.

*Hanna's "Memoirs of Chalmers."*

## Sabbath Schools and Education.

**JUBILEE OF THE LONDON SUNDAY SCHOOL UNION.**—The Sunday school system was put into operation somewhere about 1781. There is evidence that schools had been opened on the sabbath day by various benevolent persons earlier than this, but they had not excited public attention or adoption. For some time after these schools were not well conducted, many of them being taught by hired teachers. This deficiency was felt, and at the opening of the present century attempts at improvement were made, which resulted in the formation of this Union. At the last annual meeting it was agreed to celebrate the jubilee of its formation during the coming year, and attempt the raising of a fund for the erection of a suitable building in London for the transaction of its business. To promote this object, the Committee of the Union convened a meeting of Ministers, Teachers, and Friends, at Surrey chapel school-rooms, on Tuesday evening, July 13. Mr. W. B. Gurney presided, who, with Mr. T. Thompson and Mr. Nisbet also present, took part in its formation forty-nine years ago. The meeting assembled was numerous and of a spirited character. It was proposed to raise £20,000 for the object specified. Mr. Watson, one of the Secretaries, gave very interesting details of the history of the Union, shewing how from a very small beginning it had acquired its present stable position and extended prospects. Mr. Thompson stated that within the past twelve years Sunday-school children had raised £104,500 for Missions. Mr. Gurney said he could look upon eight children in his family who were teachers, and his grandchildren were engaging. He would give 100 guineas. Several other large sums were subscribed. The meeting was a protracted one, but full of vigour to the close. At intervals, three beautiful hymns, written for the occasion, were sung, which we give below.

THOUGH feeble be the early light,  
When first it breaks the gloom of night,  
With joy the traveller hails the ray,  
The harbinger of coming day.

How narrow are the separate rills,  
That spring from Ethiopian hills!  
But broad and deep the waters flow,  
Which their united streams bestow.

The desert, sown in former years,  
A noble forest now appears;  
Diminutive the seed may be,  
Yet how majestic is the tree!  
Thus, few and feeble were the band  
Who first our holy Union plann'd;  
Its influence now through earth extends,  
And distant nations are its friends.  
For this, O Lord, thy name we praise,  
This day our cheerful song we raise;  
Let us enjoy thy presence still,  
And give us grace to do thy will.

Now, in holy convocation,  
Hands, and hearts, and voices raise,  
In one Song of Jubilation  
To our Great Redeemer's praise;  
Ebenezer!

He hath helped us all our days.  
Ebenezer! Those before us  
Sang through every onward stage;  
This to-day shall swell the chorus,  
In our House of Pilgrimage,  
May our children  
Sing the same from age to age!  
In the end, when all the story  
Of His love to us is shown,  
Be our earliest song in glory,—  
Ebenezer round the throne!  
Then for ever,  
We shall know as we are known.

FIRST woven in our father-land,  
A soft, elastic braid,  
It floats—the silken viewless band,  
By willing workers made.  
The chosen field for Christian hearts  
From zone to zone extends;  
Rank filling up, as rank departs,  
The brotherhood of friends.  
From England's green but heathen vales,  
From the dense city's throng,  
From regions fann'd by spicy gales,  
From scenes of savage wrong,  
The eye and arm of pity, bear  
The wanderers as they roam,—  
Gather'd in faith, in toil, in prayer,  
For one eternal home:  
And ere sin's adamant chain  
The infant heart has bound,  
To Christ the Saviour would regain  
The spirit, lost, but found.  
Thus, fellow-workers, while we stand,  
United, Lord, in Thee,  
One voice shall raise in every land;  
THE SONG OF JUBILEE.

NOTICE.—J. H. L. S. and J. C. I. A. are reminded that we have not space for school sermons and anniversaries.

## Religious Tracts.

### APPLICATIONS.

**HAMPSHIRE.**—Some years ago you kindly sent me a grant of handbills for L—. May I now request the favour of a similar grant for a village and neighbourhood in the county of Hampshire, where I frequently preach Jesus in the open-air? And as infant sprinkling is generally practised around among the dissenters, I have thought some small papers on baptism would be useful in connection with my labours there. I am partial to your small papers on this subject especially, not only for their being short and pointed, and therefore likely to gain a perusal, but inasmuch as the picking up of a solitary one in a village in Surrey, some years ago, entitled "Spiritual Christianity," was the means of leading my thoughts to a serious consideration of the ordinance, at a time when, from the nature of my engagements, I was under the necessity of teaching children—according to the Church Catechism—the reason why infants are baptized! I find so many believers in Jesus who are helping forward by their indifference and silent acquiescence the practice of "baptizing infants," as they term it, that I am anxious to direct their minds to what the New Testament *does* teach on this important subject.

**MONMOUTHSHIRE.**—Seeing in your *Reporter* that you are willing to assist those who wish to try to do good, I am encouraged to apply for a grant of your tracts. The baptist cause here is very low. When I was baptized eighteen years ago, we were twelve members. We then met in a private house. In 1842, a freeholder, a Churchman, gave land, about a mile and a half from here, on which to build a chapel, which cost £250. Our congregation increased, and we were at one time nearly forty members; but some removed, some are dead, and some are gone back to the world, so that we are now but fifteen. There is no other dissenting place of worship for several miles round. It is quite a country place, but there are plenty of people within reach, if they could be induced to come. There is a great deal of ignorance prevailing. I think your *Pioneers* are just what is wanting, and I do what I can to

spread them. We have been better attended lately. Please send some to arouse the careless, and some on baptism.

**BERKSHIRE.**—We have received an application from the superintendent of a sabbath school in this county who says, "I am anxious to circulate religious truth. We are surrounded with romanists and puseyites preaching baptismal regeneration. A parcel of tracts on baptism, setting forth the true scriptural mode, would be very acceptable and useful." But our friend has not complied with our directions at page 34 of our January number; and somehow or other he has strangely forgotten to give his own name. Let him regard those directions, which are plain and few, and his request will be complied with. We wonder how often we shall yet have to repeat this notice; for we scarcely receive an application for a grant in which the applicant follows those directions correctly.

### ACKNOWLEDGMENTS.

**SHROPSHIRE.**—I received last night your kind favour of tracts, for which accept our thanks. I trust the circulation of the truth by this and other means will be made a blessing in this dark and benighted neighbourhood. Our little cause is progressing, and when our alterations are completed, and when our accommodation is provided, we hope to be able to give a very favourable report. I trust the baptist denomination is in a worse state in Shropshire than in any other county in England, for it is very low indeed. More union and devotedness is wanted in some of our churches, whilst we all need a more plentiful outpouring of the Holy Spirit.

**ST. HELENA.**—A friend in London, to whom we sent a parcel of tracts, says:—"Since I received the Tracts, Captain Hamlin, referred to in your tract entitled 'The Church in a Ship,' having visited me, wished to obtain some tracts on baptism. I thought I could not do wrong in giving 200 of yours, with others of my own, for the St. Helena Mission, where the Great Butcher died, and where there is a truly working baptist church raised by Captain Hamlin, who is a zealous man, and untiring in his efforts to do good."

# Intelligence.

## BAPTIST.

### FOREIGN.

THE BAPTISTS OF NORTH AMERICA.—In the United States the baptist denomination exerts a powerful influence. Infant baptism, too, is manifestly sinking in public estimation in that country, great numbers of the children of paedobaptist parents remaining unbaptized. In the British colonies, it is scarcely necessary to state, but especially in these lower provinces, our sentiments are held by a large number of the inhabitants, and are regarded with favour by many who have not yet joined our ranks. The chief impediment to our more rapid progress, is the present impossibility of supplying the numerous stations in which the gospel might be preached and christian ordinances administered according to the New Testament, if we were able to meet the demand. "The harvest truly is great, but the labourers are few." A scrutinising enquiry is about to be entered on, in various parts of the world, involving the comparison of all existing forms of profession with the word of God, and probably exposing those by whom it will be undertaken to great vexations and sufferings; as a consequence of such enquiry, the sentiments and practices of the baptists are likely to be extensively embraced in both hemispheres; a general revival of the controversy between ourselves and other denominations will probably follow, calling into exercise the diversified talents with which the churches may then be blessed, and requiring all the aid which can be derived from learning and deep research; and in all this the baptists of North America are peculiarly interested.—*Dr. Cramp.*

GERMANY.—Mr. Oncken, writing to the American Baptist Publication Society, says, "April 1st, 'We had a clear increase of forty-six members, added to the church at Hamburg, during the past year. We are desirous of giving a wider circulation to Pengilly's excellent tract, as also to brother Kobner's most excellent pamphlet on "The Church of Christ and the State Church," and "The Confession of Faith of Immersed Believers." No time should be lost to render us all the aid your Board can possibly give us, inasmuch as the persecutions against us are rapidly increasing, and I fear will ere long assume such intensity as we have not been subject to before. We occupy a vast territory—Germany, Sweden, Denmark—and for all these countries we need your aid. If the importance of the object was fairly brought before our brethren in the United States, I

should hope that 1000 dollars might soon be raised, which would enable us to effect much. Let me urge the importance of sending your aid speedily."

### DOMESTIC.

THE BAPTIST UNION AND THEOLOGICAL INSTITUTION FOR SCOTLAND.—The Annual Meetings of these Institutions were held in the Waterloo Rooms, Edinaburgh, during the first week of August. On Tuesday, at eleven, A. M., the General Committee met on the business of the Union, and after devotional exercises, the various minutes and reports of the executive committee and office-bearers, and letters from churches were read, considered, and approved. In the evening the annual sermon was preached by Mr. Maclean, of St. Andrews. On the following morning, after a prayer-meeting, from nine to ten, business was resumed. The auditors reported that the accounts were correct. At the suggestion of the executive committee, steps were resolved upon by which more efficiently to attain the objects of the Association, chiefly by the appointment of auxiliary, or district committees, throughout the country, and by increased effort of a directly evangelistic character. Mr. Wm. Walbran, Airdrie, was engaged as evangelist. It was reported that in the publication department the Union had been instrumental in publishing, within the last six years, above five millions five hundred and sixty thousand pages of religious truth. Several interesting cases of conversion were named as known to have taken place during the last year through means of the monthly magazines and tracts. One hundred and twenty-seven believers were reported to have been baptized since last year's meetings. On the evening of Wednesday, the annual *soiree* was held, when stirring and interesting addresses were delivered by the brethren Francis Johnston, Edinburgh, (chairman); Wm. Walbran, (evangelist); David Wallace, Paisley; John Pearson, Leith; Thomas Maclean, St. Andrews; James Malcolm, Musselburgh, &c. On Thursday morning the yearly breakfast and meeting of the friends of the Academy closed the business. The tutors', examiners', treasurers', and committees' reports were received and approved. Various addresses, as on the previous evening, were delivered. It was reported that the students were all more or less engaged in preaching, and that in particular, Mr. Robert Macmaster had accepted the invitation of a church in Walsall, England, and that Mr. Wm. Lees was about to commence labours in Glasgow, and also that

several new applications for admission were before the committee. A general feeling of confidence prevailed amongst the brethren that by the Divine blessing on their efforts, and particularly upon the arrangements now about to come into operation, increased and abundant success would henceforth attend. The office-bearers were re-appointed, with the thanks of the committee, viz: Mr. George Banks, Union Place, Edinburgh, Treasurer; Mr. F. Johnston, 44, Rankelow Street, Tutor; and Mr. Thomas Hughes Milner, 31, Green-side Street, Editor and Secretary.

**HONITON, DEVON.**—A series of interesting services were held in this town, on Wednesday, July 28, in connexion with the ordination of the Rev. W. Evans Foote as the pastor of the baptist church, and the laying of the foundation stone of a new chapel for his ministrations. The existing chapel being small and inconvenient, that of the Independent church was kindly offered, and thankfully accepted, for the occasion. In the morning the ordination took place, when Messrs. Winter, G. H. Davis, (Mr. Foote's former pastor,) and Crisp, were engaged. In the afternoon the foundation stone of the new chapel was laid in the presence of a large and respectable auditory. The children of the sabbath-school walked in procession to the ground with flags and banners. Addresses were delivered by Messrs. Winter and Davis, and a liberal collection made, including donations from members of the Church of England, who cordially welcome all additional labourers in the vineyard. In the evening a sermon was preached to the people, by Mr. Davis. A deep solemnity was thrown over all the services by the melancholy fact, that the pastor of the Independent church, the Rev. Mr. Wright, died during the night previous. It was felt by all to be a striking warning to be always ready, and to work while it is called to day, because the night cometh when no man can work. The devotional services were conducted by Messrs. Stembridge, Edwards, Anstie, and Creak. We trust that the day will prove a new era in the history of the baptist denomination in Honiton, and that both pastor and people may long continue to enjoy the smile of the Head of the church.

**BATH, Somerset-street, Centenary Services.**—The baptist church meeting here having been formed on Monday, Aug. 10, 1752, services were held on Lord's-day, August 8, in commemoration. In the morning our esteemed pastor, Mr. D. Wassell, gave an interesting outline of our church's history. A numerous assembly gathered for thanksgiving and prayer in the afternoon, and Mr. Winter, of Bristol, preached in the evening to a very large congregation. On Monday evening, 250 persons sat down to tea; after which we adjourned to

the chapel, and heard addresses from our pastor, who has laboured here thirteen years, and Messrs. Wallace, Gillson and Spillar. About £20 were realized for the debt on the school-room. The following facts are highly gratifying. The church was first formed of nine members: 900 have been baptized in 100 years. Five churches have sprung from it—Limpley Stoke, Duckerton, Twerton, York-street, and Bristol Road. Four from this church, one acting as minister, joined with others to form the church at Cubberly. Twenty have been sent out to preach the gospel in various places. Warm thanksgivings were offered for these blessings, and earnest prayer was made that the church might become a yet more extensive blessing to the city and its vicinity. G. C.

**HORTON COLLEGE, Bradford, Yorkshire.**—The anniversary services were held on Wednesday the 4th of August. A discourse on the "Christian Ministry" was delivered by the Rev. J. P. Mursell, of Leicester. Mr. M. intimated his acquiescence in the very strong and general desire of the auditory that his address should be printed. It displayed all the speaker's wonted power of thought and brilliancy of expression. The annual public meeting was then held, Dr. Acworth in the chair. The report referred to the lamented resignation of the Rev. F. Clowes, late classical tutor, from ill-health. In December, the Rev. S. G. Green, of Taunton, having been selected from several competitors, entered upon the office, and had hitherto discharged it successfully. The report of work done was satisfactory, as were also the testimonials of the examiner. Two students had left and seven were entering, making up the complement of twenty seven. The institution remained free from all incumbrance of debt. Several useful works had been added to the library, and plans for its increase were adopted. Application had been made for affiliation with the University of London, and the necessary arrangements were nearly completed.

**BEDALE, Yorkshire.**—Mr. Harrison was publicly recognized as pastor of the baptist church, July 26. The services were conducted by brethren Varley, Cuzner, Stubbins, and Peacock. The address of Mr. Cuzner, on the Constitution of Churches, we wish we could see in print. Mr. C. is not in the regular ministry, but is a gentleman residing at Skipton. May the Head of the church again smile upon us, and crown our pastor's labours with abundant success! G. D.

**DERBY, Duffield Road.**—We are informed that Mr. Evan Davies is about to retire from the pulpit at this place, and is desirous of entering on some other sphere of ministerial usefulness.

**MR. THOMAS HOMAN.**—We have received a circular, signed by several ministers, in recommendation of the case of Mr. Thomas Homan, of Waddesdon, a member of the baptist church at Quainton, Bucks., who for the past Twenty Years has laboured in the cause of Christ, and, during the last Fourteen Years has regularly conducted the worship of God, and superintended the Sunday School at the chapel in the hamlet of Westcott. During that period he has held occasional religious services at Waddesdon, Eytborpe, Winchendon, Ashendon, Woodham, Kingswood, and Grendon Underwood; and although during this period he has suffered from great debility, he has travelled some thousands of miles on foot, circulated some hundreds of copies of the scriptures, many thousands of tracts, and visited nearly two hundred chambers of the sick and dying. Latterly, he has laboured in connection with the Bucks Auxiliary to the Baptist Home Mission, and this circumstance, in connection with the kind aid afforded by a gentleman at Oxford, has hitherto enabled him to procure a maintenance. His increasing bodily infirmities however, and declining state of health, have now disqualified him for any further service, but having no means of support, and feeling grieved at the thought of immediately going to the parish and being placed under the rules of the Poor Law Union, he is compelled to throw himself upon the sympathies of Christian friends. We, the undersigned ministers of the gospel, being well acquainted with Mr. Thomas Homan, our friend and brother, do with great cordiality, sympathy, and earnestness of feeling recommend his case to the benevolent attention of all the followers of the Lord Jesus Christ into whose hands this petition may fall.

Peter Tyler, bap. min., Haddenham, Bucks.

James Howell, Ind. min., Brill, Bucks.

William Payne, bap. min., Chesham, Bucks.

R. G. Grainger, b. m., Wellington, Salop.

Daniel Walker, bap. min., Quainton, Bucks.

Wm. Aug. Salter, Amersham, Bucks.

William Meekins, b. m., Waddesdon, Bucks.

**ABBOTSHAM, Devon.**—A new baptist chapel was opened here on Thursday, August 12. Messrs. Winter, Shoobridge, Williamson, Arthur, and Thompson, took part in the afternoon service, after which above 500 sat down to tea in a meadow which commanded a fine view of the Atlantic. In the evening two public meetings were held, one in the chapel, when addresses were delivered by Dr. Prince late of Africa, Williamson, Captain Darracont, Small, and Sargent; the other, in the meadow where we had taken tea, which was addressed by Messrs. Veysey and Arthur. So great was the interest felt, arising from the opposition which had been shown, that many came from upwards of twenty miles to be present

on the occasion. The chapel is a neat Gothic erection, and will seat 200; and, through the liberality of friends, by the time this notice appears, it will be entirely out of debt, and made over by trust to the baptist denomination.

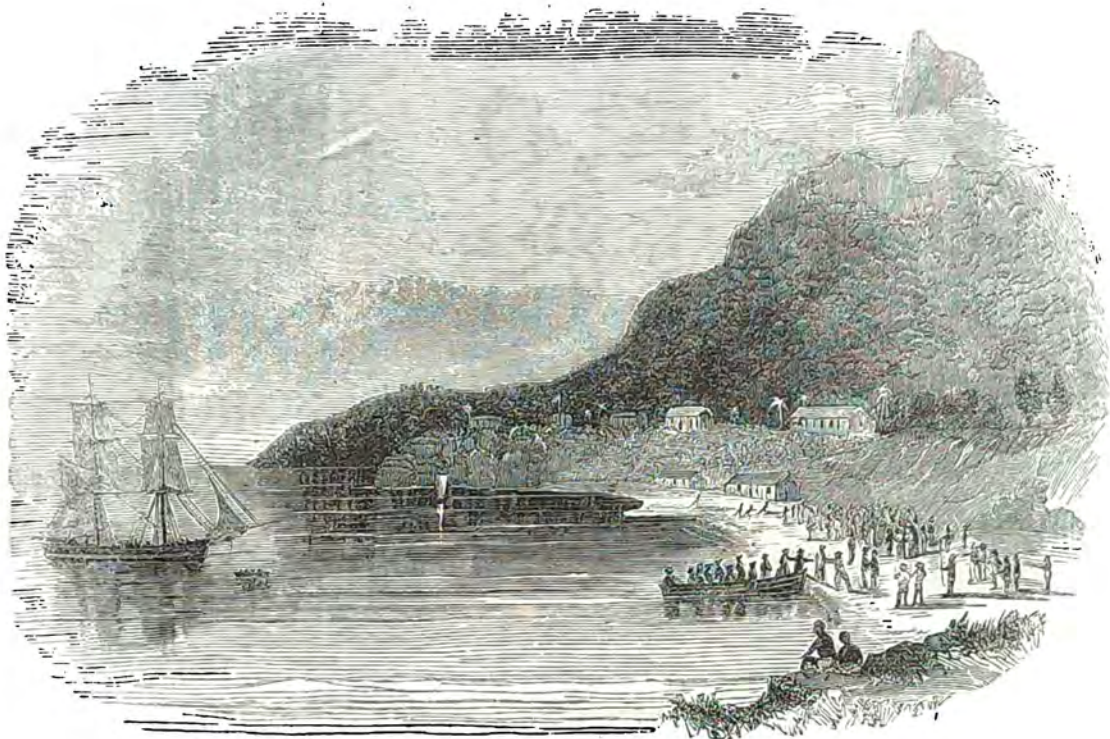
**UNION CHAPEL, SHIRLEY, NEAR SOUTHAMPTON.**—The foundation-stone of this new chapel was laid on Wednesday, July 14, by Sampson Payne, Esq., of Southampton. The assemblage collected on the occasion was large and respectable. The three baptist ministers of Southampton that are united in this christian enterprise, were countenanced and assisted in the services by the kind co-operation of ministers of other denominations in the neighbourhood, and members from their congregations. At the close of the above service nearly 300 persons took tea in a booth erected on the spot, and were addressed in the course of the evening by Messrs. T. Adkins, T. Burt, J. Martin, A. M'Laren, W. S. Pugh, W. Yarnold, Gregg, and Griffiths. £150 more will be required. The chapel will cost £400.

**STOW-ON-THE-WOLD, Gloucestershire.**—The opening services of the new baptist chapel at this place were held on Tuesday, Aug. 10. Mr. Landels of Birmingham, preached in the morning, and Mr. Newman of Shortwood, in the evening. In the afternoon, addresses were delivered by Messrs. Statham, Stevens, Hull, Cross, Bullock, Minton, and Barnet. The devotional services were conducted by Messrs. Bliss, Cross, Cherry, Dunn, Hull, and the minister of the place. It being the busy season of harvest, many were prevented from attending; nevertheless, the place was well filled at each of the services. Most of the neighbouring ministers were present, and all manifested a lively interest in the undertaking. On the following Lord's-day two sermons were preached by Dr. Hoby. Collections £52.

**MR. SPENCER MURCH** being about to remove from Sudbury to another sphere of labour, a public tea-meeting was held in the Corn Exchange at Sudbury, on Tuesday, August 10, when Mr. S. was presented with an elegant silver inkstand, with an inscription. Mr. Elven of Bury presented this token of esteem, and several other ministers delivered addresses. The building was tastefully decorated for the occasion, and the meeting was of a very pleasant and harmonious character.

**ASBY-DE-LA-ZOUCH.**—The General Baptist chapel in this town has been recently enlarged, and was re-opened with sermons by Messrs. Goadby, Preston, (minister) and Mursell, on June 27 and 30.

**BLACKBURN, Branch Road.**—Mr. W. Barker, of Burslem, has accepted an invitation from the church meeting here, and enters on his labours in October.



CLARENCE, FERNANDO PO.

## CLARENCE, FERNANDO PO, WESTERN AFRICA.

FERNANDO PO is an island in the Bight of Biafra, about twenty miles from the main land, and is forty miles long and twenty wide. Clarence Peak rises to the height of 10,700 feet. The whole island is mountainous, intersected with valleys, but well wooded and watered. Clarence, the chief town, is on the north shore. The baptist mission to these parts originated in Jamaica, and was one of the first-fruits of emancipation from slavery. The sketch opposite represents the arrival of the "Chilmark," and the landing of the Missionaries, on the 21st of February, 1844.

## MISSIONARY.

## AMERICAN MISSION TO BURMAH.

DR. DAWSON of Rangoon, states, that from the first of June, 1851, to the end of October, 8,134 applicants had been aided at the dispensary. Occasion is taken to impart religious instruction to all who will listen. Some dispute, some ask respectful questions, some assent, a few stop their ears.

*Visit of Mr. and Mrs. Vinton.*

A few days ago Mr. and Mrs. Vinton left this place to return to Maulmain. Their coming here neither excited opposition nor suspicion, and no question was asked. The fact is deserving of notice, as an evidence of public feeling towards missionaries that now reigns in this section of Burmah. Our God hath here wrought marvellous things for his own cause, for which we would not repress our gratitude. The arrival of our friends was hailed with peculiar gratification. They spent between two and three weeks with us, seeing and hearing for themselves what the Lord is doing in his providence for the spiritual welfare of this long abandoned heathen city. In less than a week the report of their arrival spread through the Karen jungles with a speed that would have done credit to more civilized countries. The Karen christians flocked to the mission house in great numbers, to look once more upon the face of their teacher, to hear his voice, to receive his counsel, and in their own tongue to unite with him in prayer. Anxious were their inquiries, whether Mr. Vinton intended to settle here permanently, to open a school and visit their churches.

*Interesting Baptism.—Secret Inquirers.*

Nov. 9, two Burman converts were "buried with Christ in baptism," by brother Kincaid, in the waters of the royal tank. Both of them are from a village *Kan-bet*, distant about five miles from here, where several christians reside. One of them is the son-in-law of Ko Quoetnee, an aged disciple, most of whose family have for years been professors of religion. The other is the

descendant of a christian, who lost his father in youth. At the examination of the candidates, which was more than usually satisfactory, a few of the questions put by Ko En, the native preacher, caused us some surprise. They displayed a degree of christian knowledge as creditable to the assistants as to these recent converts.

Between the hours of three and four in the afternoon, we walked, a company of nine, about two miles to a beautiful tank, studded with small islands, and in full view of the "Shway Dagon." We all knelt in prayer on the grassy bank, shaded by the leafy trees around. Then with joyous countenances the new believers went down into the water and were baptized in the name of the Sacred Three.

Again we bowed in prayer, and then parted with our friends, who, I have no doubt, "went on their way rejoicing." Thus in the course of a month seven have been gathered from heathenism into the church militant, their names, we trust, written in the Lamb's book of life.

Others appear to be losing confidence in Buddhism, and are inquiring after the truth, as it is in Jesus. Often it is whispered in our ears by one and another, "*We love you and your religion—we keep it inside, in the heart,—we are afraid to show it.*" Such sentiments are uttered, not in the dispensary, but along the highways, and in the public places of the town. How full of hope and encouragement is this field.

*Courageous Faith.*

Mr. Kitcaid relates the following incident, strikingly illustrative of the character of christian Karens:—

Two young Karens, from the province of Pantouan, were sent here by the pastor of a church to bring letters and to get a few books. Ten New Testaments, Pilgrim's Progress, seven tracts and two hymn-books, were wanted. They remained two days, and then set off on their long journey back.

The books were carefully rolled up and put in the bottom of a basket, and then the basket filled up with rice and dried fish. This done, they gave the parting hand, and



in a tremulous voice said to each one of us, "Pray for us, that we may be delivered from the calamity of falling into the hands of officers with these books." Two christian boys, some sixteen or seventeen years old, trusting in God, set off on a journey of 130 miles to get this handful of books. Here is faith that will remove mountains.

#### *Burmans awakened by Karens.*

Among the letters received by Mr. Kincaid from the interior of Burmah was one which, with other facts that came to his knowledge, shows that the Karen churches are truly lights shining in darkness:—

One of the letters received is from a Burman, who has been taught the way of life and baptized by a Karen pastor. The letter is imbued with christian sentiment and breathes the spirit of one redeemed unto God; and yet the writer has never seen a missionary. The word of God is making a deep impression on many Burmans in the neighbourhood of Karen churches. The two Burman assistants I sent out were much gratified to find so many of their countrymen favourably effected by what they saw and heard among the Karens. This is certainly a most encouraging feature. As the Karen churches become mature in christian knowledge, a mighty moral influence will go forth, lifting the cloud of darkness from the worshippers of Gandama. Already an army of 10,000 stand up on the side of God, clothed in the christian armour. Their strong simple faith gives to their whole character a dignity and grandeur, which compel the heathen to take knowledge of them that they are divinely taught. Some forty have come, within twenty days past, for books and to get advice, and several of these have come over 150 miles, through districts infested with robbers, and amidst almost incessant storms. I feel ashamed and am rebuked when I look on this people, braving danger, encountering storms and suffering privations and hardships, to procure for themselves some portion of God's word.

#### *Karens West of the Irrawadi.*

Mr. Kincaid sent three men to visit the Karens in the north-western provinces, who brought back a deeply interesting report:—

"The number of churches on the western side of the river is forty-six, and the same number of preachers. There is no church with less than 150 members, and there are several that exceed 300. They mention one church with whom they spent the Lord's day, and preached twice in Burmese, and the pastor once in Karen. The church numbered nearly 400. The chapel is forty cubits square, well built, and surrounded by a clean, neatly-kept plot of ground. Near it stands

a school-house, 20 by 28 cubits square. A large number of the members came together when the messengers arrived; and when they saw the books and letters, and were assured of being remembered, they were affected to tears, and some wept aloud for joy."

#### *Letter from a Karen Minister.*

The pastor of the above-named church sent a letter to Mr. Kincaid, of which the following is an extract:—

"May the grace and fellowship of the Father, Son, and Holy Spirit, be with you, with my love, and the love of all the sons and daughters of God in this church. I am one of the least of all the disciples, and know but little of the divine word. Divine grace has made me a teacher of the gospel, and by the sacred imposition of hands I am made a pastor. Daily I study the bible, and pray for a larger measure of the Holy Spirit, so as to teach and guide this flock of little ones. I have but little knowledge, and can teach only what I know. I, the pastor, and all the church rejoiced greatly when we heard that you had come into this Burman kingdom, and cease not to pray for you. Our Father who is in heaven will hear our prayers. We all desire greatly to see you, and to hear more fully the deep things of God, that we may grow and be established in every virtue."

#### *Confusion of War.*

A letter from Dr. Dawson, dated Maulmain, Feb. 23rd, gives an account of the sudden removal of brethren Kincaid and Dawson, with their families, from Rangoon to Maulmain. The writer says:—

"When we were hurried away from Rangoon by desire of Commodore Lambert, all the books I could lay my hands on, I brought away, viz., one Bible and two copies of the New Testament. The remainder were all carefully packed up in boxes to take with us in boats to Ava."

The donation of books from the American Baptist Publication Society will be really a most precious boon. Thank the members of the Committee or Board for me. Now that we are entirely stripped of every book we owned, (and I felt a degree of happiness in being the owner of at least 500 volumes of books, selected to bring out with me to help me to be more useful among the heathen,) what more acceptable donation could be sent us?

Please say to brother T. S. Malcom that I have that precious little copy of the New Testament which he kindly gave me; I have looked at it oftener than any other book in my possession. I imagine that he did not suppose how valuable it would prove to me."

## RELIGIOUS.

**RETICENT PROVISION FOR EMIGRANTS.**—Meanwhile, emigration to the Antipodes is increasing. During the first quarter of the present year 7,055 took their passage to Australia, while in April 4,173 followed; and we doubt not when the reports of the two succeeding months appear, we shall find that a still larger number have sailed. But while thousands are thus quitting our shores, what have we, as Congregationalists, been doing for the hundreds of our own people who have left, or are about to leave us? The Church of England is active, openly active; the Church of Rome is, alas! most perseveringly and assiduously active; but have we, whose fathers sent the Mayflower across the then almost unknown Atlantic, with her precious freight of bold, true-hearted Christian men,—have we chartered a single vessel in which brethren bound to a far more distant coast could find congenial society, and join together from sabbath to sabbath in their old accustomed worship? Surely somewhat ought to be done; surely those principles which our fathers bequeathed to their children as a goodly heritage, are worthy transmission to this yet more newly found world; surely, looking with blameless exultation on those noble states founded by our pilgrim fathers two hundred and thirty years ago, we ought to arouse ourselves to the work now, and send forth our brethren with aid, and counsels, and heartiest prayers, to found, perchance, another New England on the shores of the far Pacific.—*British Quarterly Review.*

We understand that a special fund has just been opened for this express purpose.

**LONDON CITY MISSION.**—On Wednesday, July 28, an interesting meeting of the missionaries of the London City Mission was held at Dyrham Park, Barnet, the seat of Captain Trotter. No less than 242 missionaries went down by special train, accompanied by one of the Secretaries. They were joined by other agents of the Society labouring in that vicinity, making the total number 261. They were received most hospitably by Captain Trotter, and were allowed the full range of the park and grounds. Amongst the company were the Earl and Countess of Cavan, Hon. A. Kinaird, Hon. and Rev. H. M. Villiers, Hon. and Rev. Lowther Barrington, J. W. Alexander, Esq., Wilbraham Taylor, Esq., I. Sheppard, Esq., and other friends of the Mission. After a due measure of relaxation had been enjoyed, the missionaries were assembled on the grounds, and addressed by Captain Trotter. The occasion was felt to be one of peculiar encouragement to the missionaries, as well as to those friends who shared in its proceedings.

**TUSCANY.**—In our last we gave a brief report of the trial and condemnation of the Madiai—husband and wife. The following letter was afterwards written from prison by the wife to her husband. How simply pious, faithful, and touching! May they have grace to endure:—

“My dear Madiai,—You know I have always loved you, but how much more ought I to love you now that we have been together in the battle of the Great King—that we have been beaten, but not vanquished! I hope that through the merits of Jesus Christ, God our Father will have accepted our testimony, and will give us grace to drink, to the last drop, the portion of that bitter cup which is prepared for us, with returning of thanks. My good Madiai, life is only a day, and a day of grief! Yesterday we were young, to-day we are old! Nevertheless, we can say, with old Simson, ‘Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.’ Courage, my dear, since we know by the Holy Spirit that this Christ, loaded with opprobrium, trodden down and calumniated, is our Saviour; and we, by His holy light and power, are called to defend the holy cross, and Christ who died for us, receiving His reproaches, that we may afterwards participate in His glory. Do not fear if the punishment be hard. God, who made the chains fall from Peter, and opened the doors of his prison, will never forget us. Keep in good spirits, let us trust entirely in God. Let me see you cheerful, as I trust you will see me cheerful. I embrace you with my whole heart.

Your affectionate wife,

(Signed) ROSA MADIAT.

By letters received from Florence it appears that the Court of Cassation rejected the appeal for a reversal of the sentence pronounced against the Madiai. It is generally supposed that this has been obtained in consequence of the urgent demands of the government, and with the view of inspiring a wholesome fear in the public mind by an example of terrible severity. By the sentence now confirmed Madame Madiai will be subjected to forty-five months’ hard labour at the galleys, and her husband to fifty six months’, besides having to defray the whole expense of the trial; and it will be remembered that their sole crime has been the abandonment of the communion of the Romish church, and, according to the literal terms of the sentence, “for following the pure gospel.” (*per Evangelio*)

**SWEDEN.**—All the tendencies of the present reform movement in the Swedish Church, are Presbyterian and Sectarian. Three hundred years of Church and State degradation have done their work. The bishops and chief dignitaries are hated, as being mere adventurers and Court tools.

**NEW BIBLE HOUSE, NEW YORK.**—The corner stone of this great building, now in progress of erection by the American Bible Society, was laid with appropriate religious services, on 24th of June, in the presence of a large and intelligent assembly. The New Bible House will be a very large, substantial, and splendid building, in the midst of New York city. "The front on Fourth Avenue is 198 ft. 8 in., on Astor Place 202 ft. 10 in., on Third Avenue 76 ft. 11 in., and on Ninth Street 232 ft. 6 in., and 50 ft. in depth, having a large area in the centre." Six stories high besides cellars and vaults. Four principal entrances to the building, besides others for the hundreds of operatives who will be employed in the various departments of the society's works here. The press room alone will occupy the 5th and 6th stories on Ninth Street, and will be 119 ft. long by 41 ft. wide. "The whole establishment is so planned, that from the delivery of the paper in Ninth Street, it will proceed regularly through its various stages of manufacture, until it arrives in books in the depository, with but very little labour of hoisting from one story to another. Great attention has been paid to the subject of heating and ventilating the various departments. In this respect, as well as in all others, the committee aim to erect a building, adapted in all its parts to the purposes for which it is wanted, and worthy of the holy book for whose universal dissemination the American Bible Society is labouring."

**CALIFORNIA.**—Mr. Maclay says, "The missionary has everything to do in this country, and those who will not work have no business in California. We have to put our hands to almost everything in connection with the church operations; I am carrying mortar for the finishing of our church in this place. It is next to impossible to hire hands when you want them. I would rather do the work myself than to be troubled hunting all day for them. Our church will be finished this month. Religion is prospering in our midst. Our college has opened with great encouragement; some forty-six are in attendance, and still increasing every day."

**THE METROPOLITAN CHAPEL BUILDING SOCIETY.**—We understand, at this moment, the Society are in treaty for several sites; and that, in one case, one gentleman in the locality promised the noble sum of £500, and another of £1000.—*British Banner.*

**THE WESLEYAN CONFERENCE,** held this year in Sheffield, was as inflexible as ever, and quite unapproachable to the Reformers. Several more ministers have been excluded or have withdrawn. The Reformers also met in great numbers and resolved to stand their ground.

**RAGGED SCHOOLS.**—A very novel and interesting excursion took place lately in connexion with the King Edward Ragged School of Industry and Eastern Refuge, Spitalfields; nearly 700 poor children, with the Teachers and Committee of that Institution, being conveyed by railway to the residence of Mr. H. E. Gurney, Upton park. The whole of the expenses connected with the journey, together with the very ample entertainment, were borne by that gentleman. It is to be hoped that such acts of kindness, tending as they do to elevate the character and meliorate the condition of the "dangerous and perishing classes," will find many to imitate so good an example. The improved appearance and behaviour of the children testified to the care which had been bestowed upon them since their visit to Upton last year.

**THE CHINESE** are emigrating to California by thousands. How can we but regard this as an opening of Divine Providence for their instruction in the knowledge of the Gospel? Surely something will be done by American christians for their special benefit.

#### GENERAL.

**OVERLOADING STEAMERS.**—On Tuesday the City Solicitor appeared by the direction of the Court of Aldermen to sustain an information preferred against Captain Chipperfield for overloading the Queen, a steamer plying between Herne Bay and the City of London. The Lord Mayor said he should fine Captain Chipperfield £5 for the principal offence, and £5 for excess of number, making together £10; but if the offence should be repeated by Captain Chipperfield, or any other person, the full fine would be inflicted.

**THERE ARE NINETY-NINE LAWYERS** in the new House of Commons, of whom eighty-four are or have been barristers, and fifteen are or have been solicitors. Seventy-two lawyers were unsuccessful, making the total number of lawyer candidates at the last election no less than one hundred and fifty-six.

**DEATH OF PLAINTIFFS AND DEFENDANTS.**—Among the many alterations made by the Common Law Procedure Act, which will take effect on the 24th of October, is one to the effect, that the death of a plaintiff or defendant shall not cause an action to abate, but it may be continued as set forth in the statute. And by the Common Law Procedure Act writs of error are abolished.

**NEW POST-OFFICE REGULATION.**—By a new regulation issued by the Postmaster General, all letters posted in the United Kingdom, must either have a stamp thereon, or be sent unpaid, no pre-payment by means of money being allowed.

**THE DUKE AND THE BISHOP.**—The lately appointed bishop of Nova Scotia applied to the government of that province to allow the soldiers of the garrison to *present arms* to him, which Sir John Harvey permitted until he heard from the Commander-in-Chief. The old Duke's answer was "The only attentions the soldiers are to pay to the Bishop *are to his sermons.*"

**ROYAL PASTIME IN SPAIN!**—The Queen of Spain lately attended a bull-fight with her infant Princess, at which fourteen bulls were killed. The Tornador Ximenez had died from the effects of the wounds he had received in the last bull-fight. This is the third human victim in the space of three months.

**THE DRAINING OF THE GREAT HAARLEM LAKE** rapidly approaches completion. Of the entire depth of thirteen feet, nine feet five inches have been successfully drained since 1848; leaving three feet seven inches to be pumped out, which, it is expected, will be completed by the end of this year.

**CHINESE TALENT.**—Wong Fun, a native of Hong-Kong, and in appearance a veritable Chinaman, has just gained the first prize in the junior division of Professor Balfour's class of Botany at Edinburgh.

**CLERICAL MURDER IN SPAIN.**—A Madrid journal, August 6th, mentions that the curé of Quintar, near Grenada, had shot his vicar in the public street, as he was returning from performing Divine service.

**STROKE OF THE SUN.**—A young woman was found dead in a garden at Sheffield from sunstroke. She had been hanging out clothes, and was exposed to a noonday sun without any covering to her head.

**THE IMMIGRATION INTO NEW YORK** during July was 29,401 persons; since January 1, and up to August 1, 179,051; being an increase of 16,472 over the immigration for the same period in 1851.

**JERUSALEM.**—It is said that the rich Jew, Rothschild, is bargaining with the Sultan to give twenty millions for Palestine, and that he will rebuild Jerusalem, and erect a new temple!

**SAMPLES OF COTTON** of excellent quality have been forwarded from Australia. Let them cultivate cotton, and it will be a mine of benefit and wealth unending.

**THUNDER STORMS** were frequent, and in some instances fatal, during the past month. Four men were killed by one discharge at Manchester.

**THE GREAT BRITAIN STEAMER** has been refitted, and started, a few days ago, for Australia.

**AN ENORMOUS TORTOISE** weighing 700 lbs., and able to carry two men, has arrived at the Surrey Zoological Gardens.

**THE CAFFRE WAR** continues with unabated vigour and bloodshed.

**CHARITY SUITS.**—It appears that already more than £600,000 has been recovered for the benefit of certain charities, and in one case alone upwards of £80,000. The number of charities with which the Attorney-General and Mr. Fearon (his solicitor in such matters) have to deal with is 28,000, involving property to the amount of a million and a half per annum.

**THE PEACE SOCIETY** are publishing and posting placards, with pictures of military flogging, to deter from enlisting in the new Militia. Voluntary enlistment, so far, drags on slowly, except for places as non-commissioned officers.

**THE HARVEST.**—Although hundreds of reaping machines have been used, sufficient labourers could not be found. But few Irish, comparatively, have come over. In Scotland the colliers were engaged.

**GOLD COINAGE.**—Since November last £3,500,000 worth of sovereigns and half-sovereigns have been coined and issued in England.

**THE NEW CRYSTAL PALACE,** at Sydenham, seven miles from London, has been commenced. It will be larger and more splendid than that of last year.

**EXETER HALL.**—This enormous building is rated to the poor at the annual value of £2000.

#### REVIEW OF THE PAST MONTH.

THE newspapers, having little else to do, have been indulging in calculations and speculations as to the composition of the new parliament. It seems to be agreed on all hands that "Protection," falsely so called, is dead, and that no attempt will be made to restore it. But the Derby government seem shy of meeting their own parliament, for they have prorogued it to Thursday, October 21st. Perchance some Bishop, or Admiral, or General, or Ambassador, or Consul, may die, and they may as well strengthen themselves and reward their friends by making the new appointments! Of the new members, three are already dead. We do not regret to find that Mr. Ball for Cambridgeshire—a very doubtful dissenter—is not, as reported, a baptist. We hope our Independent brethren will band him over to Edward Miall for a few lessons on nonconformity. Much excitement has prevailed lately respecting a right-of-fishing dispute between England and the United States; but we earnestly hope that a peaceable arrangement will be made. The Queen has lately visited Belgium; her safe arrival at Antwerp being announced the same evening by submarine telegraph. It is reported that Her Majesty will arrive at Balmoral, in Scotland, on the 1st of September, overland.

## Marrriages.

July 20, at the baptist chapel, Canon Street, Birmingham, by Mr. Swan, Mr. George Massey, to Hannah, daughter of the late Mr. W. Hauds, afternoon preacher at Cannon Street, and sister of Mr. T. Hauds, Missionary in Jamaica. They are about to proceed to Australia.

July 21, at the General Baptist chapel, Barton-in-the-Beans, Leicestershire, Mr. Wm. Fox of Ingarsby Lodge, to Miss Mary Stafford of Osbaston.

July 22, at Tuthill Stairs baptist chapel, Newcastle, by the Rev. Joseph Angus, M.A., of Stepney College, William, eldest son of Mr. Thomas Porter, Leicester, to Charlotte Jane, youngest daughter of Mr. John Angus, Gateshead.

July 25, at Belvoir Street baptist chapel, Leicester, by Mr. Mursell, Mr. George

Shepherd of Nottingham, to Miss Harriet Trickett Diggs of Leicester.

July 28, at the baptist chapel, Loughton, by Mr. Adey, Mr. William Baker to Eliza Garner; and August 4, Mr. David Claridge to Miss Lydia Field.

August 3, at the baptist chapel, Charles Street, Leicester, Mr. Joseph Orton of Wolvey, to Miss E. Meres of Leicester.

August 10, at the baptist chapel, Belvoir Street, Leicester, by Mr. Mursell, Mr. Joseph Carryer, to Miss Jane Taylor Barrowdale,

Aug. 21, at Branch Road baptist chapel, Blackburn, by Mr. Joseph Leaver, Mr. Samuel Westall, to Miss Alice Westall, both of Little Moor End, Oswaldtwistle.

## Deaths.

July 1, at Springfield-house, Bourton-on-Water, Elizabeth Guest, third daughter of the late Joseph Ransford, Esq., aged 48. Her holy and consistent example, while beautifully illustrating the gospel of Christ, has imparted a fragrance to her memory, which will render it long endeared to an extensive circle of relatives and friends.

July 1, drowned from off the Dutchess of Kent, Ramsgate steamer, Mr. John Sard of London, aged 51, who, after travelling in foreign climes for many months, perished within a few miles of his native home, respected by a large circle of friends.

July 19, at Newcastle-on-Tyne, aged 80, Margaret, widow of the late Mr. Edward Potts, who died, June 4, 1836, "a steady and consistent christian, highly respected." Mrs. P. bore a protracted illness with christian resignation, giving pleasing evidence that the God whom she served in health sustained her in affliction. The day before her death she expressed to her son, Mr. James Potts, her humble confidence in the Redeemer, exclaiming,

"Rock of ages cleft for me,  
Let me hide myself in Thee,"

An affecting incident occurred whilst her remains waited for interment. On the day fixed for her funeral, July 22, her grandson Edward, aged 14, only surviving son of the late Mr. Adam Potts, when crossing the river in a boat, was accidentally drowned. We have reserved a brief notice of this promising youth for our *Children's Magazine* for October.

July 20, Mr. William Townsend, at an advanced age, well known as the oldest servant of Her Majesty. He died deservedly regretted, and most sincerely esteemed by all who knew him, leaving an aged and afflicted widow.

July 30, William Hellowell, aged 77, twenty-five years a member of the baptist church, Pellon Lane, Halifax, and had sustained the office of deacon well twenty years. For more than two years he had been greatly afflicted, but his mind was fixed upon the Rock of Ages, and his end was peace.

August 2, at Naples, the Rev. Arthur Tidman, M.A., of Woodstock, eldest son of the Rev. Dr. Tidman, Foreign Secretary of the London Missionary Society.

August 4, at Bushey, Hertfordshire, on his birth-day, John Smith, aged 97, formerly a soldier in the British army, and, as such, present at the battle of Bunker's Hill, June 17, 1776.

During the last three months, the following members of the baptist church in Regent Street, Lambeth, have departed in the faith of the gospel of Christ: Susan Baldock, Ann Boulter, Hannah Maria Bennett, James Mitchell, and Mary Latchmoor. The last-named was formerly a member of the baptist church at Oxford, and after a long and painful illness she fell asleep in Jesus, exclaiming, "Praise the Lord!"

Lately, at Edinburgh, aged 73, William Lennie, the compiler of the popular grammar which bears his name.

THE

# BAPTIST REPORTER.

OCTOBER, 1852.

## "THE CHRISTIAN MINISTRY TO COME."

WE have sometimes been surprised and almost annoyed by the allusions, often repeated in some of our leading Journals and Reviews, respecting the "Preaching for the Age," and the "Preaching for the Times." As if in announcing the proclamation of mercy to men, the publishers of it had anything else to do in all nations and all ages than imitate the pattern set before them by its first promulgators; designed and recorded as that pattern is on the pages of Divine inspiration.

The title quoted above is another of these objectionable sentences; which seems to imply, or may be made to imply, that the Christian Ministry at this time is not of the right stamp, but must be in future. We can have no objection to all being done that can be done to impress on the rising ministry the indispensable necessity of preaching the Gospel, and that all else is comparatively worthless and unprofitable; but we rejoice that the Gospel is now preached by evangelical dissenters generally, with but few exceptions, throughout our land. We have now and then thought that some of our literary reviewers live in such a secluded region, shut up with their

books and records of the past, that they know too little of the every-day world around them.

Briefly, what constituted the matter, and what the manner of apostolic preaching? Man, the sinner—guilty, helpless, wretched; Christ, the Saviour—divine, compassionate, mighty and willing to save; the Holy Ghost—reproving, convincing, regenerating, comforting. These were the great leading truths which they told everywhere, always. Their manner was—with great plainness of speech, much earnest solicitude, and the most tender affection. They entreated and prayed men to be reconciled to God.

Now man is a sinner always, Christ a Saviour always, the Holy Ghost an enlightener always, and what should we preach always but these great and solemn truths, whether men will hear or forbear, approve or disapprove? The preacher of the Gospel now must be content to deliver out these truths, whether they be a saviour of life unto life or of death unto death. He has then delivered his own soul; but woe unto him if he preach not the Gospel.

The death and resurrection of our Lord are the Gospel. We want more

preaching of these two great facts, and the blessings of pardon, peace, and salvation, which flow from them. These should be, as in apostolic days, the great themes of Christian preaching. Here, around the cross and the tomb, should the preacher of Jesus gather his auditors, willing or unwilling. That blood-stained cross alone can calm their guilty fears—that open tomb alone points the path to immortality.

We were loth to pen these brief remarks after reading the leader of the last number of the "British Quarterly," on "The Christian Ministry to Come"—a comprehensive and elaborate essay, but smelling rather too strongly of the rancid oil of the lamp of history. We guess that the writer is the editor himself, whose whole soul seems so steeped in history, that his writings have not always that fragrant freshness about them which we think they would have, were he to leave the muddy streams of tradition and history, and bathe his spirit oftener in the clear waters of that river which has made glad, and shall make glad, the City of our God.

For were we only to consult the past history of Christianity, though that history teaches much, we could not gather therefrom anything like unto the certain confidence and inspiring hope which the pages of David and Isaiah afford of the future universal triumphs of the Gospel of Christ. Let the past warn us; but let the future inspire us. Glorious days are yet to come. Popery—the grand agent of the devil; Mahomedanism—his fierce and bloody sword; Paganism, his gloomy empire; and Formalism his cold dark prison-house; shall all pass away before the plain and faithful preaching of Jesus and the Resurrection.

The closing paragraphs of the very powerful essay to which we have alluded are more to our mind. We give a few of them, on two great themes of Christian Preaching.

"We say, then, that the christian ministry to come must be a ministry the doctrine of which shall find its grand utterance in the two old words, REDEMPTION and REGENERATION. We say that such must be the ministry to come, because we believe in the destined progress of Christianity, and we see this agency in the order of means necessary to that end. But we say this also on other grounds, much broader and less open to exception. Anything short of this will not be the message which the Bible contains—will not be the message which man needs. Nor must there be any paralyzing hesitancy as to the fact that such is the message which the book brings to us. The ministry to come must be ready with its reasons, of various kinds, for having a mind thus made up on this point—but thus made up it must be. The authority which attaches to Holy Scripture must be clear and settled, if it is to be an authority wielded to any purpose. The doctrine announced as contained in those scriptures must be of the old compass, embracing the substance of the old views in relation to guilt and sin, to redemption and renovation—pointing with a steady finger to God's world above us, into which Paul so much longed to enter; and to the devil's world beneath us, which commends itself so little to the taste of some of our moderns. Men content to preach these doctrines in a dubious, peradventure tone, to a sensuous, luxurious, and sceptical age like ours, are the men to do the devil's work, not the work of God. So to preach, must be to leave the sensuous to their filth, the luxurious to their selfishness, the sceptical to their doubting. The men to move other men, must be men who can earnestly say—'We believe, and therefore speak.'

We commend this course, and we believe that this course is to constitute the strength of the ministry to come—not because the theme of the christian minister is one that does not admit of being dealt with in the way

of jealous scrutiny, but because it has been so dealt with times and often, dealt with so long, and with such results, that we have a right now to look upon it as a settled matter, and have a right to speak of it accordingly. We say this in full memory of the endless exceptions that have been urged against this theme, and of all the silly boastings we sometimes hear about the supposed effect of these hostilities. The withes have been laid on, but Samson is not bound. Christianity, which, according to the Platonists and pagans of the first five centuries in its history, was always about to die with the next generation, is not yet dead. The faith which Voltaireism was to annihilate, is still in the field, and doing battle there with a stronger hand than ever. Each new onslaught has been proclaimed as surely the fatal one; but somehow, the blow does not perform its expected office, the antagonist keeps his footing, and seems only more likely than ever to continue to keep it.

How is this? It is because the strong side of the controversy is with us—because, if we may so speak, the *humanity* of the controversy is with us. There is nothing in the world so white, but that men may reason to prove it black, and that with a sufficient degree of plausibility to puzzle the wits of the uninitiated. It argues great ignorance—an expectation of the wondrous from the Almighty, to suppose that if a revelation come to man, it must so come as to preclude all ground for objection, or for difference of opinion. Moral truth knows nothing of such evidence. It is not on earth, it is not in heaven, it can never be. That infidelity and heterodoxy have their case we admit; but that it is, when rightly viewed, in either instance, a good case, we deny, deny with no pulsing hesitancy of speech, but in terms the clearest and strongest we can command for the purpose.

Nor is the strength of evidence on the christian side, the strength of mere

learning. It is much more a strength derived from the consciousness, the experience, the sense of religious want, in man. Men of research have found this sense of voidness and evil, and this consequent feeling of need, everywhere in the past. They see, also, that everywhere this feeling has been putting men upon expedients to find a deliverer, who may be to them what they cannot do to themselves, and a purifier who may do for them what they may not do for themselves. The lore to this effect which has been brought together by modern scholarship, is great, and a sort of digest from it has been given of late to our own reading public.\* But the very philosophical process of reasoning which this digest is intended to sustain, is to the effect, that as men were so long and so generally employed in seeking a gospel in the ancient world, without finding it, all hope of our ever finding a gospel to be a fit object for human trust must be a delusion! Whatever may be the judgment of some of our philosophers, it may, we think, be safely left to the common sense of the unsophisticated everywhere to say, whether the natural inference in this case be not precisely the reverse of that which is thus pressed upon us. It had used to be the doctrine of philosophers, that capacity must imply object, and that where a sense of want in man is evidently from his nature, provision has been made for that want somewhere in nature. If this be not denied—if this law be found to obtain through all gradations of existence, from the lowest upwards, until we reach the human spirit, are we to expect that it will fail there? No. Reason affirms, that it will not only be in force there, but there more than elsewhere. It is manifestly in the nature and condition of man, as we know him, that he should feel his need of a deliverer and a renovator, as the great want of his being; and all his self-devised reli-

\* Makay's *Progress of Intellect*.



gions, accordingly, will be found to consist, in their main features, of so many attempts to construct for himself this needed gospel. Now the history of every false gospel, so originated, points, with strong presumptive evidence, to the existence of a gospel somewhere which is not false. Egypt and Asia, Greece and Italy, proclaim to us 'from of old, that this feeling was in them, and they relate to us the search they made in the hope of finding a provision for it. Hindooism, Buddhism, and our own Romanism, all proceed in these later times on the same ground. The great heart of humanity, through the past and the present, is thus imperative in its demands of a gospel—of instruction that may lead man to a deliverer and a renovator. Is this language of humanity, so diffused and so imperishable, a lie? Then humanity itself is a lie. If our nature be false here—in these its most widely-spread and deeply-rooted instincts, where can it be true—wherein may we trust it?

In cleaving to our old truth, then, the truth of a religion founded upon the old doctrines of redemption and regeneration, we are not vesting our faith in notions called forth by accidents, or in a narrow formula which the peculiarities of race or country have originated and fashioned. On the contrary, in so doing, we take our stand on ground as broad and as permanent as humanity, and we have authority to say to men everywhere, that the necessity of our nature, which heaven has permitted, is, as reason might suggest, a necessity for which heaven has provided. Surely the Being who has given men the capacity to feel that their present condition is degraded and unhappy, has not left them wholly without the means of rising to something higher and more felicitous. Belief in a gospel existing somewhere for humanity, is the most rational of all beliefs; and to believe thus, must be, in our circumstances, to believe in the gospel which

has come to us through the Anointed One as in the 'Health' designed for all nations.

During the early centuries of the church the controversy raged, as we have seen, without ceasing, between a philosophical paganism and the christian faith. But nearly a thousand years followed in which a dominant church tolerated no rival. Those years closed with the age of Luther. Since that age changes so great have come over the conditions of mind and of society, that the old antagonist parties are now fronting each other again upon the same battle-field. It is true, we have no reason to expect that the modern Julianism will be put down by the arm of the civil power. But it is to be remembered, that even in the fourth century, that power came in the wake of the christian victory, not in the van of it, and that it would not have come at all, with any permanent effect, if it had not come in that order. Now, also, as anciently, the christian may be sure of this much in respect to his antagonists—with all their talk about *earnestness*, there are very few earnest men among them, and with all their talk about *faith*, they have to learn, for the most part, what such an exercise of mind, as directed towards anything above the earthly, really means. As a rule, loosened from Christianity, they settle in nothing. Rejecting that external authority, like their precursors in the remote past, they find nothing steady to put in its place, and are like sands drifted to a new position by every action of the tide. Either they have no convictions, or, in Sterling fashion, they get a new supply about every two years. Let the men set for the defence of the gospel preach it—preach from the pulpit and the press—with the manly fulness wherewith the apostles preached it, and with the earnestness to be expected from men who feel that it is no fable, and the first memorable discomfiture of Julianism will be followed by a second not less memorable.

But it must never be forgotten that the doctrine of the gospel is the doctrine of a Renovator, and the spirituality of feeling proper to the preacher of such a doctrine must, after all, be the great secret of power in the pulpit. With regard to many of his hearers, the minister cannot hope to be, to more than a very limited extent, an instructor. Not a few of them will be his equals, if not his superiors, in

general intelligence. But there is one high department of influence that will always be open to him. It will be within his power, as often as he ascends the pulpit, to make himself felt as one giving a hallowed impulse to the thoughts, affections, habits, and lives of those who listen to him, causing heavenly contemplations to act as an anchor to the *heart*, and so keeping the whole man sure and steadfast."

### THE UNITED STATES CONGRESS AND THE FUGITIVE SLAVE LAW.

THE publication of Mrs. Stowe's admirable book, "Uncle Tom's Cabin," in this country, has re-awakened in the breasts of hundreds of thousands of English men and English women that natural feeling of abhorrence of slavery which, roused by the eloquence of Wilberforce, demanded the abolition of the guilty traffic, and which, again excited by the impassioned appeals of Knibb, insisted upon the entire abolition of the system. There is always a process of correction going on in the world. Great evils demand great remedies; and they are always found. First in calling forth men of talent and courage to expose the evil and hold it up to public abhorrence. So it was at the Great Reformation, when Luther unmasked the hideous face of the papacy, and held up her filthy rags to the indignant scorn of Europe. So it was when, as we have just said, the black and bloody hand of slavery was torn from the Lion banner of England by a Wilberforce and a Knibb. And so it was when bread-taxing English legislators had brought the curses of thousands on their selfish and guilty heads for withholding the corn which the people needed. Cobden, a name till then unknown, exposed the foul iniquity; and Peel, whose memory is and ever will be cherished as a household word in every working-man's family, blotted out the foul enactment from the statute book of Britain.

Thus, in more instances than these, it has ever been, and thus it will ever be. The personal slavery of three millions of men, women, and children, in the United States of America is, all things considered, the most monstrous iniquity upon earth, aggravated as it is by shameless inconsistency. We have not words to describe our loathing of such outrageous wickedness, perpetrated by men who are always making proud boast of their love of liberty. Why the veriest Despot in old Europe is respectable and consistent in comparison of such a vaunting republican as Daniel Webster. True: England once upheld slavery; yet it was distant and unseen, and never was allowed to breathe in England. American slavery is at home and in their midst, and its crowning sin is that there are men called ministers of the Gospel who uphold it—the hypocrites!

Can such a system live? Impossible! Its very monstrosity will, as it were, invite and call out some man of master mind who will

"Fight like Michael till the dragon dies."

Already we see indications of this. But behold a new thing in combats of this character—a woman leads the van! and she has pointed out the monster with her—*pen*. Another champion has appeared in the high places of the field—the Hon. Mr. Sumner. All honour to old New England and the men of Massachu-

setts, that they have thus honoured the land where their pilgrim fathers first sought

— "Freedom to worship God,"

by sending Mr. Sumner to Congress.

In the House of Congress, August 26, Mr. Hunter moved, "That when the ministerial officers of the United States shall have or shall incur extraordinary expense in executing the laws thereof, the payment of which is not specifically provided for, the President is authorized to allow the payment thereof, under special taxation of the district in which the said services have been or shall be rendered, to be paid from the appropriation for defraying the expenses of the judiciary." Mr. Sumner moved to add, "Provided that no such allowance shall be made for expense under the act of September, 1850, known as the Fugitive Slave Act, which act is hereby repealed." Mr. S. then observed, that he had asked to discuss the Fugitive Slave Law, and the Senate had refused to hear him. He now would speak on it not as a courtesy, but as a matter of right. The graceful usages of the Senate may for a time be abandoned, but the privileges of debate, the parliamentary law, could not now be abridged. The whole subject was now open for discussion; with the blessing of God it would now be discussed. One of the eminent lawgivers of Greece provided that any individual proposing to repeal any existing law should do so in the public assembly with a halter round his neck. With somewhat a similar tyranny was thrown the same protection around this obnoxious institution. He knew that he was in a small minority, and that slavery was as sensitive as it was powerful, but he would speak freely and candidly.

He would not speak of slaveholders, but he would assail the institution pronounced by Jefferson to be an enormity. The Conventions of both political parties, had recently declared that the question of slavery had been

finally settled; but this was not so. That subject was in all hearts, in all minds, and on all tongues. It pervaded all meetings; it threw its shadow over these halls; it comes to Congress, asking an appropriation in its behalf; and, like the daughters of a horseleech, it still cries, 'Give, give.' No legislation could be final; no act or constitution could be final; nothing but truth was final. The idea of that settlement being final was not only illegal but absurd. It would exclude the freedom of speech and of debate. In vain could the despotism of the Old World be denounced, when its leading features are borrowed and attempted to be enforced here. He protested against such a rule. He would not, could not abandon his right. Slavery would be discussed.

It was not possible to imagine a greater error than that slavery is a national institution. It was an institution which the fathers of the country refused to name in the Constitution. It existed, and only could exist, by virtue of positive law, and was so held by the Supreme Courts of Mississippi and Kentucky. It was not named in the Constitution; the word 'slave' does not pollute the charter of our rights. He read the debates on the Constitution by Messrs. Ellsworth, Gerry, and Madison, showing that they all considered slavery sectional, and they were opposed to making it national. He read various authorities on this point.

He referred to the circumstances attending the first Inauguration of Washington in New York, and after describing it at length, said that at that proud moment the national ensign nowhere covered a single slave—then was slavery sectional and freedom national. The government thus formed was anti-slavery. Washington was a slaveholder, but it would be unjust to his memory to say he was not an abolitionist. He had expressed himself in favour of some plan by which slavery might be abolished by law. Washington and John Adams,

Hamilton, John Jay and Jefferson, the companions and friends of Washington, were all abolitionists, and he quoted at length from their speeches and writings to that effect. The church at that time also united in the cause of freedom and against slavery. The Baptists, Quakers, Methodists, Presbyterians, and Congregationalists, all united in the glorious cause of freedom. The Colleges of Harvard, Yale, and Dartmouth, did the same.

Franklin, Rush, Jefferson, and other writers of that day, all took the side of freedom. Scholars and christians all engaged in the work—such being the feeling of the time when the constitution was adopted. He contended it was never then understood that Congress had the power to make a slave, or to give any man the right of property in man. The slaveholders of the present day, numbering only 300,000, had succeeded in dictating the policy of the national government, and have written slavery on its front, and now an arrogant and unrelenting ostracism is applied not only to all who express themselves against slavery, but to every man who is unwilling to be the menial of slavery. Could Washington, Jefferson, and Franklin, the demigods of our history, once again mingle in the affairs of earth, not one of them could receive a nomination from either party. Out of the convictions of their hearts and the utterances of their lips against slavery they would be condemned.

He referred to a case decided in England by Lord Mansfield, in which a negro slave, found on the soil of England, was declared free, and said he looked forward to the day when Court and Congress would proudly declare that nowhere under the Constitution could man hold property in man. He denied that the provision in the Constitution respecting fugitives was one of the compromises of the Constitution upon which the Union was established, and read from the debates in the convention which formed the Constitution to show

that this was adopted without debate. It was not discussed in any State, nor in the Federalist. The act of 1793 was passed mainly with regard to the restoration of fugitives from justice. In 1850, the present act was passed. He was filled with painful feelings when he read the bill. The masterly subtlety with which it was drawn might challenge admiration if exerted for a benevolent purpose, but in an age of sensibility and refinement, a machine of torture, however skilful, cannot be regarded without horror.

In the name of the Constitution, which it violates; of this country, which it dishonours; of humanity, which it degrades; of christianity, which it offends, he arraigned this enactment, and now held it up to the judgment of the country. There was no attribute of God which does not unite against this act. It made no difference of colour or condition. Every freeman was liable to its outrages, wrongs, and pains. There is no safeguard of human freedom which it does not set at naught. It committed the most sacred rights to the unaided judgment of a petty magistrate, *whose fees were doubled, provided he decided against freedom.* No statute of limitation against freedom was allowed by it. It was an usurpation by Congress, not granted by the Constitution, and an infringement of rights secured to the States. It took away trial by Jury in a question of personal liberty and a suit at common law.

The Congress of 1793 also passed an act to charter the Bank of the United States, which was now considered by many unconstitutional. If that Congress erred in passing that act, could they not have erred in the fugitive act. He read from the biography of Story to show that, in the decision by the Supreme Court in the case of Prigg and Pennsylvania, the right of a fugitive to trial was not touched, but was an open question.

He read also from a Veto Message by Jackson that Congress and the President were to be ruled by opinions

of judges of that court in their legislative function. He examined the question of the power of Congress over this subject, and read again from the proceedings of the convention to show that the framers of the Constitution intended to give Congress no such power. Had they so intended they would have explicitly given Congress power to establish a uniform rule for the restoration of fugitives from labour throughout the Union; but no person in the convention, not one of the reckless partisans of slavery, was so audacious as to make this proposition. Had it been made it would have been denied.

It was a peculiar duty of the States to protect the liberty of their citizens. This act denied to the States this power. In this fatal overthrow of state rights was a lesson which might return to plague the teacher, compelling the national government to stretch its briarian arms into the Free States for the sake of slavery. It was shown how it may stretch these same great arms into the Slave States for the sake of freedom. He then examined, in great detail, the right of trial by jury, in all cases involving the personal liberty or right of property. The party was entitled to a trial by jury, which this act denied.

He quoted largely from many English authorities on the subject. He ran a parallel between the circumstances attending the passage of the Stamp Act in 1765, and the opposition to its enforcement in the colonies and the passage of this act, and the hostility of the people to it.

The Stamp Act was welcomed in the colonies by the tories of that day precisely as this Slave Act has been welcomed by large and imperious majorities of this present day. The judges of that day charged grand juries to notice all resistance to it, and likewise the marshals. The custom-house officers called in the soldiers to aid in its execution. That act was resisted by the people in a powerful

phalanx, and they triumphed. Earth, fire, and water, can be subdued, but the people never. In one year after the Stamp Act was repealed, it was consigned to the charnel house of history, with the unclean things of the past. It now rests whither the Slave Act is destined to follow.

The Stamp Act was an infringement only of civil liberty. It touched not the person as freedom is the person, as freedom is more than property; as man is above the dollar he earns, as heaven is above the earth, so are the rights assailed by an American Congress higher than those assailed by the British Parliament; and in the same degree will history condemn the Slave Act more than the Stamp Act. He enlarged upon the objection to the law, that it lacked that essential support in the public conscience of the States where it is to be enforced, which is the life of all law, and without which any law must become a dead letter; and he held that this duty of consulting the feelings of the people was recognized by Washington, who, in writing in 1796 to get a slave returned, said he did not desire any measures to be resorted to which would result in a mob or cause uneasiness in the minds of the people; that the fugitive was never returned, but lived till within a few years past."

Well: and what think our English readers was the result of this statesmanlike and patriotic appeal? "Mr. Sumner's proviso was rejected by yeas 4, nays 47."

We would now much rather leave the reader to his own reflections, and so we only add that so long as the electors of the States send such men as the 47 to Congress, the Union must bear upon its own guilty head all the odium of their sins against heaven and against men; for their action must be held to be the action of the people that they represent—the majority of the Republic.

## Spiritual Cabinet.

FROM THE "MERCY SEAT;" BY DR. SPRING.

THE MERCY-SEAT was the covering of the ark of the covenant. At each end of this over-shadowing oracle was a cherub of pure and massive gold, stretching out its wings, each toward the other, and forming a sort of throne. There was the visible emblem of the divine presence, and "God appeared in the cloud." There the high priest took of the blood of the bullock of the sin-offering, "and sprinkled it with his finger upon the mercy-seat eastward, seven times." The book of the law was there, protected by the ark of the covenant, and bearing the marks of atoning blood. It was God's throne of grace, and where the thrilling words were often addressed, "O thou who art seated between the cherubim!" It was the place of prayer: "There will I meet thee," says God to Moses, "and I will commune with thee from between the two cherubim which are upon the ark of the testimony."

THE EXAMPLES OF PRAYER furnished in the bible are exemplifications of true, sincere, and strong desire. The

only rebukes to prayer ever uttered in the sacred volume are against those supplications in which the desires of the soul have no part, where the heart is wanting, and where the most solemn offerings are but "vain oblations."

THE WORK OF THE SPIRIT is to teach men to pray. The heart and the tongue must be under his influence. "Open thou my lips, and my mouth shall show forth thy praise." The prayer that reaches heaven must come from heaven. It is the "Comforter" alone who imparts the spirit of adoption, whereby we say "Abba, Father." "The preparation of the heart in man, and the answer of the tongue, is of the Lord." The Spirit of God himself is called "The Spirit of supplication." It is he that prays in the people of God; and when he teaches them to pray, it is "with all prayer and supplication in the Spirit." "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought."

## Poetry.

### THE WAN REAPERS.

BY MRS. EMILY C. JUDSON.

I came from a land where a beautiful light  
Is slow creeping o'er hill top and vale,  
Where broad is the field, and the harvest is white,  
But the reapers are haggard and pale.

All wasted and worn with their wearisome toil,  
Still, they pause not, that brave little band,  
Though soon their low pillows must be the strange  
soil  
Of that distant and grave-dotted strand:

For dangers uncounted are clustering there;  
The pestilence stalks uncontrolled;  
Strange poisons are borne on the soft languid air,  
And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan  
cheek,  
But there's beautiful light in her eye,

And the smile that she wears is so loving and meek,  
None can doubt it comes down from the sky.

There the strong man is bowed in his youth's  
golden prime,  
But he cheerily sings at his toil,  
For he thinks of his sheaves and the garnering-time  
Of the glorious Lord of the soil.

And ever they turn, that brave, wan little band,  
A long, wistful gaze on the west—  
"Do they come, do they come from that dear distant  
land,  
That land of the lovely and blest?"  
Do they come, do they come? Oh, we're feeble and  
wan,  
And we're passing like shadows away!  
But the harvest is white, and lo! yonder the dawn!  
For labourers—for labourers we pray!"

## Reviews.

*The Standard Tune Book, and Metrical Companion to all Hymn Books.* Shaw, London.

ONE very gratifying "sign of the times" is the very general attention now beginning to be given to the ordinance of Congregational Psalmody; and, as a happy and most gratifying result, the marked and manifest improvement in the praise-worship of many of our sanctuaries.

Pure, simple, and scriptural as have been our modes of public worship in the estimation of many, it is not too much to say, that in some respects, they were susceptible of improvement, and in nothing more obviously than in the celebration of praise. The importance of this portion of divine service had scarcely been duly estimated, for the singing, instead of being engaged in with that reverence and solemnity which should ever characterize every religious act, was too often made an occasion for ostentatious display. Or, as an eloquent and able writer remarks, "In former times, more generally perhaps than now, the ignorance of clerks, the vulgarity of singers, the shameless abandonment of this part of public worship by those of higher rank and trained intelligence, to the chapter of chances, as if *anything would do for it*; as if it was of no consequence, so long as they had their preaching, whether God has praise..... Hence it was, and it could not but be, that the spirit presiding over and directing public psalmody, was the prompter and patron, not only of what was indifferent, but bad, and not only of what was bad, but worse. Hence the identification of good singing with great noise, —all that was extravagant, vicious, vulgar, fine,—hence light, loud, irreverent tunes; the most absurd and unnecessary repeats; causing, sometimes, profane division of sentences; the absence of all adaptation of the mode of singing to what was sung," &c. "This witness," the Rev. Thomas Binney, "is true." The evil was obvious, too general, and by many deeply deplored; and the christian public are under heavy obligations to those gentlemen who have

laboured in various ways with so much zeal and ability to bring about a reformation. Lectures have been delivered, information has been diffused, and their zeal "hath provoked very many." Not the least important matter in connexion with Psalmody improvement, is the putting forth of many valuable collections of tunes, under the editorship, or auspices, of gentlemen of the highest musical attainments and qualifications. The book named at the head of this notice deserves to be ranked amongst the best that have been issued. It contains a vast variety of really "standard tunes," the compositions of our best and ablest English Masters, besides a great number of importations from the German and other continental schools. Of the compositions of Luther it were superfluous to speak; as a Metrical Psalmody, he has never been excelled. The volume is enriched by a greater number of Luther's tunes than any other tune-book the writer ever saw.

The arrangement, or harmonization, is simple, and beautifully rich: while the scientific will be gratified, it will be found quite within the compass of the less advanced. The capabilities of the human voice also, have evidently been considered. The several parts are so arranged, as that no strain, or distressing effort, shall be required, in order to reach the higher or the lower notes. In a word, it is a *Congregational Tune-book*, containing the noblest and richest specimens of Psalm tunes, so arranged, as that a congregation can sing them. Added to the large collection of Metrical Tunes, are many of the finest Chants in existence, including the celebrated 'Gregorian tones,' with their varied terminations. Those devout congregations, or persons, who can sing the *very words of Scripture* without doing violence to conscientious scruples, will find here an advantage rarely to be met with, and it may be finally observed, that if the editors of the "Standard Tune Book" meet with that patronage and encouragement their necessarily arduous labours and research so justly demand, a second and more enlarged edition will speedily be called for.

1. *A Book for the Sea Side.* 2. *Tyre, its Rise, Glory, and Desolation.* 3. *Wonders of Organic Life.* 4. *The Children of the Bible. Religious Tract Society.*

We regret that we did not receive a copy of the first of these little volumes earlier in the season, as it is not only a beautiful book of itself, ornamented with numerous illustrations, but is peculiarly adapted to be a pocket companion when visiting the sea-shore. It may, how-

ever, be read by a winter evening's fire-side with much interest. Those numbered 2 and 3 are in continuation of that valuable cheap issue, the Monthly Series. Number 4 looks like an imitation of the "Boys of the Bible," for it is not only the same size, but is printed on similar type. It is ornamented with coloured engravings, and would be a very handsome and suitable present for the little folks in any family.

## Correspondence.

**TRAPS TO CATCH SOULS.**—H. J. D., who is, he tells us, superintendent of a sabbath-school, has sent us a lengthy letter on the mischievous tendency of certain modern amusements, which he designates as the "Traps of satan to catch souls," and we have no doubt of the propriety of his remarks, which appear to have arisen after reading "A Voice from the Depths," in our last number. He thinks the legislature ought to act more decidedly, by affording greater facilities for the suppression of houses of ill fame, and the punishment of the guilty panders. Petitions ought to be forwarded from every christian church and congregation. As preventatives, parents ought to be very careful as to what places of amusement they allow their children to visit, and teachers should be diligent in cautioning the young against sabbath-pleasuro-seeking, as the first step in the road to ruin. He then alludes forcibly to those special traps, imported from France—Sunday evening concerts, and dancing saloons, in large towns, and all kinds of public-house amusements, where thousands of youth of both sexes are ruined. These, and other attractions of the kind, are great evils, and will require great efforts to counteract them, and stay the torrent of iniquity and crime.

**BAPTISM AND BURIAL OF INFANTS.**—We are regularly receiving information respecting the unkind conduct of the clergy in refusing to bury unbaptized infants. J. K. L. has sent us a statement which he calls a "Silent Burial," with some verses written on the occasion, for which we have not space. But an incident respecting the writer of them

is worth preserving. He had never been baptized, and wishing to join an Independent church, they desired him first to submit to the ceremony of sprinkling. This put him on inquiry, and he discovered the right way and was immersed. But the fact reported by J. K. L. is, that in a village in Cornwall the child of a deacon of a baptist church died, and being unsprinkled, the usual burial service was refused by the parson, on which the babe was buried by the parents in the churchyard silently, after a service in the baptist chapel. Well: what could be better? But we have another little tale to tell at which our readers may be surprised. Only a few sabbath evenings ago whilst engaged in conducting public worship, the Editor of the *Baptist Reporter* was sent for to sprinkle a dying babe. He went at the close of the service, and found the mother weeping over it, fearful it would die before he arrived. But he succeeded in convincing her of the perfect safety of the child.

**VERY ACCOMMODATING!**—J. D. B. tells us that the parson of the parish in which he dwells, "down west," almost in Wales, alarmed at the spread of baptist notions, has been round among his flock to ascertain how many of the little ones are unchristened, performing the ceremony gratis in all cases where he can succeed. Moreover, discovering many adults who had never either been sprinkled or dipped, and that they were in favour of dipping, he nobly offered to go down into the river and immerse them publicly. We do not find, however, that any of his stubborn parishioners had



availed themselves of the generous offer of the worthy priest. It would have been a novel sight to see this gentleman, in full canonicals, descend into the stream, like some baptist preacher, and perform the ceremony!

BUNYAN PREACHING IN THE CHURCH. R. B. says, "A strange blunder occurred in a late fragment of mine about Bunyan, page 270. I said, 'Near the church.' By omitting the word 'Near' at the beginning of the sentence, I was made to say that Bunyan had preached *in* the church! Now this looked very pretty in me, when pretending to correct the historical inaccuracies of others; for every body knows that in the time of Charles II. there was no such good luck for the English people as to have Bunyan's in parish churches."

We gladly give the correction of our friend in his own words, and at the same time beg to remind him that though it is quite right to point out the precise building to which he in that sentence referred, yet it would not have been a thing improbable, as Bunyan lived in Oliver's

days as well as in those of Charles II., that he had preached in Elstow church. We think we have read somewhere of his preaching in churches and churchyards to crowds of people during the Protectorate. But we have not leisure at this moment to turn to the dates and facts of his history.

CHAPEL DEBTS.—M. D. L. condemns the taking of interest, usury, he calls it, for money lent to aid in the erection of chapels. We do not see the propriety or force of his remarks, as such a proceeding in these days is a business transaction, altogether unlike the usury forbidden to the Jews. With regard to itinerant begging for chapel debts, we join with him in regarding it generally as a nuisance, yet admitting of exceptions in certain extraordinary cases; especially if the parties needing help have, after application, received an invitation, or permission, to come and collect. We are glad the begging system is on the decline. The discountenance it has met with will have an economical tendency.

## Narratives and Anecdotes.

THE POMPOUS CARDINAL.—A London City Missionary, in his "Notes and Narratives of a Six Year's Mission," published by Nisbet, gives some singular revelations. We cite the following passage as showing that the class of religionists who are such a pet people with some of our liberals just now, are persons who know how to unite care of the pelf with care of the poor. It presents a picture, also, of the manner in which the great mountebank of his order acquits himself on his state occasions. The scene is in St. George's Roman Catholic Cathedral, Southwark. "Being a dark winter's morning favoured the exhibition, but the moiety of daylight which was not excluded by the curtains, lessened the dramatic effect. It was of course high-mass. The altar is certainly a magnificent structure, and within its precincts, on another less important occasion, I counted no less than one hundred and fifty-six lights. On the left is the throne of the cardinal, who, on this occasion, was to preach. Abundance of scarlet and gold are seen in every part, which

forms a studied contrast with the plainness of the cathedral itself, and the organ and choir gallery, which wear an extremely mortified appearance. The organ is an excellently toned one, and excellently played, and the choir is full and effective—the music fascinating. On entering and paying sixpence, I was presented by the verger with a ticket, of which there were different kinds given. I walked towards the middle aisle to secure a good seat, but was at once stopped by a man in a black robe, whom I understood to be a member of a holy guild: he pointed to the side aisle, and receiving my ticket, said, 'That way.' Taking no notice, I walked forward, but he stopped me, saying, 'You must go there.' I inquired in a whisper, 'Why?' although I certainly did not fully need the information, and was told, not very civilly, it was because I had not paid enough. In passing to this second-rate accommodation, I observed others were furnished with much worse. These were the poor, who are admitted on payment of one penny, which pay-

ment I have observed to be scrupulously exacted. These are placed in *long pens* on either side, at the back of the cathedral, railed off from the other portions of the edifice, as at Moorfields, and are not allowed seats at all. The procession of priests and holy boys, which passed twice around the aisles, consisted of upwards of sixty individuals, the leading priest sprinkling *holy* water on either side, which is supposed to have some sanctifying effect on the edifice and its occupants; each of the members of the procession carried a candle of great size, and a number had notes, singing as they perambulated, and accompanied by the organ. Then mass proceeded, after which a hymn was sung, and Cardinal Wiseman, with mitre on head, and crook in hand, was processioned with great pomp to the pulpit. He ascended the stairs, preceded by one attendant priest, and followed by another, who stationed themselves on each side the cardinal in the pulpit. Positions being thus arranged, he was helped off with his mitre by the priest on his right, who, on receiving the same, devoutly kissed his hand; the cardinal then committed the silver-headed crook to the priest on his left hand, who also kissed his hand on receiving the same. The sermon consisted chiefly of a detail of the paraphernalia of the ancient Jewish church, attendant on its rites and ceremonies, and of the divine light, the *shekinah*, that filled the temple, from which a comparison was drawn of the superior glory of the christian church, as possessing the body, blood, and divinity of our blessed Saviour, '*ever present in the adorable sacrifice of the mass.*'"

**SELENE AND ZEUS.**—Many vain and silly women in the United States, and a few in this country too, having made a great fuss lately about the Rights of Women, the following clever fable, or legend as it is called, has been penned for their admonition.

The legend says,—we will not be so impertinent to our learned readers, or so ill-bred to our unlearned readers, as to say in what ancient author it is, or is not, to be found, but the legend says, that once on a time, Selene complained to Zeus of the gross partiality which had allotted to her orb a light so much fainter than that of the god of day, and even that faint splendour ceasing and waning according to her relation to him.

This inequality was a relic of chaos and barbarism, unworthy of an enlightened age. She spoke so eloquently of lunar rights and solar usurpations, solar arrogance and lunar degradation, that Zeus at length—*olli subridens*, as Maro bath it—with a lurking satire in his smile, nodded assent. The next day the new moon appeared, not as a timid, delicate crescent, but as a second sun, as bright, bold, and fiery as the god of day himself. When the first oddity of having two suns instead of one diminished, the difference was not much noticed; but as the month rolled on, and the cool summer nights were changed into burning summer days, by this novel development of moonshine, all the world was worked up to a pitch of wonderment. How astonishing! How wonderful! How delightful! said everybody. One or two ventured to add—How disagreeable! And, as the novelty wore off, it *was* disagreeable. Poets began to mourn for the loss of their ancient fountain of inspiration. Lovers no longer rambled together in the moonlight,—they might as well walk out at noon-day. Sailors mistook the tides, and shepherds lost count in their calendars, because it was always full moon. Philosophers grumbled at being disappointed of a predicted eclipse. Physicians and policemen thought these daylight nights a great improvement; but every one else soon voted them a bore. The plants began to wither under the unnatural excitement. The nightingale took to singing by day, and going to sleep at night, like other sensible birds. One or two temples were consecrated 'To the New Luminary,' but the old temples of Selene were all deserted, and no offerings laid on her altars. It was a great relief when, at the month's end the moon rose and set by day, and in the cool dark night men looked at the far-off stars and thought of what moonlight used to be. At length Selene saw her mistake, and acknowledged that in her short-sighted ambition to share the empire of her brother, she had lost a fairer and sweeter one of her own. Zeus again heard her petitions, and from that time, over the weary toils and anxious busy cares of life, the orb of day reigus supreme, and his sister only appears at times as a pale, graceful crescent at his side; but when the time comes of rest, and of family gatherings, and of gentle soothing con-

verse, and of heavenward musings, and of solemn, tearful, or prayerful vigils, and of fairy dreams and healing slumbers, Selene shares the empire of night with the everlasting stars.

**TONES AND TWANGS IN THE PULPIT.**—In the Church of England pulpit, it has given prevalence to a recitative sort of delivery, which begins every sentence with the same key note, and then runs on monotonously until the end, where two or three other notes occur, and which come round at that same place as regularly as the dactyl and spondee at the end of an hexameter. The sentences may be longer or shorter, but to this the recitative readily adapts itself, the elocution of every sentence being made up of three parts—the key note at the beginning, the monotony in the middle, and the fling up at the end, the monotonous middle being so very accomodating, as to admit of being cut short, or of being stretched to any length. We are happy to know that in many Church of England pulpits you find scarcely a trace of this vice, but so common has it been there, and so rarely do some of our upper classes hear public speaking except at church, that we have known many scions of our noble families take this clerical tone with them into public meetings and into our houses of parliament. The vice of our puritan pulpit, too, has been on the side of a song or twang, which, except in the case of those who have been familiar with it from their infancy, is unendurably offensive. Oh that song—that twang! what a help has it been to the devil's work. It would be difficult to devise anything more fitted to sever the pulpit from all contact with the department of mind in modern society which it is of the first importance to bring under such influence. In England, this evil has been diminishing year by year, during the whole of the last half century; in Scotland, even, it is now made to give way considerably to something better; but in both parts of the island we have a good deal, in this respect, not so much to learn as to unlearn. Nature is ours from the hand of our Maker; the unnatural is from ourselves. There is a story which says that a pious old lady, in a village of Scotland, one day gave her grandson the newspaper to read to her. The boy, who had not been wont to listen to much reading, except as performed by the

minister at church on Sunday, began reading the contents of the journal with the true minister intonation: whereupon, to his surprise, the good lady gave him a box on the ear, exclaiming at the same time, "What, dost thou read the newspaper in the *Bible twang!*"—so deeply wounded was her pious feeling by this profane use of a melody so sacred.

*British Quarterly.*

JAPAN, before the year 1637, instead of being the most exclusive country in the world, was open to all foreigners. An unusual degree of politeness and justice seems to have been practised towards them. The governor of the Phillipine Islands being wrecked on the coast, was received as a prince, and laden with gifts at his departure. William Adams, the author of six letters, which, together with a description of Japan from a Harlician MS., form the "Memorials," and who began life as "an apprentice to Master Nicholas Digginés, of Limehouse," was cast destitute upon the Japanese shores: so far from being received with unkindness or suspicion, he found himself, though without other recommendation than his personal merit, gradually advanced to a high post, in which he was the king's friend and councillor. Merchants were welcomed from all countries, and they found among the Japanese a ready and profitable market for their merchandize. Missionaries were freely admitted; and according to their own account, the Roman Catholic church numbered two millions of Japanese converts in little more than five-and-twenty years. Churches were erected, and schools established, all with the full concurrence of the government. The Buddhist religion was also introduced by its own followers, and with so much success, that in a short time its votaries far outnumbered the followers of the Sinto, or national creed. Thirty-four minor sects enjoyed their respective opinions unmoled; all foreigners were protected by the emperor so long as they obeyed his laws. When asked, upon one occasion, to deliver up certain Spaniards who were resident in his dominions, the emperor replied, "No; Japan is an asylum for people of all nations. No man who hath taken refuge in my dominions, and conducts himself peaceably, shall be compelled, against his will, to abandon my empire: but if it be his will to quit, he is welcome to depart."

A JAPANESE TRAGEDY.—A man of rank went on a journey: a noble in authority made overtures to his wife. They were rejected with scorn and indignation; but the libertine, by force or fraud, accomplished his object. The husband returned, and was received by his wife with affection, but with a dignified reserve that excited his surprise. He sought explanations, but could not obtain them at once. His wife prayed him to restrain himself till the morrow, and then, before her relatives and the chief people of the city, whom she had invited to a banquet, his desire should be satisfied. The morrow came, and with it the guests, including the noble who had done the wrong. The entertainment was given, in a manner not unusual in the country, on the terraced roof of the house. The repast was concluded, when the lady rose and made known the outrage to which she had been subjected, and passionately

demanding that her husband should slay her, as an unworthy object unfit to live. The guests, her husband foremost, besought her to be calm; they strove to impress her with the idea that she had done no wrong, that she was an innocent victim, though the author of the outrage merited no less punishment than death. She thanked them all kindly, she wept on her husband's shoulder. She kissed him affectionately, then suddenly escaping from his embraces, rushed precipitately to the edge of the terrace, and cast herself over the parapet. In the confusion that ensued, the author of the mischief, still unsuspected, for the hapless creature had not indicated the offender, made his way down stairs. When the rest of the party arrived, he was found weltering in his blood by the side of his victim. He had expiated his crime by committing suicide in the national manner, by slashing himself across the abdomen with two slashes, in the form of a cross.

## Christian Activity.

### HOW TO EVANGELIZE THE WORKING CLASSES.

OUR regular readers are aware that we have, now for many years, advocated most strenuously a more extended practice of open-air preaching, not only as a scriptural mode of announcing the gospel of salvation, but as indispensably necessary in order to reach the masses of our population, especially the pleasure-seekers on the sabbath-day. It affords us, therefore, considerable satisfaction and encouragement to find the powerful pen of the editor of the *British Banner* is also engaged in the decided advocacy of this popular mode of christian instruction. We give an extract:—

“ This question is often asked, and general are the lamentations, that our ordinary gospel instrumentality does not reach the masses. There is one method of attaining the object—simple, inexpensive, immediately available—open-air preaching. Christians! do not pass over this article, on reading the word. Do not condemn the practice without reflection, merely because you dislike it. For the sake of perishing souls, before you reject this one out of many schemes, give it a

fair trial, at least a candid consideration. The writer grieves, that for a considerable period he himself never practiced it; but, having now done so for several years with constantly increasing encouragement, he wishes in some measure to make up for past negligence, by urging his fellow-christians to the work. It is true, that the masses do not attend our places of worship; but it is not true, that they are indisposed to listen to the gospel. Make the trial. Take some populous district where the inhabitants are least in the habit of church-going. Let a few zealous friends visit it by horse-row with tracts, some Sunday, after morning service, saying, that a sermon will be preached out-of-doors in the afternoon, by some minister generally known in the neighbourhood. Let a convenient adjacent spot be selected, close to some public thoroughfare, without blockading it. At the stated hour, let from twenty to fifty of the preacher's congregation assemble and sing a hymn. A large crowd will soon be attracted. A chair or table, which any neighbour will lend, makes an admirable pulpit. A very short prayer

may be followed by another verse of a hymn. Then let an earnest address be delivered, not in ordinary sermon style, but popular, illustrative, direct, appealing to the common sense and conscience of the people, without theological terms, without doctrinal subtlety, but in a kind and gentle spirit, showing men their sinfulness and misery, and proclaiming the wonderful message of salvation—the love of God exhibited in the gospel. Let this not exceed twenty minutes, and the whole service conclude within half an hour. At the close, announce you have tracts for all who wish them, thank the people for their attention, and promise to visit them again. Let this be repeated and tried in several localities, and the lamentation will end, that you cannot get at the working-classes. They will throng to your service, they will listen as attentively as any in-door congregation, they will be grateful for your labour, feeling sure it is disinterested; they will almost overwhelm you in their eagerness to obtain tracts, which, received under such circumstances, are sure to be read with a favourable impression, and, in all probability, many will inquire where you regularly preach, and become habitual worshippers in the house of God. The

writer does not make these statements at random. He verifies these results week by week. Many are the examples of usefulness he could detail, did he not fear the length of the article might prevent its being read. He defers other statements for the present, mentioning but one fact made known to him this very day. A fortnight ago, on Sunday afternoon, in the crowd of the open-air service, was a man whose dress and appearance too plainly indicated his character. He had forsaken his wife, was living in adultery, and never thought of God or eternity. Curiosity attracted him to the crowd; the truth penetrated his heart; he abandoned his vicious course, was re-united to his wife, was at the house of God last Sunday, clean and well dressed, and has joined an inquirer's class. Should not such opportunities of doing good to those who cannot otherwise be reached, and who will not enter our sanctuaries, induce those who know the value of Christ's salvation, and of immortal souls, to go out into the highways and hedges? This summer weather urges christians forth. Not a day should be lost. The harvest is plenteous. O God of the harvest, send forth thy labourers!"

## Baptisms.

### FOREIGN.

INDIA, *Digalya*.—Mr. Page says, "On Monday, after a long examination, we received fifteen persons for baptism, seven men and eight women. They had all been candidates for twelve months, some for eighteen months. Their answers to the numerous questions put were very satisfactory. The testimony given by the native preacher and members generally, concerning their changed characters and consistent lives, was most decided and pleasing. It was with both joy and fear that I agreed to baptize them. Yet, after what I had heard and seen, I could not help asking, "Can any man forbid water that these should not be baptized? At sun-set I immersed them in an adjoining tank. At night we had the Lord's supper together, and I do not remember to have been engaged in a more solemn service. One of those baptized is a very old blind man. He seemed nevertheless

the happiest of all. 'I have no other wish,' said he, when told he was accepted by the church, 'but to obtain a little refuge at the feet of Jesus Christ:—to lie at his feet is all my desire.' When baptized, I asked him how he felt? 'Full of joy in Jesus Christ,' he answered. Ten of the rest, six women and four men, are from our adult classes, and are able to read the New Testament; so that we see, with no little gratitude and pleasure, the fruits of our efforts to get all our people, old and young, to read God's own book. And more fruit God will give us; and more humble praise will we pay to Him. There are now twenty-eight women, ten men, and nineteen boys attending school in this village. Of these, thirty-one have learned to read with more or less fluency."

*Calcutta*.—*Lal Bazaar*.—One believer was baptized here on sabbath day, May 30th.

*Dinajpur.*—Mr. Smylie says; "I had the pleasure of baptizing three young persons last sabbath, May 30, at *Julam Sagor*, in the presence of a considerable congregation. These young people have all been candidates for baptism more than a year. May the God of all grace uphold them to the end!

*Dayápur, near Dacca.*—On the 23rd of May, Mr. Bion immersed four persons, three women and a young man, in the *Burigannga*.

*Agra.*—Mr. Smith had the pleasure of baptizing one believer on the evening of Wednesday, June 2nd. at the *Cantonment's* chapel; and on sabbath morning, the 6th, Mr. Lish baptized two at the chapel in the *Civil Lines*.

*Palcole, near Madapalan.*—Mr. Bowden writes:—"You will be glad to hear that seven natives were baptized on a profession of faith in Christ, by Mr. Beer, in the *Godavery*: his eldest daughter also at the same time, made an open profession of her faith in Christ in the same ordinance. It was a day to be remembered, and we trust it will be especially owned of God for the confirmation of the baptized and the conversion of sinners. One of these was a man of fifty, whose answers were simple and decided. The point which rested chiefly on his mind, is the truth that Jesus Christ came into the world to save sinners. He declared he had turned away from idols to trust in the living God. He further stated that he had formerly made gods with his own hands and worshipped them, but that he now trusted alone in Christ for salvation, and desired to confess his name in baptism: his conduct has been satisfactory. The baptism was fixed for Tuesday, the 16th March, in the *Godavery*, near to the town of *Topolpody*: on the occasion a large congregation of natives were assembled, and behaved with propriety; most of them seated themselves, at our request, on the sand in the bed of the river while they were addressed from John xii. 24. After the baptism a spirited discussion took place between a *Brahman* and two of the native brethren, which ended in the former accepting a copy of one of the gospels. The christians were in high spirits; we trust it was joy in the Holy Ghost. While the baptized retired to change their clothes, they, with several of the children of Mrs. Beer's school, who were present, sung several christian hymns with great animation. Such a

scene has never been witnessed in the bed of the *Godavery* before, though it is the third time its waters have been used for this holy purpose. We have another interesting case of a man who has broken caste, and is now with us.

*TRINIDAD, Sacanna Grande.*—Mr. Cowen says, April 5, "I have great pleasure to inform you of the prosperous state of our work since the commencement of the dry season. Several highly interesting meetings have been held at each of our stations, when, I trust, good has been done and progress made. On last sabbath we held one of these extra meetings, which commenced the previous evening. At each station we have been holding these monthly gatherings, when our friends came from all the surrounding places, and spent two days together, having six preaching services when the weather permits. On the past Saturday evening we had our little chapel crowded, and so on the following sabbath all the day. At the close of our second service I had the pleasure of immersing two interesting believers, who, drawn by the Saviour's love, came to us, treading in his way and in the footsteps of the flock. The water being scarce at this season of the year, we had to go to a considerable distance in search of it. The whole congregation turned out; and after clambering up hill and down dale for nearly two miles, we at length found ourselves buried in the deep-shaded woods, on the banks of a branch of the *Ortoero River*. A large number of people ranged themselves on the banks, and listened most attentively to an exposition of baptist sentiments, as formed by the word of God. The woods resounded with the shout of praise we raised to our Prophet, Priest, and King, as we sang the beautiful hymn,

\* Through floods and flames, if Jesus leads,  
I'll follow where he goes;  
Blind me not, shall be my cry,  
Though earth and hell oppose.  
To Him we will give glory;  
To Him we will give glory;  
To Him we will give glory;  
His law we will obey.\*

When again returned to the little chapel, we received the newly-baptized into church fellowship; and about thirty of us, of various colours, and from widely distant countries, surrounded the table of our Lord, rejoicing alone in him and his finished work. Brother Louis closed the day's proceedings, which, I trust, will not be without much good to the inhabitants of that distant neighbourhood. On the

coming sabbath I hope to be at Couva, whose brother Proctor lives, when several candidates will be immersed, and a church be formed. O that our God may indeed bless and prosper our entrance into that important district! These are tokens for good in the future. In a land like this, it is cheering to see any made willing to follow their Lord; and, I trust, the time will soon arrive when our Zion will extend her borders and multiply her converts."

#### DOMESTIC.

**BREACHWOOD GREEN, Herts.**—Lord's-day, June 6, our pastor, Mr. Parkins, baptized two believers, one of whom had been accustomed to attend the services of the Church of England, but was aroused to anxious concern for her salvation by the labours of some of our young friends at one of our village stations, and by a serious perusal of the Word of God she became powerfully convinced of the duty of believers to be baptized, and she resolved to act in accordance with her convictions. The other had been a member and one of the speakers among the Primitive Methodists, but for the same reasons that influenced our christian sister, he also was baptized and united with us. On Thursday, July 29, an aged man, who had become decided for God, resolved to obey the Saviour's command, and he also was baptized and united with us. Lord's-day, Sept. 5, three more interesting and beloved friends were baptized and united with the church here. We are not without expectation that some others will shortly follow the same example of obedience to their Lord and Saviour. Blessed be God for these repeated tokens of his love and favour!

**GLASGOW, College Open.**—Since our last report four persons have made a profession of faith in Christ by being baptized into his name, by our pastor. The first two—husband and wife, were at the same time led to see the simplicity of the gospel plan of salvation, and its adaptation to the case of every sinner, in a conversation with a pious uncle. Let this stimulate every follower of Jesus to take advantage of every opportunity to preach Christ and him crucified. The conversion of the other two, also husband and wife, was the result of the efforts put forth by the brethren for the conversion of sinners. There are others who give us hope.

J. R.

**BIRMINGHAM, Mount Zion.**—On sabbath evening, August 29, a most interesting service was held here, when Mr. C. Vince had the pleasure of baptizing eleven candidates after a discourse from 2 Cor. xiii. v., in the course of which he stated that baptism by immersion was the scriptural mode. That the order of the New Testament was—1. Faith in Christ; and 2. Submission to baptism—and that one reason which proves this institution is of Divine appointment arises from the fact, that God usually blesses its administration to others, and that several of the present candidates were convinced on the occasion of the last baptizing. A more solemn service we have seldom witnessed. It was supposed that not less than two thousand persons were present; and owing to the good arrangement of the friends, there was very good order. Indeed to witness a young minister for the first time administering the ordinance, surrounded by a concourse of people so great, may well cheer the hearts of all; and who can tell the great results, under God, that may follow. May he be long spared to preach Christ and him crucified; for it is pleasing to add, that he is of the old school. After sermon, at the water side, Mr. V. addressed the congregation on the importance of following Christ fully.

**P.S.**—Mr. Charles Vince, late of Stepney College, having supplied the pulpit for some time past to the satisfaction of the church and congregation, has accepted a cordial and unanimous invitation to become their pastor, and commenced his stated services on Lord's-day, September 5, when the above candidates were added to the church, and the Lord's supper administered.

**Circus.**—On sabbath evening, Aug. 29, four disciples were baptized by Mr. Landels, after a sermon from, "Choose you this day whom you will serve." The candidates were one male and three females, who were added to the church, September 5.

**CARDIFF, Bethany.**—On Thursday evening, September 9, Mr. Fuller preached, and Mr. Jones immersed a female candidate, who had been a member with the Independents for many years; but having become convinced that immersion is the only scriptural mode, and adults the only subjects, she determined at once to yield obedience to her Lord's commands.

M. L.

**WALDRINGFIELD, Suffolk.**—Three persons were baptized on a profession of faith in Christ, one male and two females, April 4. The former had long been a member of the Church of England, and was highly respected for his integrity and uprightness of character; but having been led to see that National Church Establishments are unscriptural, and that the immersion of believers in water is that New Testament ordinance to which the Redeemer himself submitted, and the observance of which he has enjoined upon his followers, our friend became an attendant at our chapel; and being profited by means of the word preached, and feeling a oneness of spirit with the brethren, he expressed his desire to unite with us in church fellowship, and on being baptized, was received into the church. Sep. 5, two persons put on Christ in baptism, one male and one female; the latter was for some years a scholar in our sabbath-school, and is now a teacher. There are others of whom we have hope.

**RYEFORD, near Ross.**—After an appropriate sermon by Mr. Wbley of Woodside, our pastor, Mr. S. Walker, administered the ordinance of believers' baptism to four persons, Aug. 29. The opportunity was embraced for the distribution of tracts on the subject, and we believe a good impression was produced on many minds. The baptist church in this place was formed by Mr. Skinner, in 1662, who was ejected, by the Act of Uniformity, from the Parish Church of Weston-under-Penyard, near Ross. All that can be ascertained respecting him, is, that he was a pious, learned, and laborious minister of Christ.

**CATSHILL, Worcestershire.**—We have had a few more members added to our little church. On Lord's-day, May 23, two females were baptized; and on Lord's-day, Sep. 5, three others put on Christ by baptism. Two were husband and wife. One had been a scholar, and afterwards a teacher. They were all added. J. A.

**LEEDS, Byron Street.**—On sabbath evening, Aug. 22, seven persons were baptized on a profession of their faith in Christ, after a discourse to a large and attentive congregation by Mr. Horsfield. Others are inquiring the way to Zion. W. F.

**NORTHALLERTON, Yorkshire.**—Mr. Stubbings baptized one believer in the Holy Saviour before a large congregation, at Brompton, Sep. 6.

**TENBURY.**—On Lord's-day morning, Sept. 5, our minister, Mr. Godson, was seen standing on the banks of the river, at the entrance of our town, surrounded by a large concourse of people, who listened with attention to a sermon from the text, 'And preached unto him Jesus,' after which he led three female disciples into the flowing stream, and baptized them. One of the candidates is the "first-fruit" of a village station near this town, to which Mr. G. has for some time past carried the glad tidings. Another is the daughter of the late parish clerk, who on leaving the religion of her fathers became an Independent. But she had still to learn "a more excellent way." Being led by the Spirit of all truth to see that religion is personal in all its bearings, she saw it to be her duty to yield personal and voluntary obedience to the command of her Saviour on the subject of baptism. The other is a very young disciple, who had belonged to the Church of England. May they all "go on their way rejoicing." B. D.

**RHUNDLAW, North Wales.**—Mr. Evans, the pastor, baptized four converts, Aug. 22. When descending into the water, he turned to the audience and requested them to note whether the ceremony was or was not in accordance with the examples recorded in sacred writ. These were received at the Lord's-table in the evening. The services were conducted in the Welsh language, and although the writer could not understand what was said, and had to inquire the purport of the address mentioned above, he was a witness that they did all things in order and according to the pattern. And, moreover, he felt it good to be there, and believes that God was with them of a truth. T. M. R.

**OAKHAM.**—On Lord's-day, September 5, after a sermon from Ezekiel xlv. 5, Mr. Jenkinson baptized three candidates, one of whom is the wife of Mr. Hughes, late pastor of the Independent church at Great Easton, whose baptism was reported in our number for July; the others are partners for life of two, who two years ago were baptized and added to the church.

**SALFORD, Zion Chapel.**—On Lord's-day, August 29, after a sermon by our pastor, Mr. Burns, from "whose heart the Lord opened," the ordinance of believers' baptism was administered to one female candidate in the presence of a numerous congregation, which appeared to be deeply impressed with the service. R. G. B.



**ABERGAUENNY, Lion-street Chapel.**—On sabbath morning, Aug. 15, five disciples of the Lord Jesus were buried into his death by baptism, administered by the pastor, Mr. Henry Poole, after a pointed discourse from "one baptism." On the evening of the day the newly-baptized were received into communion by the participation of the Lord's-supper. We trust it was a day of true spiritual refreshment, and that all felt the quickening influences of the heavenly Spirit; the more so, as the baptist cause in this town has but slowly augmented in numbers for some time past, and we regard this as an instance of God's returning mercy, a gracious acknowledgment of earnest prayer, and the beginning of good things to come.

**UXBRIDGE.**—We always peruse your reports of baptisms with much interest, and this has led me to send one from this place, from which I am not aware that you ever had one. Indeed, for the past four years you could not, as we have not had any baptisms. We baptized two, Aug. 16, not at Uxbridge, as we have not a baptistry, but at West Drayton; when our minister, Mr. Ainsworth, being unwell, Mr. Lillycrop, of Windsor, conducted the services. We have good hopes of others. W. H. B.

**HEREFORD, Zion Chapel.**—On sabbath evening, Aug. 29, our pastor, Mr. John Davey, baptized five females. Two were teachers in our sabbath-school; one from the bible class, two from the congregation, and another an aged person, who, in the evening of life, felt it her duty to follow her Lord, and the example of her husband, who was baptized in June last. Others are inquiring, and our attendance is good. J. H.

**SWANSEA—Bahlehen.**—Since brother L. Evans came amongst us, nearly a year ago, we have added to our infant church by baptisms, restorations, and receptions, nearly one hundred members. This year we baptized—in Jan., 5; in Feb., 5; March, 7; April, 7; in June, 6; July, 7; Aug., 3, and all these were added. Six more are now candidates. May the Lord yet prosper us! W. T.

**BOLTON.**—On Lord's-day evening, August 29, after a sermon by J. B. Little of Fownhope, our pastor, Mr. Etheridge, baptized seven persons, four females and three males; two of the males were teachers from our village Sunday school, and three were scholars in the home school. W. T.

**DRAYCOTT, Near Southam, Warwickshire.**—One young man was baptized and added to the church at Wolston, Aug. 22. He had been a strong opposer of dissenters, but through grace he is now a humble follower of the Lamb. We hope the Lord is now reviving his work among the people in this secluded village, which was formerly the scene of Mr. Jones's labours, but has long been in a low state, the baptistry not having been opened for twelve years. J. H.

**IPSWICH, Stoke Green.**—On May 2, two young persons, sisters by nature and grace, put on Christ by baptism. June 6, seven more believers were thus buried with him. Two of these were also sisters. Sep. 5, four more disciples thus followed their Lord's example. These were all baptized by our pastor, Mr. Webb, and added, with three others by letter, to the church. W. P.

**ABERDEEN, John Street.**—Mr. John Price, late of Bristol College, and now minister at this place, has recently baptized a member of an Independent church residing in the country; and a lady, who had been a member of the Free Church.

**LAMBETH, Regent Street.**—On the evening of Sept. 2, Mr. Keen baptized four converts to the cross of Christ. They are all young, and three of them are still scholars in our sabbath school.

**THURLASTON, near Leicester.**—Two persons were baptized and added to the church on the first Lord's-day in Sept. Several others are hopefully seeking after God. S. R.

**NEWCASTLE-ON-TYNE, Tynhill Stairs.**—Our pastor, Mr. Pottenger, immersed two females, believers in the Redeemer, on Wednesday evening, Sep. 1.

**ABERSYCHAN.**—Mr. Price baptized one female, July 24, who had, for many years, been a consistent member among the Wesleyans.

**NOTICE.**—Every month nearly our friends disappoint themselves and put us to inconvenience by not sending their reports of baptisms by the middle of the preceding month, or at the latest before the 20th. Usually, too, the latest reports are the most pressing. "Hope this will not be too late"—"Do get this in next month," and "Dont abridge it!" are the considerate directions which usually accompany them. Will our friends kindly permit us to urge them to send more reports of baptisms and not less, and to send them earlier and not later? Why not report them on the next day?

## Baptism Facts and Anecdotes.

BAPTISM BY ROMANISTS.—“Baptism is so corrupted by the Church of Rome”—says Mr. Pike, in his “Curse of Christendom,”—“that we in vain look in the Scriptures for any ordinance resembling that, which, under this name, is administered by her priests.” Mr. P. then gives extracts from “the Roman Anglican Ritual,” which are ridiculous enough, but they show from whence the Church of England derived some of her baptismal ceremonies. “The priest having received the name of the child, thus interrogates him; ‘What askest thou of the church of God?’ the sponsor replies, ‘Faith.’ ‘What doth faith bring thee to?’ Again the sponsor replies, ‘Eternal life.’ Then the priest *blows thrice* into the face of the child, and says, ‘Come thou forth from him (or her), thou unclean spirit, and give place to the Holy Ghost.’ After this, he makes with his thumb the sign of the cross on the forehead and on the breast, saying, ‘Receive thou the sign of the cross, as well on thy forehead as in thy heart—take thou the faith of the heavenly precepts, and be thou such in manners, that thou mayest be the temple of God.’ After a prayer, the priest blesses salt in the following manner; ‘I exorcise thee, thou creature of salt, in the name of the Almighty Father, and in the charity of the Lord Jesus, and in the might of the Holy Ghost. I exorcise thee by the living God, by the true God, by the holy God, by the God who created thee for the protection of mankind, and commanded thee to be consecrated by his servants for the people coming to faith, that in the name of the holy Trinity, thou be made a saving sacrament for putting to flight the enemy. Wherefore, we beseech thee, O Lord our God, that by sanctifying, thou sanctify this creature of salt, that it become to all receiving it, a perfect medicine abiding in their inward parts.’ Then he puts a scrap of the blessed salt into the mouth of him that is to be baptized, saying, ‘N. receive thou the salt of wisdom; be it unto thee a propitiation unto life eternal.’ After another prayer, the priest proceeds, ‘I exorcise thee, thou unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou come out of and withdraw from this servant of God, N. For, thou accursed! he himself it is

that commands thee—he himself, thou damned! who walked upon the sea, and stretched his right hand to sinking Peter. Therefore, thou accursed devil, acknowledge thy sentence, and give honour to the living and true God; give honour to Jesus Christ his Son and to the Holy Ghost, and withdraw from this servant of God, N. seeing that God and Jesus Christ our Lord, hath vouchsafed to call the same to his own grace and benediction and baptismal font. And never, thou accursed devil, dare to violate this sign of the holy cross, which we give to his forehead.’ Immediately, the priest spreads the extremity of his stole over him that is to be baptized, and brings him into the church, saying, ‘N. come into the temple of God, that thou mayest have part with Christ unto life everlasting.’ After the repetition of the creed, and another exorcism of the incorrigible unclean spirit, the priest takes with his right hand thumb, *some of the spittle* of his own mouth, and touching with it the right ear of the infant in the form of a cross, and then the left ear, says ‘Ephphetha,’ which is, ‘Be thou opened;’ then touching the nostrils, he adds, ‘to the savour of a sweet smell;’ and then he subjoins, ‘but thou, satan, fly, lo! the great and potent God approaches—God snatching the prey from the strong.’ When this part of the ceremony is ended, and satan and the pomps of the world have been renounced, the priest dips a silver rod or his thumb into the oil of catechumens, and anoints the child on the breast and shoulders in the form of a cross, saying, ‘I anoint thee with the oil of salvation in Christ Jesus our Lord, that thou mayest have life everlasting.’ The child is then interrogated respecting his belief; which, being satisfactorily settled, the priest takes the baptismal water in a little jug, and pours it *thrice* on its head, saying, as he pours the first time, ‘N. I baptize thee in the name of the Father;’ as he pours the second time, ‘and of the Son;’ as he pours the third time, ‘and of the Holy Ghost.’ Immediately after the baptism is conferred, the priest dips his thumb in the sacred chrism, and anoints the baptized one, saying, ‘Almighty God, the Father of our Lord Jesus Christ, who has regenerated thee of water and of the Holy

Ghost, and given thee the remission of all thy sins, himself anoint thee with the chrism of salvation, in the same Christ our Lord unto life everlasting.' Then he lays upon the head of the child, a little white linen cloth in lieu of the white robe, saying, 'Receive this white garment, and see thou carry it without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life.' In conclusion, the priest gives to the child or his godfather, a lighted candle, saying, 'N.

receive this burning light, and keep thy baptism, so as to be without blame; keep the commandments of God, that when the Lord shall come to the nuptials, thou mayest meet him in the company of all the saints in the heavenly court, and have eternal life.' It is impossible to read this abbreviated account of the baptismal service, without perceiving its direct and palpable opposition to the simplicity of an apostolical administration."

## Sabbath Schools and Education.

### SABBATH AND RAGGED SCHOOL BENEVOLENT SOCIETY.

THIS is one of the many valuable institutions formed in London for kind and useful purposes, and is more interesting in our estimation in being connected with sabbath schools; its managers being chiefly, it appears, teachers and superintendents. It is, we apprehend, of a local, or district character, and was formed in 1844. We have noticed its proceedings before, but this year it has extended its operations to Ragged Schools. We have its report for the present year before us, through the kindness of its honorary secretary, Mr. J. W. Kirton, of 4, Newman's Row, Lincoln's Inn Fields, who is willing to give information respecting the Society. Last year the Hon. and Rev. B. W. Noel presided at the annual meeting—this year the Rev. W. Brock. We gather from the report that the Society was founded with a view of administering in the hour of adversity to the necessities of those connected with Sabbath Schools.

It was observed that while aid was, to a great extent, bestowed by the christian community in cases where want and sickness were combined, there was little or no assistance rendered to those whose destitution was unattended by disease; they were but too frequently neglected, till absolute want had undermined their constitution, destroyed their health, and wasted their energy, and thus rendered them eligible to become the recipients of christian bounty.

The founders of the Sabbath and Ragged School Benevolent Society have made a humble effort to meet this palpa-

ble deficiency; and thus without clashing with the interests of other associations, they have been enabled to render timely assistance to many struggling with poverty, though free from sickness. In this way, in many cases, they have been instrumental in preventing the evils which others had aimed but to remedy.

The funds are raised by donations and subscriptions from Sunday School Teachers and others, and dispensed in small weekly sums to the needy who come under the notice of the officers, or are recommended by subscribers. The visitors appointed to convey the relief, making its bestowment an opportunity of directing the attention of the recipients to those eternal realities, in comparison with which, earthly joys and sorrows sink into absolute insignificance.

Thus based upon the broad principle of pure christian philanthropy—without reference to sect or creed—the Society has pursued its steady and undeviating course; and invite the co-operation of all those who, in sincerity and truth, love Him who said, "Pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction."

The following extracts from the Rules may further aid in guiding any managers of sabbath-schools who desire to engage in similar works of faith and labours of love:—

That our object be to relieve, at their own habitations, the suffering poor, especially, though not exclusively, those connected with Sabbath and Ragged Schools, without reference to age, sex, or creed—endeavouring to make the bestow-

ment of temporal relief a means of directing them to the Bread of Life.

That the funds be raised by subscriptions and donations from Sabbath and Ragged School Teachers, Senior Scholars, and other friends—Subscribers having the privilege of recommending cases for relief.

A Committee is elected yearly, who meet monthly, or oftener. A Ladies' Auxiliary for visiting female cases, and for providing clothing is also in operation. The relief afforded is not to exceed a fixed amount, except in special cases. Among other cases relieved is that of the working-man in the recovery of his tools which, during his sickness, he may have been compelled to place in pawn. Last year the receipts were £122, nearly £100 of which were expended in the relief of 113 cases, some of which, as furnished after the report, are of a very pleasing and

encouraging character. In concluding the brief sketch we have given of this humble but very useful institution, we may be permitted to say, that we should rejoice to bear of the formation of such a benevolent Society in every populous neighbourhood, not only for the benefit of the needy recipients, but for the blessing of the donors themselves, remembering the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And further, such acts of unobtrusive charity are the best exemplifications we can give of the kind spirit of the religion of Jesus. In this way only can the influence of the gospel be brought to bear on many, and the infidel himself will ponder such actions, when he might refuse to ponder the pages of the book which directs the christian in performing them.

## Religious Tracts.

### GLASGOW BAPTIST TRACT SOCIETY.

WE have sometimes been ready to fear that so much is not being done in the good work of tract distribution as formerly. We may be mistaken, and should be glad to have it shown that we are. But we well remember when, some twenty or thirty years ago, there was much more stir about tract distribution. Then, even villages were regularly visited, and numerous cases were reported of good effects both in town and country. We are quite aware that both in the metropolis and other large towns and cities this excellent mode of instructing the masses of our population is perpetuated with unabated ardour, but we again express our fear that it is not so much in operation throughout the country generally as formerly.

We have been led to make those remarks from having received a copy of a prospectus of the above society, which is prefaced by a statement and a stirring appeal. The prospectus also gives some valuable directions to distributors, which we have already published in our columns. A depot has been opened, and appropriate tracts selected from the lists of various publishers, among which are our page tracts on baptismal subjects; and all these are sold at reduced prices. Tracts are

also occasionally made to parties who are willing to work, but not able to buy. The statement and appeal of the prospectus we give below, in the hope that the perusal of them will provoke some of our friends to imitate the zeal of our brethren in the north country:—

“This Society was formed in November, 1847, for the purpose of facilitating and extending the work of religious tract distribution by the members of the baptist churches in Glasgow. There is now a large and varied supply of these useful little messengers of mercy in the hands of the depositor; and it is earnestly hoped, that the brethren and sisters of the respective churches will come forward cheerfully, and engage with diligence and zeal in the good work of scattering them abroad among their fellow-men in this large and populous city, or elsewhere, as opportunities may present themselves. The tracts are all selected with the utmost care, and best judgment of the committee; and no tract is sanctioned whose usefulness or correctness are in any way doubtful.

Brethren, it is surely unnecessary to urge upon you the duty of engaging in this important work; a work peculiarly yours as the followers of the Lord Jesus Christ, to whom he has committed his

gospel, and upon whom he has devolved the responsibility of making it known to guilty men. Thousands in this city—your fellow-citizens—living at your doors, are yet ignorant of this gospel, and of the salvation which it proclaims to them, and dying in this ignorance, they must perish for ever! You cannot be indifferent to their perilous condition. O then, be up and doing while it is day, for the night cometh when no man can work; and satan, the great adversary of souls and his emissaries, are ever actively engaged, and employ every means in deluding the souls of men. The Lord has already signally owned and blessed the work of tract distribution, in arresting the careless, in awakening the sinner, and in converting the soul; many instances of which are on record; and eternity alone can disclose the numerous companies of ransomed spirits who now surround the Throne on high, and sing the praises of

redeeming love, who were first directed to the Saviour by means of these humble instructors. He may still bless those you scatter abroad in faith, and make you instrumental in winning souls to Christ, 'Brethren, ye know the grace of our Lord Jesus Christ, who though he was rich, for our sakes he became poor, that ye through his poverty might be rich.' 'Freely ye have received, freely give.' 'Be not weary in well-doing, for in due season ye shall reap if ye falut not.' 'He that converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins.' But let it ever be remembered that the work is God's, and let the love of Christ constraining you, and compassion for dying men, be your only motives for engaging in the work, and place your entire dependence for success on the blessing of Jehovah, for 'Not by might nor by power, but by my Spirit, saith the Lord of hosts.'

## Intelligence.

### BAPTIST.

**MELANCHOLY CASE OF SUDDEN DEATH.**—Considerable excitement and general regret were felt in this city on Sunday last, upon the news of the sudden death of the Rev. James Mellis, late baptist minister of this city. The deceased gentleman, who about two years ago resigned his charge as pastor of the baptist congregation in the city, and has since then preached only occasionally, although frequently, had engaged to preach at the baptist chapel at Peterchurch, a distance of twelve miles from Hereford. On Saturday evening, about five o'clock, he started for that place on horseback, the animal being a quiet and steady mare belonging to Mr. George Pearce, farmer, of Snowhill Court, at whose house Mr. Mellis was to stay during his visit to Peterchurch. Mr. Mellis passed through the toll-bar at Bacho-hill shortly before seven o'clock, at which time there appeared nothing remarkable in his manner. Soon afterwards, however, he was seized with a spasmodic attack, so severe, that he was unable to keep his seat on his horse, and was obliged to dismount. As he was walking slowly along, leading the horse, being then near Vowchurch Court, he saw a waggoner named Pikes, in the employment of Mr. Jones, of Vowchurch, and called to him, saying that he was ill. Pikes went to his assistance, led him to the bank at the roadside, and

there supported him for some time. Mr. Mellis, who continued to grow worse, managed to tell Pikes his name, and the place to which he was going when taken ill; and shortly afterwards added, "I am dying." Pikes continued to "nurse" the deceased until two other men, named Watkins and Wilding, came up. They then carried him down to the house of Mr. Jones, where every kindness was shown. The unfortunate gentleman was carried up stairs and put to bed, but expired almost immediately. Intelligence was shortly afterwards sent to Mr. Pearce, who on arriving at Vowchurch found that the body was laid out. It had not been thought necessary to send for a surgeon; but early in the morning Mr. Pearce rode into Hereford to bear the distressing intelligence to the unconscious widow and her family of four children. Mr. Griffiths, surgeon, immediately drove out to the place where his deceased friend's remains lay, and after seeing the body, and hearing the circumstances, expressed his conviction that no medical aid would have availed to avert the melancholy event. Mr. M. was a native of Paisley, and was in his 41st year at the time of his death. He had received his education at the University of Glasgow, where he had taken the degree of M.A. Before settling in Hereford, he had held a pastoral charge at Middleton, Durham. He was called to Hereford about seven years ago, to take the charge of the

baptist church at Zion chapel, Commercial-road, which he resigned in 1849. He was a man of Catholic spirit, ever ready to aid and rejoice at the success of any movement for the spread of vital religion, or for the amelioration of the temporal condition of the poor. The unblemished excellence of his personal character, his activity as a christian minister, and his frank and cordial manners, caused him to be warmly esteemed by all who personally know him, and respected by members of all christian denominations in both city and country.—*Heresford Times*.

**STEPNEY COLLEGE.**—The forty-second anniversary was held, Sep. 15. G. T. Kemp, Esq., Treasurer, presided, and stated that the institution was in a healthy condition; but a larger number of students might be educated, if funds were provided. Dr. Angus read the report. Six students had finished and settled with churches last year, one had died, and one had resigned through ill health. Nine had been admitted; six of whom are sons of ministers. Mr. Anderson, late a student at Hackney, having become a baptist, had also been admitted for one year. There are now twenty-one ministerial, and three lay, students in the college. The Examiners' reports were highly satisfactory, and 131 volumes had been added to the library. The funds are also in a healthy state. One fact is mentioned in the report of a very pleasing and useful character. Mr. Sheridan Knowles, formerly a tragedian, but now a baptized believer in Jesus, has, during the past year, delivered lectures to the students on eloquence—a very necessary and important branch of ministerial education, too long overlooked and neglected. For it is not only needful to take in knowledge; the best mode of giving it out is next in importance. The awkward imitations of an awkward pattern, have entailed an unnatural and therefore an ungraceful mode of delivery too long amongst us. We should be glad to hear of Mr. Knowles visiting other colleges for a similar purpose.

**LESSNES-HEATH, Kent.**—On Monday, August 10, Mr. J. Pearce was ordained pastor of the baptist church at this place. Mr. Woodard, of Ilford, discoursed on the Constitution of a Christian Church. Mr. C. Hoskins, of Crayford, asked questions, and offered the ordination prayer. Mr. J. Branch, of London, addressed the minister, and W. Walters, of London, the church. The devotional services were conducted by Messrs. Blakeman, Cox, Blake, Whympet, and Whittemore.

**PRINCES RISBOROUGH.**—Mr. J. B. Blackmore, of Stepney College, having received a unanimous invitation to the pastorate of the baptist church in this place, commenced his labours on Lord's-day, August 15.

**STOCKPORT, Zion Chapel.**—"It may serve to animate some pastors and people struggling with pressing difficulties if we state, that when Mr. Davies came amongst us there was a mortgage of £400 on the chapel, which is now paid off. We were then dependent upon the County Mission for support; we are now self-sustaining. Then we did nothing for the Baptist Foreign Mission; last year we raised a few pounds and this year we hope to raise more. We have also in the two years added to the church upwards of fifty believers, and there are at present a goodly number seeking fellowship with us. The congregation has also increased in proportion to the improved state of the church. We desire to be truly grateful to God for these indications of his goodness." So far our correspondent G. T. L. D. We have also received a copy of an address to Mr. Davies, accompanying a present of Cobbin's Commentary in morocco; presented to Mr. D. by the church and congregation in token of their respect and gratitude for the extraordinary efforts he used to accomplish the extinction of the debt, and for his valuable ministerial services.

**HORSFORTH, near Leeds—Zion Chapel.**—Mr. W. Jackson was set apart to the pastoral office over the baptist church at this place, August 23. Messrs. Hanson of Haworth, Varley of Slaak Lane, Dowson of Bradford, Whitaker of Heaton, Smith of Bacup, Hill-yard of Stanningley, Hogg of Armley, and Stock of Salendine Nook, Mr. Jackson's former tutor, took part in the services. About 200 friends sat down to tea. The services throughout were interesting and edifying, and will long be held in pleasing remembrance by many who attended them.

**GENERAL BAPTISTS.**—The numbers reported as baptized during the last denominational year—June, 1851, to June, 1852—in the churches of this section of the baptist body in England, were 864. Total number of members in the churches, 18,727. Scholars, 25,318. Teachers, 3,990. The new churches admitted into the connexion were Cropstone, Leicestershire—Denholme, Yorkshire—Langley Mill, Derbyshire—Lenton, Nottinghamshire—and second church, Bradford, Yorkshire.

**BRANDON, Suffolk.**—Mr. A. Scarr, late of Burwell, Cambs. has accepted a unanimous invitation from the "Suffolk Baptist Union" to take charge of their Home Mission Station at Brandon, and commenced his labours there on the third sabbath in September, with prospects of usefulness.

**GOLCAR, near Huddersfield.**—Mr. E. Frank-llu, baptist minister, Knaresborough, has received and accepted a unanimous invitation to become the pastor of this church, and commenced his stated labours in this place on the first sabbath in September.



PALACE OF THE KING OF BASSAPU, FERNANDO PO.

## WESTERN AFRICA.

THE engraving on the opposite page furnishes a sketch of the palace of an African chief, or king, affording, we conceive, but poor accommodation for the court of his sable majesty. With regard, however, to this interesting Mission, it needs strengthening by the addition of more labourers, Mr. Wheeler having been compelled to return to England to recruit his exhausted frame. In their last *Herald* the committee says, "Shall Fernando Po hold out her hands in vain!" Surely not.

## MISSIONARY.

## ORISSA GENERAL BAPTIST MISSION.

*The Indian Report for 1851.*

*Missionaries.*—L. Stubbins, H. Wilkinson.  
*Native Preachers.*—Báláji, Dinabandhu, Mákunda.

*Labours among the Heathen.*—While we regard it our duty to instruct those who compose our christian community, we feel our most important work to be preaching the everlasting gospel to the heathen. In carrying out this object, we have, during the hot and wet seasons, confined our labours to Berhampore and the villages in its vicinity, where we seldom have any difficulty in obtaining attentive, and often large congregations, in the bazars and streets. These have not unfrequently been composed of strangers from the interior of the country: many have visited us at our houses, and have had their objections answered, and their suspicions removed. In the months of January and February, as well as in November and December, we made extensive missionary tours in distant parts of the country, visiting most of the zemindáries and táluks of the district, as well as attended various festivals and markets, where we had the best opportunity of meeting with large numbers of the inhabitants. More than on any former occasion have we been encouraged in our work by the interest manifested by the people in the great truths of the gospel, and by the amount of religious information that appeared to be working as leaven among the vast masses who inhabit these densely populated districts; and by the fact, that the truths of the word of God are now frequently subjects of discussion in their public assemblies, and that we find the ground they take in their arguments is now entirely changed from what it was in former years. They have almost given up contending for the divinity of their idols and the truth of their shástras, and confine their discussions with us to objections against the truths of the gospel; so that our hearts are cheered by the hope that our labours will not ultimately be in vain,—that the gospel preached, and the tracts and scriptures distributed, will in many cases be like good seed sown on good ground, bringing forth fruit to the glory of our great Redeemer.

*State of the Church, Baptisms, &c.*—The general conduct of our christians during the past year has been on the whole exemplary, and their attendance upon the means of grace punctual; and we rejoice to see, especially in some of them, a growing fitness for the future everlasting inheritance. Three of our members have died; but we cannot think of them without feeling assured that they now stand among the vast multitude who have washed their robes, and made them white in the blood of the Lamb. One of them died while absent from the station. The other two were a man and his wife. They were both converted to Christ when advanced in years; both died during the same night, and both were buried in the same grave. Several who had disgraced their profession by improper conduct have been restored to the church; and four others have been baptized. With reference to one of the latter, however, we regret to state, that his after-conduct proved him an unworthy character, and he was no longer permitted to be identified with us. The statistics of the church are—baptized, 4; restored, 5; excluded, 2; removed, 8; dead, 3; number now in communion, 41.

*New Location.*—We are thankful to report of this interesting place, that the christians located there are still, we trust, prospering for time and eternity. Several of the older boys from the asylum are located there preparatory to their permanent settlement; and we hope some of them are earnestly seeking the salvation of their souls. During the year, a new chapel and bungalow have been completed, and a house for a native preacher is now being built.

*Mrs. Stubbins' Report of the Female Asylum, &c.*—During the first six months of this year, our children were almost strangers to sickness, sorrow, and death; but in June, cholera, which had been raging with unparalleled violence in the neighbourhood, entered our asylum. Its first victim was a bappy, laughing, little girl, of four years old. She appeared to be in robust health when seized with the fearful disease, which but twelve months before deprived her of her father, and compelled her, with her widowed mother and two little sisters, to seek a home in this asylum. No other case occurred for nearly a fortnight, and we had begun to hope the scourge would here be stayed; but no!



this was only the beginning of sorrows: four others were attacked in rapid succession. One of these, after appearing for several days at the point of death, recovered; but in the other cases, medical aid proved unavailing. Since that painfully exciting period, six months have passed away; not so, we trust, the effects on the minds of survivors. Many careless ones have become thoughtful, and several who had been halting between two opinions have become decidedly on the Lord's side. Two of these, after giving pleasing evidence that they had learned of Him who is meek and lowly in heart, were baptized in September; and others are anxious to enjoy the same privilege. The latter class have for some months kept up a little prayer-meeting amongst themselves, and have spent much of their leisure in reading the word of God. In order to fit our youthful charge for future life, it is thought desirable that only a part of each day should be spent in study, the remainder in manual labour, and domestic duties generally.

*Heathen Women.*—During the first six months of the year, Mrs. Wilkinson and myself had frequent opportunities of visiting this numerous but neglected class.

*Mrs. Wilkinson's Report of the Boys' Asylum, &c.*—We are thankful to state, that the progress of the children in school duties, and their general conduct during the year, have been highly satisfactory and encouraging. We have at present fifty in the boarding school, though many more have been on the books in the course of the year. A number of the elder boys are about to be permanently settled at the "New Christian Location," where they have spent a portion of their time the last two years in agricultural pursuits. We feel this place a valuable auxiliary in providing the means of support to our young people as they leave the school. Those referred to give promise of being industrious and useful members of society; and we trust a blessing has attended the religious instruction they receive, as several are desirous of uniting with the church here. The boys there are under the care of a christian schoolmaster. At Berhampore we have also two schoolmasters, who are exemplary christians. The children in our school are taught principally Oriya; those from the hills are also encouraged to keep up their acquaintance with the Khund language. A few of the elder boys have commenced the study of Tellegoo and Bengali. In April, thirty-three children were received into the school; these were rescued victims from the Khunda, and were committed to our care by the agent of government for the suppression of human sacrifices in Orissa. We had thus the opportunity of benefiting more extensively these poor children from

the hills, who had been saved from so horrid a death. We cannot but hope that some of these may, in due time, return, to be the means of communicating instruction to their barbarous and benighted countrymen. In consequence of the fearful prevalence of cholera during the hot season, we are sorry to have to report an unusual amount of mortality. Some of the new children, on arriving at the station, were attacked with small-pox, and three died; others fell victims to the cholera, which was then raging in the neighbourhood; and some of the most robust, who had been for a longer time in the school, were carried off by this dreadful disease. In the midst of these trying circumstances, illness obliged us to leave our duties, the state of Mr. Wilkinson's health rendering a short voyage absolutely necessary. I am thankful to add, that we have returned to our station with renewed health, and are again at our work. During our absence, the school was under the kind care and superintendence of our esteemed colleagues, Mr. and Mrs. Stubbins.

*Christian Women.*—Meetings with these, once a week, for reading the scriptures and social prayer, have been continued as usual by Mrs. Stubbins and myself. The attendance has been encouraging. Several who had been living at a distance, have during the year returned: some of these were trained in the girls' asylum here, and therefore felt a peculiar pleasure in returning to their home. This was more especially the case with one who, during an absence of some years, had lived in the midst of the heathen, and had had little or no intercourse with christians. It is cause for thankfulness when we find them thus maintaining their christian principles, though surrounded by opposing influences.

*RECENT INTELLIGENCE.—Hindoo Idolatry.*—It is now pleaded that, although thousands of temples have been given up to seek support for themselves, the government is bound to support old Juggernaut for ever! This is a far-fetched argument; absurd to the last degree. Juggernaut, though "Lord of the world," must fall. *An Episcopal Establishment* is now sought for by the Bishop of Calcutta for India. At present episcopacy stands on the same level ground with other sects. We must watch its movements. It never rises but by knocking others down, and then exalts itself by standing on them. *India is ripe to the Harvest.* Both sections of the baptist body—General and Particular—report success in the great work, and both are waiting to engage more labourers; which is the more necessary, as several who have long laboured in that sultry field are returning to recruit their exhausted strength; among whom are Mr. and Mrs. George Pearce from Kbari, and Mr. and

Mrs. Buckley from Orissa.—*Arrivals Out.* Messrs. Makepeace and Jackson at Calcutta, and Mr. John Clark at Brown's Town, Jamaica.—*Arrivals Home.*—Mr. and Mrs. D. Webley from Haiti, and Mr. and Mrs. Gould from Jamaica.—*Jamaica.*—We have just received a report of the re-opening of the baptist chapel, Spanish Town. The chapel and premises have been greatly improved. Crowds attended; and brother Phillippo and his people will now, we hope, enter on a new course of peace and prosperity.

### RELIGIOUS.

AMERICAN MISSIONARIES IN BURMAH.—The *Christian Chronicle*, of Philadelphia, contains the following extracts of letters from missionaries in Burma:—"Maulmain, May 12th, On our flight from Rangoon in January last, we were compelled to abandon almost everything we possessed. If we had reached Ava before the breaking out of the present war between England and Burma, how dreadful would have been our situation—not ours, but that of our wives and children—the Lord only knows. From the best information we have received, there is but one European, a young Scotch merchant, at the capital, and one Italian Roman Catholic priest; one having been killed by illness. The merchant and the priest are now in prison, loaded, according to report, with four pairs of irons, and have been stripped of every particle of property. At such a time, the Burmese not worse than the most barbarous savages. On my return to Rangoon, a few days ago, I walked over the spot where stood the mission-house which we occupied, and had fitted up very conveniently for those who, we fondly hoped, were soon to succeed at the station. I was perfectly amazed at the scene of ruin before me. The building was levelled to the ground, heaps of bricks lay scattered in every direction, the wall enclosing the lot was torn down, several graceful and valuable cocoa-nut trees, plantain trees, and other kinds of fruit trees cut down, the wall filled up with rubbish, out-houses burned up, and nothing remained that could be demolished or destroyed. Such a complete ruin my eyes never before beheld. The utmost industry had been pursued, to root up and tear down everything on which their hands could be laid. Our chairs, tables, bedsteads, and furniture were removed to the house of the Governor. Our books were peddled about the streets of the new town, and sold because they could not be appreciated, for a farthing, or a few cents a volume. My surgical instruments, I was told, were sent up to Ava, with many other articles, which in this country would be regarded as curiosities. All are now gone, except a few

odd volumes of broken sets of books, which Brother Kincaid and I picked up in a *zayat* at the base of the 'Dagon Pagoda,' and which, through the kindness of General Godwin, the Commander-in-Chief of the Forces, we were allowed to bring away. The work of destruction of the old town of Rangoon was one of the most finished and melancholy pictures of ruin which I had ever beheld. The devastation was so thorough and complete, that I found it difficult to identify localities which a few weeks before were familiar to me. Nothing now remains but for all to brush away the rubbish and begin again to build up a town. Twenty years, however, will scarcely suffice to replace the thousands of fruit-trees which have been so wickedly felled. If Burma should come under British rule it would be much better for the country, and open a wide field for labour, in which we shall want more men, and more money, and more faith, and more praying."

GENEROUS EXAMPLE.—The following instance of Christian generosity cannot be too widely known or too extensively followed. The Rev. Mr. Thomson, Independent minister of New York, is at present in Edinburgh. He has been in bad health. His people called a congregational meeting, and resolved to provide him with the means of complete relaxation from all ministerial work for twelve months. They engaged to supply the pulpit for him at their own expense, and to maintain his family for that time. They gave him 400*l.* in his pocket to pay his expenses in travelling; and he is at present in this country enjoying himself. Such are the facts of the case. All Dissenting bodies in this country have yet much to learn in connexion with it. If followed, how much might it promote the comfort and interests of suffering ministers.—*Edinburgh Witness.*

BRITISH SOCIETY FOR THE JEWS.—At a public meeting of the friends of the society held at Falcon-square chapel, Aldersgate, the Rev. Mr. Frankel, the missionary to the Jews at Lyons, gave a highly interesting account of the numbers, manners, and religious feelings of the French Jews. They were, he said, fully 100,000 in number, but divided into two classes, viz., the Jews of Alsace, German in origin, and strict observers of the talmud, numbering 30,000; and the real French Jews, who had altogether thrown aside Rabbinical observances, and seemed inclined to become followers of Voltaire and Rousseau. Of these latter, 3,000 lived at Lyons, presenting a fair field for missionary labours, inasmuch as they had no reluctance to listen to the preaching of the gospel. Having in reality cast aside Judaism, they were now to become either utter atheists or else Roman Catholics, as a

jesuit preacher was busy among them, and as three learned Jews who had joined the communion of the church of Rome were now active in inducing their brethren to follow their own example. His experience of the Jews in the south of France was such, he stated, as to lead him to the conviction that they were sure to prefer the pure christianity of protestantism to the corrupt and idolatrous worship of the church of Rome. Mr. Ben Ohiel, a converted Jew, entered upon a long detail of the state and prospects of the Jews mission in northern Africa. The Jews of that district were, he said, fully 600,000 in number, and strictly pharisaical in their practices; but were most anxious to read the scriptures, a great number of copies of which had been distributed among them, and where the Rabbi pronounced anathemas against such of his flock as would listen to the preaching of the missionary, there the gospel made the greatest headway.

**Jews' RESTORATION TO PALESTINE.**—A meeting on the subject of restoring Palestine to the Jews, took place on Wednesday evening, Sept. 8, at the Mechanics' Institute, Gould-square. The utmost good-will, zeal, and unanimous attachment to the cause prevailed. A resolution was unanimously adopted, declaratory of the importance of the subject; and, after some discussion, the meeting was adjourned, preparatory to convening an early public meeting of the friends to the cause, to adopt the most expedient means for the accomplishment of this holy object. A liberal subscription was entered into.—*Jewish Chronicle*.

**NEW CRYSTAL PALACE.**—The projectors of this erection have asked government for a royal charter, which Lord Derby seems disposed to grant. One thing in it we regard with the most serious apprehension—the opening of the gardens on the sabbath after one o'clock! *Immediately, every christian congregation and sabbath-school throughout the land ought to memorialize Her Majesty against this irreligious proposal.*

**SPEAKING OUT!**—A Roman Catholic newspaper published at St. Louis, United States, says:—"We will say, however, that we are not in favour of roasting heretics, and that, if this sort of work is to be revived—though in our miserable times it is quite impossible, since men have no belief which they care to propagate, or for which they dare endure—if persecution is to be renewed, we should rather be its victims than its agents; but we are not, therefore, going to deny the facts of history, or to blame the saints of God and the doctors and pastors of the church for what they have done and sanctioned. We say that the temporal punishment of heresy is a mere question of expediency; that Protestants do not persecute us here, simply because they have not

the power; and that *where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that, by doing so, we should injure the cause that we wish to serve.*"

**TABITI.**—Advices to the middle of May state, that the English Protestant ministers had been forbidden to preach until they had formally acknowledged the French Protectorate Government as their head, and promised to submit themselves to its control. The Rev. Mr. Chisholm, employed by the London Missionary Society, had been prohibited from preaching out of a certain district under pain of arrest and banishment. No native was allowed to preach without first obtaining the sanction of the Government.

**ACADEMICAL HONOURS.**—At the eighty-fourth annual commencement of Brown University, Rhode Island, Dr. Wayland, President, held July 14th, 1852; the honorary degree of Doctor in Divinity, was conferred on the Rev. Joseph Angus, M.A., President of Stepney College.

#### GENERAL.

**BON MOT BY ARCHBISHOP WHATELY.**—In the statistical section of the British Association, the Rev. Dr. Morgan read a paper on the moral and economical condition of the lower classes in Ireland, and referred particularly to the "exodus" of the people. He offered some severe strictures on the conduct of the Romish priests, when Archbishop Whately interrupted him with the good-natured remark,—"I am afraid, Doctor, you are getting out of *Exodus* into *Leviticus*!" The incident occasioned some merriment in the section.—*Witness*.

**CURIOUS RELIC.**—At the digging of a foundation in High-street, Perth, a curious relic of a long bygone age was found. This was a "hand millstone" for grinding corn, and, from its mouldered state, its extreme antiquity is evident. It is about two feet in diameter, and had been used as the under-stone or grinder, as there is a kind of mouth at one part of it for permitting the discharge of the corn after being reduced to meal.

**FIVE YOUNG GIRLS** entered the baths on the Rhine, at Cologne, a few days ago. They were heard laughing and talking in the bathing room which they occupied, when suddenly the noise ceased. The master of the establishment feeling somewhat alarmed, opened the door, and found that the flooring had given way, and that the whole party had fallen through into the river, and been carried away by the stream.

**NEW COLLEGE.**—The managers propose to take fifty young gentlemen, laymen, at a moderate charge, in addition to students for the ministry.

**A SCHOOL IN THE PALACE.**—A paragraph is making the round of the papers, stating, with what truth we know not, that the Queen has, at Windsor, a sabbath and a day class of children belonging to the domestics, to which she unremittingly attends when the Court is there.

**CHURCH RATES.**—Mr. Trelawny has published his plan of abolition—the edifices to be kept in repair by the proceeds of certain public church property, and the congregations to rate themselves, excepting the poor, to defray the expences of public worship.

**THE VALUE OF THE FARMING STOCK** in England insured in the various fire offices throughout the kingdom in the year ending the 25th of Dec., 1851, was £54,935,053. The amount insured in Scotland within the year was £4,069,308.

**FOOLISH AND FATAL.**—Among other ridiculous feats which some men for money will attempt, has been walking by means of some adhesive preparation with the head downwards from the roof. A man was lately killed in attempting to perform this foolish feat.

**DANISH RAILWAY.**—Mr. Robert Stephenson, M.P., Mr. S. M. Peto, M.P., and Mr. Braithwaite Poole have gone to Denmark, concerning the formation of a railway to connect the German with the Baltic Sea.

**RAPIDITY ON THE RAILS.**—It is proposed to run a quick train between London and Birmingham in two hours. At such a rate, one would think, they cannot go wrong and live.

**HINDOO JEWELRY.**—In Bombay alone, the gold and silver ornaments worn by the natives are said to be worth Five Millions of pounds sterling.

**VALUE OF HUMAN BEINGS.**—Henry Clay calculated the value of all the slaves in the United States at Twelve Hundred Millions of dollars!

**TEMPERANCE EMIGRATION.**—On Saturday, Sept. 11, about 12,000 persons witnessed and cheered the departure of 147 passengers for Australia, from the docks at Snoderland, who all went out on temperance principles.

**THE GOLD REGIONS.**—More gold than ever has been found in Australia. The Chinese are flocking there by thousands, and nearly 30,000 Chinese are said to be now in California.

**MOUNT ETNA.**—Another eruption of this volcanic mountain has taken place, continuing over several weeks, with some serious consequences.

**IMPORTATION OF EGGS.**—There were 10,205,787 eggs imported into this country in the month ending the 5th September.

#### REVIEW OF THE PAST MONTH.

THE chief event of the month, occupying undivided public attention, is the almost sudden removal by death of the aged Duke of Wellington; for whom, it is expected, a public funeral will be ordered, in St. Paul's cathedral, near the tomb of Nelson. The Queen, Prince, and royal family, are in Scotland. With regard to the public measures of government nothing is known, except that they now propose to meet Parliament in November. The cholera is making progress through Europe westward, and may soon be expected to visit us again. Abroad, India is peaceful, but Burmah is the scene of war. In China, insurrections prevail, threatening the safety of the existing government. The Caffre war continues, with little prospect of termination. Louis Napoleon is making the tour of the provinces, preparatory to being proclaimed Emperor, and his trusty servants the Jesuits are as busy as bees instigating the people to call for his installation.

## Marrriages.

Aug. 24, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. Frederic Stanger to Miss Hannah Crane.

Sept. 1, at the baptist chapel, Newport, Isle of Wight, by Mr. Pain of Lee, Rev. W. Jones, minister of the place, to Phœbe, third daughter of Thomas Hirom Kentish, Esq., of Carisbrooke.

Sept. 1, at the baptist chapel, Bluntisham, Mr. W. Tebbutt, St Ives, to Martha, youngest daughter of the Rev. J. E. Simmons, baptist minister.

Sept. 7, at the baptist chapel, Mint Lane, Lincoln, Mr. W. Cook, to Miss M. W. Morley.

September 8, at the General Baptist chapel Chesham, Bucks, by Mr. Ayrton, the Rev. George Ward Pegg, General Baptist

minister, Commercial-road chapel, London, to Mary, eldest daughter of John Garratt, Esq., of Chesham.

Sept. 14, at Grosvenor chapel, Exeter, the Rev. S. Nicholson, baptist minister of Plymouth, to Hannah, third daughter of the late Rowland Houghton, Esq., Huddersfield.

Sept. 15, at the baptist chapel, Milford, Hants, by Mr. Gill, the Rev. Alfred Sharpe, pastor of the baptist church at Ashley, Hants, to Mary, only daughter of the late Rev. James Turquand, of Milford.

Sept. 15, at Newbury, by Mr. Drew, baptist minister, Mr. Davis Francis Osmond, of Manor Farm, near Ramsbury, to Harriet, eldest daughter of Mr. James Liddiard, of Challow, Berkshire.

Sep. 16, at Silver-street chapel, Worcester, by Rev. W. Brook, of Bloomsbury baptist chapel, London, Robert B. Waters, Hampshire-terrace, Kentish-town, to Sarah Edgington, eldest daughter of E. L. Williams, Esq., C. B., of Deglis House, Worcester.

Sep. 18, at the General Baptist chapel, Lombard-street, Birmingham, by the Rev. T. Swau, Mr. H. T. Howse, to Ann, youngest

daughter of Rev. G. Cheate, minister of the place.

Sep. 22, at Bloomsbury baptist chapel, by Rev. W. Brook, Penruddocks, son of the late Wadham Wyndham, Esq., of Great Marlow, to Mary, eldest daughter of Samuel Morton Peto, Esq., M.P., of 47, Russell Square, and Somerleyton Hall, Suffolk.

## Deaths.

July 8, at Bilstone, Leicestershire, after a long affliction, Mr. George Dean, a consistent member of the General Baptist church at Hugglescote for the long period of forty-eight years. For many years he had worshipped with the friends at Barton, being more convenient. He was a good man, and one that feared God above many, and we have full confidence in his salvation.

July 19, Mr. R. Ingram, aged 73, many years a member of the General Baptist church, Louth.

Aug. 12, Mr. W. Pratt, aged 63, many years a member of the baptist church, Steventon, Beds. Mr. P. was found dead in his bed on the morning of that day. He was a pious and useful man, and had long been a reader of your *Reporter*, and took in a number of *Pioneers* monthly for distribution among the poor.

August 25, at Canterbury, aged 88, P. Shrubsole, Esq., for many years deacon of the baptist church in that city.

Sept. 4, at Leicester, aged 51, Joseph Fielding, Esq., a magistrate, and mayor of the borough in 1847. Mr. F. was a regular attendant at the baptist chapel, Charles-street, and was there on the sabbath-day previous to his decease. Mr. F. was married to the daughter of Richard Harris, Esq., late member for the borough, whose family experienced another bereavement in the course of a few days, the 11th, in the death of Mrs. Richard Harris, junr., a member of the church in Charles Street; a lady of eminent piety, whose departure hence was rendered peculiarly impressive by the faith and hope which sustained her in her last hours, and especially when commending, as they came before her, her nine children to the Saviour she loved.

Sept. 9, Sarah, wife of James Hodgson, Esq., of Stubbing House, Hebden Bridge, aged 73, after long affliction, borne with exemplary patience. Mrs. H. was a member of the General Baptist church, Heptonstall Slack, and was much esteemed by a large circle of christian friends.

Sept. 12, after a short and severe illness, Mr. John Dewhurst, a much esteemed mem-

ber of the baptist church, Blackburn. He died with a well-grounded hope in Christ.

Sept 14, at Newcastle upon-Tyne, Mr. John Green, baptist minister, aged 57, after a very severe illness, borne with exemplary resignation. Mr. G. was educated for the ministry at Wisbeach, under the late Mr. Jarrom, and first served the General Baptist church at Barton, Leicestershire. He afterwards removed to Norwich, and then to Charles Street, Leicester. He was a sound practical preacher—

—Much impressed himself,  
And mainly anxious that the flock he fed  
Should feel it too.

Sept. 14, at Walmer Castle, Dover, aged 83, after but a few hours' illness, Field Marshal the Duke of Wellington. The venerable Duke had long been regarded by many as the most distinguished man of his age. And certainly if military talent and success, unstained by any deeds of cruelty or unnecessary violence; plain common sense and hatred of all dissimulation; yielding to the public voice when he could not control it; temperate in his habits and pursuits; vigilance, punctuality, and integrity in the discharge of public duties; without reproach as a husband and father; and enjoying to the end of a long life the confidence of the sovereigns he served; and enjoying the increasing esteem of his countrymen of all classes, entitle a man to distinction—then the late Duke stood in the highest rank among the great men of this world. With regard to his views of religion, we know nothing, except that he was, as in all other matters, punctual in the observance of its outward ceremonies. His name will fill a large page of English history.

Lately, at his residence, Ribble Bank, Ashton, near Preston, John Dobson, Esq., aged 63. He had been a successful Liverpool merchant, and for many years was a deacon of the baptist church, Lime Street, Liverpool.

Lately, at Sutton-in-the-Elms, near Leicester, Mr. C. Burdett, many years the respected pastor of the baptist church in that village.

THE  
BAPTIST REPORTER.

NOVEMBER, 1852.

“OF HONOURABLE WOMEN NOT A FEW.”

OFTEN has it been remarked that as woman was first in the transgression, so she was first to repair the mischief. And truly much may be said in favour of female devotion to the interests of humanity. There may be exceptions, but generally our sisters are among the foremost in all works of kindness and love. We shall not attempt to explain why this is: we only suggest that the maternal character is familiar with suffering and with helplessness in themselves or their offspring, and their domestic position is favourable to peace and comfort. Hence their sympathy with all who suffer, and their earnest yearnings for the amelioration of the condition of humanity.

Our thoughts have been turned in this direction recently in consequence of the appearance of a book which, both in the United States and the United Kingdom, has met with a sale more rapid than any book ever did meet with since the invention of printing. We refer to “*Uncle Tom's Cabin*, by Harriet Beecher Stowe;” which, although there are in it some few words and sentences of a rough kind, which some would wish had not been introduced, is one of the most interesting and amusing, thrilling and affecting volumes that ever was peuced by man or woman. We do not anticipate for this book, nay, we do not wish it, a lasting popularity; for we hope its publication will hasten on

the day when such exposures of human wickedness will be no longer needed. But at this moment, never did book appear more opportunely. May it live until it has accomplished its great object, and then be hidden out of sight, that future generations in Columbia may not blush for the deeds of their fathers.

The *British Quarterly* for August says:—“Well done, Harriet Beecher Stowe! We never read the words ‘twentieth thousand’ with any approach towards the delight we felt on seeing them upon the title-page of a book so rich in humane influences—humane influences in behalf of that remnant of sufferers within the limits of christendom who the most deeply need such sympathisers. Harriet Beecher Stowe distinguishes justly between the transatlantic slaveholders who are such from circumstances, and those who are such as approving of the system; but to all persons who wish to see society as it is in the slave states of America, and to all who would be the means of diffusing a humane abhorrence of the slave system, we say, with our deepest emphasis and earnestness, read *Uncle Tom's Cabin*, and see that you get it read by as many besides as may be possible.”

But this is not the first essay made by an American Female on behalf of the injured slave. About fifteen years

ago a young lady, Miss Angelina E. Grimke, published a sensible appeal on their behalf, which at the time produced some impression. Miss Grimke was a native of South Carolina, (a slave state) of distinguished family connexions, great moral worth, peculiarly engaging manners, and undoubted piety. She left the land of her birth, and made noble sacrifices in the sacred cause of freedom. In the course of her address she made good use of the much-boasted Grand Fundamental Principle of American Independence, "*That all men are created EQUAL, and have certain inalienable rights, among which are life, LIBERTY, and the pursuit of happiness.*" But her most earnest expostulation was the following, addressed to her own sex.

"But you may say we are *women*. What can we do? What can we not do? Have not *women* stood up in all the dignity and strength of moral courage to bear a faithful testimony for the truth whenever the providence of God has called them to do so? Who led out the women of Israel from the house of bondage, striking the timbrel, and singing the song of deliverance on the banks of that sea, whose waters stood up like walls of crystal, to open a passage for their escape? It was a *woman!* Miriam, the prophetess, the sister of Moses and Aaron.—Who went up with Barak to Kadesh to fight against Jabin, King of Canaan, into whose hand Israel had been sold because of their iniquities? It was a *woman!*—Deborah the wife of Lapidoth, the judge, as well as the prophetess of that backsliding people; Judges iv. 9. Into whose hands was Sisera, the captain of Jabin's host, delivered? Into the hand of a *woman*,—Jael, the wife of Heber; Judges vi. 21. Who dared to speak the truth concerning those judgments which were coming upon Judea, when Josiah, alarmed at finding that his people 'had not kept the word of the Lord, to do after all that was written in the book of the Law,' sent to inquire of

the Lord concerning these things? It was a *woman*,—Huldah the prophetess, the wife of Shallum; 2 Chron. xxxiv. 22. Who was chosen to deliver the whole Jewish nation from that murderous decree of Persia's King, which wicked Haman had obtained by calumny and fraud? It was a *woman*,—Esther the Queen. Yes, weak and trembling *woman* was the instrument appointed by God, to reverse the bloody mandate of the eastern monarch, and save the whole of her people from destruction. What human voice first proclaimed to Mary that she should be the mother of our Lord? It was a *woman*,—Elizabeth, the wife of Zacharias; Luke i. 42, 43. Who united with the good old Simeon in giving thanks publicly in the temple, when the child Jesus, was presented there by his parents, 'and spake of him to all them that looked for redemption in Jerusalem?' It was a *woman*,—Anna, the prophetess. Who first proclaimed Christ as the true Messiah in the streets of Samaria, once the capital of the ten tribes? It was a *woman!* Who ministered to the Son of God whilst on earth, a despised and persecuted reformer, preaching liberty to the captive, in the humble garb of a carpenter? They were *women!* Who sent unto the Roman Governor, saying, 'Have thou nothing to do with that just man.' It was a *woman*,—the wife of Pilate. Who followed the rejected King of Israel, as his fainting footsteps trod the road to Calvary? 'A great company of people and of *women.*'

And who hung round the cross of Jesus on the hill of Golgotha? Who first visited the sepulchre early in the morning on the first day of the week, carrying sweet spices to embalm his precious body, not knowing that it was incorruptible, and could not be holden by the bands of death? These were *women!* To whom did he first appear after his resurrection? It was to a *woman*,—Mary Magdalene. Who gathered with the apostles to wait at Jerusalem, in prayer and sup-

plication, for the promise of the Father? *Women* were among that holy company. *Women* were always among the first to hear and believe the gospel in every place—'Of honourable women not a few.'

But this is not all. Roman *women* were burnt at the stake; *their* delicate limbs were torn joint from joint by the ferocious beasts of the amphitheatre, and tossed by the wild bull in his fury, for the diversion of that idolatrous, warlike, and slave-holding people. Yes, *women* suffered under the ten persecutions of heathen Rome, with the most unshrinking constancy and fortitude; not all the entreaties of friends, nor the claims of new-born infancy, nor the cruel threats of enemies, could make *them* sprinkle one grain of incense upon the altars of Roman idols. Come now with me to the beautiful valleys of Piedmont. Whose blood stained the green-sward, and smoked on the sword of persecuting France? It was *woman's*! Yes, *women* were accounted as sheep for the slaughter, and were cut down as the tender saplings of the wood.

But time would fail me to tell of those hundreds and thousands of *women* who perished in the low countries of Holland, when Alva's sword of vengeance was unsheathed against the Protestants, when the Catholic inquisitions of Europe became the merciless executioners of vindictive wrath upon all who dared to worship God aright; and when England, too, burnt her Ann Askew's at the stake of martyrdom. Suffice it to say, that the church, after having been driven from Judea to Rome, and from Rome to Piedmont, and from Piedmont to England, and from England to Holland, at last stretched her fainting wings over the dark bosom of the Atlantic; and found, on the shores of a great wilderness, a refuge from tyranny and oppression, as she thought; but even here, (the warm blush of shame mantles my cheek as I write it) even here, *woman* is yet a slave!

And what, I would ask in conclusion, have *women* done for the great and glorious cause of emancipation? Who wrote that pamphlet which moved the heart of Wilberforce to pray over the wrongs, and his tongue to plead the cause of the oppressed African? It was a *woman*,—Elizabeth Heyrick.\* Who laboured assiduously to keep the sufferings of the slave continually before the British public? They were *women*. And how did they do it? By their needles, paint-brushes, and pens; by speaking the truth, and petitioning parliament for the abolition of slavery. And what was the effect of their labours? Read it in the emancipation bill of Great Britain. Read it in the impulse which has been given to the cause of freedom in the United States of America. Have English *women*, then, done so much for the negro, and shall American *women* do nothing? O no! Already there are sixty female Anti-slavery Societies in operation. These are doing just what the English *women* did: telling the story of the coloured man's wrongs; praying for his deliverance; and presenting his kneeling image constantly before the public eye on bags and needle-books, pin-cushions, card-racks, and pen-wipers. Even the children of the north have inscribed on their handy-work, 'May the points of our needles prick the slave-holder's conscience.' Some of the reports of these societies exhibit not only considerable talent, but a deep sense of religious duty, and a determination to persevere through evil as well as good report, until every scourge and every shackle is buried under the feet of the manumitted slave.

But why, my dear friends, have I thus been endeavouring to lead you through the history of more than three thousand years, and to point you to that great cloud of witnesses who have gone before, 'from works to rewards?' Have I been seeking to magnify the sufferings and exalt the character of *woman*, that she 'might have praise of

\* Of Leicester.



men?' No! no! my object has been to arouse *you*, as the wives and mothers, the daughters and sisters of the south, to a sense of your duty as *women*, on that great subject which has already shaken our country from the St. Lawrence and the lakes to the Gulf of Mexico, and from the Mississippi to the shores of the Atlantic; and will continue mightily to shake it, until the polluted temple of slavery fall and crumble into ruin. I would say unto every one of you, 'What meanest thou, O sleeper! arise and call upon thy God, if so be that God will think upon us that we perish not.' Perceive you not that dark cloud of vengeance which hangs over our boasting Republic? You are now engaged in deadly conflict for the privilege of fastening chains, and collars, and manacles—upon whom? upon the subjects of some foreign prince? No! upon native-born American republican citizens, although the fathers of these very men declared to the whole world, while struggling to free themselves from the *threepenny taxes* of an English King, that they believed it to be a self-evident truth, that all men were created equal, and had an unalienable right to liberty.

Well may the poet exclaim in bitter sarcasm,

'The fustian flag that proudly waves,  
In solemn mockery o'er a land of slaves.'

Can you not, my friends, understand the signs of the times? Do you not see the sword of retributive justice hanging over the south, or are you still slumbering at your posts? Are there no Shiprahs, no Puahs among you, who will dare, in christian firmness and christian meekness, to refuse to obey the wicked laws which require women to enslave, to degrade, and to brutalize woman? Are there no Miriams who would rejoice to lead out the captive daughters of the Southern States to liberty and light? Are there no Huldahs there, who will dare to speak the truth concerning the sins of the people, and those judgments, which it requires no prophet's eye to

see, must follow, if repentance is not speedily sought? Is there no Esther among you who will plead for the poor devoted slave? Read the history of this Persian queen; it is full of instruction; she at first refused to plead for the Jews; but hear the words of Mordecai, 'Think not within thyself that thou shalt escape in the king's house more than all the Jews, for if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place: but thou and thy father's house shall be destroyed.' Listen, too, to her magnanimous reply to this powerful appeal; 'I will go in unto the king, which is not according to the law; and if I perish, I perish.' Yes! if there were but *one* Esther in the south, she might save her country from ruin; but let the christian women there arise, as the christian women of Great Britain did, in the majesty of moral power, and that salvation is certain. Let them embody themselves in societies, and send petitions up to their different legislatures, entreating their husbands, fathers, brothers, and sons, to abolish the institution of slavery; no longer to subject woman to the scourge and the chain, to mental darkness and moral degradation; no longer to tear husbands from their wives, and children from their parents; no longer to make men, women, and children work without wages; no longer to make their lives bitter in hard bondage; no longer to reduce American citizens to the abject condition of slaves, of 'chattels personal;' no longer to barter the image of God in human shambles for 'corruptible things such as silver and gold.'

But this noble appeal, as far as we know, produced little effect. The spirit of mammon, personified in the sin-hardened southern planter, sat quietly grinning defiance at all such attempts to disturb him. Years passed on, and the horrid trade of slave-dealing, and the yet more horrid system which fed it—slave-breeding—

continued with all their untold abominations; until at length American tyranny reached the climax of its wickedness in the "Fugitive Slave Act," which compelled the northern states to become parties to the accursed system, and be found aiding in the execution of its villainous enactments.

Months of protest and excitement passed away, during which a WOMAN was quietly preparing a book, which, when it appeared, created a wonderful sensation—ten editions being required in a fortnight. In England here, no book ever sold so rapidly. We cannot enumerate the various editions that have appeared. Everybody has read, or is reading, "Uncle Tom's Cabin." Some of the more touching scenes have been set to music, and we are told that parts of it have been represented on the stage.

And what is more, its power and popularity have made an impression on the high walls of the citadel of slavery. Already the enemy is mustering his forces as for an earnest battle. Volumes have appeared in self-defence, representing the condition of the slaves as tolerable, and even contented, and pointing out the horrors of an escape to Canada, where they endure, it is affirmed, greater sufferings!—all beside the mark—the question being the right of every man, black or white, to full and perfect freedom.

But as if conscious that such a mode of defence must fail them, they are now resorting to misrepresentation and falsehood. The statements in "Uncle Tom" are not true, were never founded on facts, and the writer knows they are not, she invented them herself. Ah, sirrahs! worse things than any Harriet Beecher Stowe has told us have been done—here is one of them.

"A REAL 'UNCLE TOM.'—The *Pittsburgh Saturday Visitor* has the following horrible illustration of slavery as it exists in some of the states:—In the summer of 1839, we were in Louisville, Kentucky. As no great change

has ever taken place in our opinion on this slavery question, we were at some loss there for a place to go to preaching, and used on the sabbath to walk out to a grave-yard, or into the fields, or up and down the streets in search of sermons. One forenoon, passing a little frame Church in Walnut Street, if we recollect rightly, we heard the voices of a congregation singing. Brother Samuel, who was with us—it was farther down street than would have been thought safe for a woman to walk alone at mid-day—said it was a congregation of Methodists, and a missionary station, he thought, but assured us he had once dropped in and heard a sermon he liked. We went in and took a seat. A plain-looking elderly man preached in the style usual for Methodist preachers in country places—all about religion—its comforts in life and triumphs in death. Like Uncle Tom, he insisted, with great earnestness, that it was 'a great thing to be a Christian.' Religion made the weak strong, and the meanest most honourable. To illustrate this grand truth, he told an anecdote as something coming within the range of his own knowledge, of an old slave who had 'got religion.' His master was kind, but irreligious and reckless, and was withal much impressed by the earnestness of his servant's prayers and exhortations. But one day, one evil day, on the sabbath, too, this same kind master was drinking and playing cards with a visiter, when the conversation turned upon the religion of slaves. The visiter boasted that he could 'whip the religion out of any nigger in the State in half-an-hour.' The master, proud of possessing a rare specimen, boasted that he had one out of whom the religion could not be whipped. A bet was laid, and the martyr summoned. A fearful oath of recantation, and blasphemous denial of the Saviour, was required of the old disciple, upon pain of being whipped to death. The answer was, 'Bress de Lord, massa, I can't.' Threats, oaths, entreaties, and

noise were tried, but he fell on his knees, and holding up his hands, said, 'Bress de Lord, massa, I can't; Jesus, he die for me; massa, please massa, I can't.' The executioner summoned his aids, the old man was tied up, and the whipping commenced; but the shrieks for mercy were all intermingled with prayers and praises—prayers for his own soul and those of his murderers. When fainting and revived, the terms of future freedom from punishment were offered again, and again he put them away with the continued exclamation, 'Jesus, he die for me! Bress de Lord, massa, I can't.' The bet was to the full value of the property endangered. The men were flushed with wine, and the experimenter ou-

'nigger religion' insisted on trying it out. Honour demanded he should have a fair chance to win his bet, and the old disciple died under the lash."

And then, only the other day, we received the following letter, which we give as we received it.

"NIGGER HUNTING.—Mr. Editor, You have read of the infamous Fugitive Slave Bill, passed by a majority of votes in the halls of Congress, so late as the year 1850; and I now ask you, Is it any wonder that the slaves, under the cruel treatment to which they are subject, should be perpetually attempting to escape? But in the Southern States escape is impossible; hence the negroes take to the woods, kill wild hogs, rob meat-houses, and steal corn from the cribs of their cruel taskmasters. Sometimes, in a particular district, there will be as many as ten 'lying out,' belonging to different owners. Every theft that is committed, every store that is broken open, every hog that is stolen, is laid to their charge; while it is well known that the domestic negroes plunder right and left, and commit the most barefaced robberies, calculating that all will be considered as the acts of the runaways! Then a number of planters meet for consultation—they gravely talk of the rights of property, and the threatened security of human

character and human life—and from the awfully alarming aspect of affairs, they at once propose 'a nigger hunt' through the woods, to put a stop to these depredations, and vainly imagine that these trifling robberies will justify them in using the most cruel means in capturing the poor slaves. A day is duly appointed—they assemble—the horns are blown—the negro dogs collected—and then the whole party start off on horseback with as much glee as if they were going out on a deer hunting expedition! It is next to an impossibility to escape these dogs. If a negro be hidden in the woods, or secreted in the swamps, for five or seven miles round, they are sure to trace him to his retreat, no matter what means he uses to destroy the trail. It is usual for the negro to make for the first river, or creek, jump in, swim down the stream, and then pursue his course. But there is no eluding the quick scent of these ferocious animals. They will trail him to the water's edge, and crossing, fly down the river bank, till they come upon his track again, and then off in full pursuit. Of course the negro becomes exhausted in a chase of seven or eight miles, and there is no alternative left him but to climb the nearest tree. Immediately the dogs are there, and, like a pack of wolves, keep up a constant howl, attracting the attention of the pursuers, who now come leisurely up, knowing their victim is secure. They order him down. He refuses. They point the loaded rifle, and threaten to shoot him, all to no purpose. The remedy is at hand, and the fatal axe is applied to the tree. Then he knows infallibly that all is over. He prays for mercy; but the tender mercies of the wicked are ever cruel; and it is no uncommon practice to allow the blood-hounds to bite and tear the unfortunate wretch, in order, as they say, to terrify the negro and increase the ferocity of the dogs! The whole scene now described has been gone through in the locality where I resided. I have seen the dogs and

the captured negroes, and often wondered why God permitted such deeds of cruelty, and could only turn for present consolation to his holy word, and read, 'If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.'

*Banbridge.* THOMAS D. BAIN."

But even these acts of monstrous cruelty are, in our estimation, put into the shade by the worse than beastly monstrosity of slave-breeding. Thirty years ago a beloved friend of ours—chaplain of the senate—whose loss in the never-heard-of "President" many deeply deplored—told us that travelling in a southern state, the landlady of an Inn inquired of them, after breakfast, if they were in want of any young slaves. Following her into an enclosure at the back of the premises, she rattled a tin with which she supplied their food in troughs, just as we should for pigs, when a number of young naked negroes came running out of their sheds. And this wretch bred human beings for the market! Yes: and why should any conventional sensations of delicacy hide the enormous wickedness from the knowledge of the world. American slave-holders sell their own children, their own flesh and blood. They are fathers by force, and fathers that they may make money of their own offspring! And from this vile and polluted source the markets are supplied, and the "domestic institution" is kept up. Could human nature possibly sink into deeper depths of infamy? Yes: for there are men who sustain the character of ministers of religion, who, although they know these things, can be found defending and even advocating such palpable sins!

Southey's indignant protest against those ministers who sanction War, will equally apply to such abettors of its twin-evil Slavery.

"And there are  
Who say that this is well! no God has made  
All things for man's good pleasure, so of men  
The many for the few! court-moralists,  
Reverend lip-comforters, that once a week  
Proclaim how blessed are the poor, for they  
Shall have their wealth hereafter, and though now  
Tolling and troubled, though they pick the crumbs  
That from the rich man's table fall, at length  
In Abraham's bosom rest with Lazarus.  
Themselves meantime secure their good things here,  
And feast with Dives. These are they, O Lord,  
Who in thy plain and simple gospel see  
All mysteries, but who find no peace enjoined,  
No brotherhood, no wrath denounced on them  
Who shed their brethren's blood,—blind at noon-day  
As owls, lynx-eyed in darkness!"

O my God!  
I thank thee that I am not such as these,  
I thank thee for the eye that sees, the heart  
That feels, the voice that in these evil days,  
Amid these evil tongues, exalts itself  
And cries aloud against iniquity."

In exposure of the infamous system of slave-breeding, another popular volume—"The White Slave"—has just appeared in this country, which, we are told, reveals more secrets of the prison-house. And so the battle rages! Let it. Better far that it should on white paper, only blackened by inky types, than on the green fields of the southern states. Well would it be if the proud and infatuated planters could see that it will in the end be utterly impossible to hold these men in perpetual bondage. It is natural that they should seek for liberty, and if it be not given it is as natural that they should take it. American slaveholders can no more keep millions of men in servile bondage than European despots can stay the progress of constitutional freedom. All things are working against them, and both must be just to the calls of humanity or perish.

We have devoted many of our columns this month to this important matter, which is now occupying so much public attention. We only add our ardent hope that our christian sisters in the United States will be found among "the honourable women" who have ever stood among the firmest friends of suffering humanity. Let them use their own peculiar influence, and shame the men out of their false position, giving them no rest until their sable sisters breathe the free air of liberty, and hush their own babes to rest with lullaby's of freedom!

## Spiritual Cabinet.

FROM THE "MERCY SEAT;" BY DR. SPRING.

**THE LORD'S PRAYER.**—I cannot help thinking it is a mistake to call it so, because it is a prayer which our Lord himself could not use; it contains confessions of sin which he could not make. If there be a prayer in the Bible which may be properly called the Lord's Prayer, it is contained in the 17th of John,—a prayer which no other than he could ever offer. This formula, commonly called the Lord's Prayer, contains the *substance of prayer* for his disciples. In no other part of the Bible is the service of prayer so methodically specified. It reduces the matter of prayer to certain great subjects, under one or other of which all lawful requests may be presented. It is distinguished for great tenderness, great sincerity, great simplicity and precision, giving us the different heads of prayer, and at the same time giving us the whole range of the Bible for matter to put under these heads.

**FORMS OF PRAYER** *invert the order of prayer; they make the words lead the heart, and not the heart the words.* True prayer flows from the heart; the heart is the seat of supplication. It is in prayer as it is in speaking, before a man speaks he must have something to say, his thoughts must first give an impulse to his tongue. Before he prays, he must have thoughts and emotions to utter; his heart must move first, his lips afterwards. This is the true order of prayer. God first gives the heart to pray, and then the words; he does not give the words first, and afterwards the heart. Another objection to forms is, that *they check the teachings of the Holy Spirit.* God has promised to give the Spirit of prayer and supplication. For what?

To indite our own petitions at his throne. Does the man need this influence who finds them already indited in a book? Is it said, he needs this influence to enable him to enter into the import of the prescribed form? It is nowhere promised for this purpose. He has no certain evidence that the original authors of the form he uses were influenced by the Spirit of God; for while God has promised to give the Spirit of prayer to those who pray, he has nowhere promised to give his Spirit to any man, or any set of men, to enable them to write prayers for other people.

**FREEDOM IN PRAYER.**—Forms of prayer chain down our feelings and embarrass our minds. If from public and social prayer, we go to the devotions of the family and the closet, the embarrassment is increased a thousand-fold. Every family, and every individual, has mercies of its own to be thankful for, sins of its own to confess, wants to be presented before God, which no prescribed form can reach; and to be limited by such a form is an encroachment upon christian liberty and privilege, to which no heart, no conscience, ought to be subjected. The primitive christians and churches did not know anything of such a restriction; nor would they have submitted to such bondage, "no not for an hour." And hence no small part of the devotions of the papal and episcopal churches consists of "vain repetitions," of disjointed prayers, of "shreds and fragments" of prayer, which have no connexion with each other, and which are far from presenting anything like a continuous address to the throne of grace.

## Poetry.

## "AM I MY BROTHER'S KEEPER."

Must I my brother keep,  
And share his pain and toll,  
And weep with those that weep,  
And smile with those that smile,  
And act to each a brother's part,  
And feel his sorrows in my heart?

Must I his burden bear,  
As though it were my own;  
And do as I would care  
Should to myself be done;  
And faithful to his interests prove,  
And as myself my neighbour love?

Must I reprove his sin,  
Must I partake his grief,  
And kindly enter in,  
And minister relief—  
The naked clothe, the hungry feed,  
And love him not in word, but deed?

Then Jesus, at thy feet  
A student let me be;  
And learn as it is meet,  
My duty, Lord, of Thee:  
For thou didst come on mercy's plan,  
And all thy life was love to man!

## Reviews.

*Bethel; or the Blessedness of Frequenting the House of God.* By Jonathan Watson, Elder Street Chapel, Edinburgh. London: Houlston and Stoneman.

WE received, a few days ago, by post, a copy of this neat little 32mo book, in stiff covers, accompanied with the following note, which we publish in order to attract the attention of our readers.

Denmark Hill, Oct. 11, 1852.

Dear Sir,—A friend and myself having seen the good effect of laying 150 in the pews of our chapel in increasing the number of attendants at our prayer meeting, have, with the approval of the author, printed a large edition to be sold at a low price, to induce the deacons of other churches to do as we have done. If you will say a word in recommendation in the *Baptist Reporter* we trust our object will be greatly promoted.

W. B. GURNEY.

There is one matter of special importance noticed in this little treatise to which we would more directly refer. For it must be confessed that the most unfavourable symptom as regards the spiritual state of christian churches in these days is the slackness of attendance at the devotional services on week-days. So long as this appears we cannot pronounce them in a healthy state. Too many professors seem to think that

regular attendance on the sabbath is enough. As for the week-day, why it may be all well for the minister and deacons, and such of the aged or young who have time to spare, but as for them they have other engagements—they are too busy. But watch such and you will find them giving time to other objects, to say the least, not of a religious character. Now this is neither consistent with their profession nor just to God, and is deeply injurious to personal piety, operating, too, as a drag-chain on all the spiritual movements of the body. We give an extract or two below on **WEEK-DAY SERVICES** from this valuable little book, a copy of which ought certainly to be laid in every seat or sitting in our places of worship. For this special purpose officers of churches would do well to purchase them in adequate quantities. We believe the publishers would forward a copy to any part of the kingdom, as a specimen, on receiving two postage stamps.

"Permit me now to assist you to make room for these week-day services among your domestic arrangements.

Are you a Servant? You are not to imagine that you will be tolerated in the practise of leaving all things in confusion to attend meetings. Your work must be done in the first place. An excess of dili-

gence will obtain for you liberty from considerate employers. Your proper business being done, and not till then, you may reasonably expect an hour's indulgence to worship your God, and it will favour your purpose not a little that your punctuality in returning at the expected moment may be always calculated upon. Many servants abuse discretion, by taking occasion to loiter or to gossip after the meeting is over, instead of hastening home to their proper duties.

Are you a Master? You can find opportunity for week-day worship, by husbanding time, by cultivating habits of attention, order, and regularity.

Are you a Mother? By delegating your tender charge to some kind relative, friend, or neighbour, who may be willing to interchange similar courtesies.

Are you a Man of Business? The same thing is applicable to your case, and you are no stranger to its daily application; in marketing, travelling, visiting, and the like engagements, you are in daily practice of committing very important interests into others' hands; why then should there be any difficulty in the way, when the interests of your immortal soul, the welfare of the church, the glory of God, and the salvation of the lost, are to be secured? Or, are you a disengaged individual, whose time is wholly at your own disposal; how invaluable the opportunities you may enjoy for improving your understanding, cultivating the affections, honouring God! You of all men should be the last to apologise for absence from any one of the convocations of Zion's children. Let your example shine, let your assiduous attention to the interests of your brethren proclaim the depth of your piety, the singleness of your aim, the unreserved devotedness of your energies to the best of causes.

But indeed an enlightened and tender conscience is the best casuist. Let it be but feeling alive to the claims of the Saviour, let it reason accurately, judge wisely, and determine with decision, and all rules of conduct in this matter will be unnecessary. It will prompt you to seek the Lord, as the appetite craves its natural food. Cases there are, where persons are so peculiarly situated, or are placed at so great a distance from their places of worship, that it becomes altogether impossible to give attendance, save on the Lord's-day. These we have made no reference to, as no rules can reach their circumstances. The merciful High Priest above, knows all, sympathises fully in their trials, and is able to make all grace abound to them. Elijah was fed by ravens in extraordinary times, but he must attend to his interests as others when he returns to the usual course of affairs. It is precisely so here; if divine providence place his

people in untoward situations, grace will meet what wisdom has appollated; but no such extraordinary emanations must we expect while living estranged from sources of spiritual enjoyment within our reach."\*

*The Families of Holy Scripture.* By Charles Larom. London: Houlston and Stoneman.

We presume that most of our readers are aware that the respected writer of this small volume has been for many years the pastor of the baptist church meeting in Townhead Street, Sheffield. Ripe in years, experience, and judgment, our beloved brother, who has made these Holy Scriptures the study of his life, was well qualified to undertake a pleasing task like this—we say pleasing, for having lately been engaged on a work of similar character we found it a very pleasing and profitable employment. After an excellent Introduction we have the "First Family," and then the families of Noah, Abraham, Isaac, Jacob, Joseph, Naomi, Elkanah and Eli, David, Jewish People, Zacharias, Holy Family, Bethany, Jailor, and "Family of God." We heartily wish that every copy printed may speedily find its way into christian families, and that further editions of the work may be rapidly required; for in these days of rebuke and blasphemy such works as this cannot be too widely diffused, especially among the young.

*What of the Night? A Glance at the Past, the Present, and the Future. A Poem in four parts, by Thomas Boden.* London: Jackson and Walford.

We have here about 120 pages of blank verse, neatly got up. The writer takes a wide range—a sort of course of all past time—chiefly with reference to scripture history; and then, after sketching the present aspects of christianity, indulges glowing anticipations of the future. The writer is soundly evangelical, and therefore his lines may be read with safety and profit by the young. But we have no contents or index at all, and we should say a little about imperfect composition here and there, were it not that we believe it to be the first effort of some amiable young christian brother.

\* Christian friends residing at a distance from a place of worship, might, in many instances, hold a weekly prayer meeting in the houses of those to whom it may be convenient, or in a school-room, inviting their neighbours to partake with them in the privilege.

## Correspondence.

## THE BAPTISTS IN DUBLIN.

To the Editor of the Baptist Reporter.

DEAR SIR,—Through your kindness in publishing an extract of my letter on "the spiritual wants of Dublin," a generous-hearted but unknown friend, has written to me, proposing "to unite with twenty-three others in becoming responsible for the sum of £1000 for the erection of a baptist chapel in this city; the above sum to be borrowed, and the tenth part to be repaid annually, provided I can influence ministers and other friends to repay *one half* of this tenth part annually to those who are responsible to the creditors for the principal sum—the chapel to be conveyed to the baptist denomination, and erected under certain specified conditions." I have given the main statements of this sympathizing letter, to shew the liberality and faith of the unknown writer, who requests us to consider the scripture, "Cast thy bread upon the waters, for thou shalt find it after many days."

As I am requested to make known the reception of the above proposal through the medium of the *Baptist Reporter*, I would beg to inform the author of this kind christian communication, that all the friends with whom I have consulted on the subject think it undesirable to commence the erection of another baptist chapel in Dublin *at present*, as we have already a good commodious one, which would accommodate nearly double the number usually attending. The erection of this chapel cost about £1800, which sum has been entirely discharged; but there is still remaining an annual ground rent of £36 per annum. If, by any effort, six or seven hundred pounds could be raised, this annual burden might be completely removed. But though this is most desirable, yet I am more anxious, at once, to obtain means to employ an increased agency. If christian friends who are earnestly desiring and praying for the establishment of *scriptural truth* in benighted Ireland would assist me in

supporting one or two city missionaries in Dublin, I have every reason to hope that in a very short time our present chapel would be crowded, and at the same time a suitable place could easily be obtained in some other part of the city for commencing and gathering another congregation. I have reason to expect this result; because, if the Lord continues to bless the good work as he has been graciously pleased to do during the past two years, our place of worship will be filled, and the church not only able to sustain itself, but to widen its sphere of exertion. I feel, however, that the strength of *one agent* must soon be worn out in such a vast field of labour. Let it be remembered, that in Ireland, as well as in India, any dissenter will obtain a congregation only by constant visitation, and by diffusing scriptural principles in his daily labours. Those who have rested satisfied with preaching to as many as chose to attend their ministry, have never been able to accomplish much good. It is, however, impossible to prepare suitably for the pulpit in such a place as Dublin, and at the same time carry on this daily visitation. Those who are acquainted with the real circumstances of the baptist cause here, know very well that no one can be influenced by pecuniary motives in choosing it as a sphere of labour. But we must desire to see the gospel and scriptural ordinances established in this great city; and we must desire to see agents of the right stamp in the field. I have therefore commenced raising contributions for the support of an able city missionary, and have already obtained £20 towards this good object. If the Lord should put it into the heart of any of his servants to assist us in this work of faith, we shall endeavour to give them a just account of our stewardship. In the name of the Lord will we set up our banners, and trust that he will hear our prayers.

JAMES MILLIGAN.

Dublin, Sept. 21, 1852.



## Narratives and Anecdotes.

**CAPTAIN SCOTT AT NORTHAMPTON.**—About the middle of the year 1765, Captain Scott's company was quartered at Northampton. The captain waited upon the late Rev. John Ryland, requesting him to procure apartments for him in the town. Accordingly, Mr. Ryland waited upon a Mr. Cooper, one of his deacons and particular friends, who complied with Mr. Ryland's wish, and very agreeably accommodated him. Mr. Cooper, who was a singularly pious person, was particularly useful to Mr. Scott in strengthening his hands in the ways of the Lord. Here he took his turn in family worship; and here it was he first spoke from a text of scripture, and which he continued to do during his stay in Northampton, which was about a year. Here also he used to expound the scriptures to those soldiers and their wives who were seriously inclined. During his stay here, he sat under Mr. Ryland's ministry; and, on the first Sunday in the month, he used to go to Olney, to Mr. Newton's church, to commemorate the dying love of Jesus.

**THE COAT OF MANY COLOURS.**—"Soon after his appearance," remarks Dr. Alton, in reference to an Arab Sheik at Jericho, "some one brought him an upper garment in colours not unlike one of our Highland tartans; and this he seemed to assume with considerable complacency. It is called the 'Aba,' and is worn by the better sort in authority, and is striped vertically black, white, yellow, and red, according to taste. He had also a broad kerchief striped in the same way, and having the sides hanging down, with knotted strings appended to them, serving by their motion to keep off the flies, which are excessively troublesome in this tropical climate. This dress brought to my recollection the history of Joseph and his brethren, and seemed to intimate to my mind, that the incident of Joseph being clothed with a coat of many colours, which is mentioned as having excited the rancour of his brethren, indicated something more than that the stripling should obtain a distinction in dress over them. It implied that they were all to be deprived of their birth-right, and that their younger brother was to be made sheik over the family.

If this interpretation be correct, it helps to account better for the revenge which they attempted to take on their father's favourite. And the very name by which this upper garment is called seems to put this matter beyond a doubt. 'Aba' does not mean cameline or cloak, but father, indicating authority, as a baton or mace does."

**THE COCOA-NUT TREE.**—Mr. Treloar, of Ludgate-hill, the cocoa-nut fibre manufacturer, has published an interesting pamphlet, showing the uses to which the various parts of the cocoa-nut tree are applied. The purposes of utility to which this tree may be put are very numerous. The Cingalese have a saying, "That it has ninety-nine uses, and the hundredth cannot be discovered." From the full grown leaves are formed mats, carpets, baskets, sails, tents, and liquid measures. The cocoa-nut oil yearly imported into England is valued at £100,000. By means of mechanical processes, secured by patent, the value of cocoa-nut fibre has been much increased. It has been found suited for the production of articles of great utility and elegance of workmanship. A Great Exhibition prize medal was awarded to Mr. Treloar for the best specimens of matting, mats, brushes, mattresses, and other articles made of cocoa-nut fibre.

**PROPORTION OF THE FOREIGN ELEMENT IN THE POPULATION OF THE UNITED STATES.**—Some of our citizens have imagined that the foreign element in our population will soon become dominant, and civil and religious liberty be placed in serious jeopardy. The Census Reports put this question to rest. These reports prove most clearly that the foreign element is very insignificant, and of the twenty-five millions of our population, scarcely two millions are actually of foreign birth; and, with their descendants included, they cannot number over four million souls. The emigration prior to 1840 was by no means large. For thirty years, from 1790 to 1820, it amounted only to 120,000; for the next ten years, to 114,000; from 1830 to 1840, to 234,000; and in the ten following years, to 1,534,000. During 1851 it swelled to the almost incredible number of 409,000.

**WHAT CHANGES! CALIFORNIA.**—The *New York Recorder* says, God's ways are not as our ways. The discovery of gold in the West is to be the cause of the first effectual inroad upon the crystallized civilization of the Chinese. We firmly believe that the emigration now going on from China to California, will have the effect to make an entire revolution in the habits of the Chinese living upon the coasts of the empire. By a strange movement of God's Providence, we are thronged by the Irish and Germans on the one side of the continent, and the Chinese on the other. The duty of the Christian, in view of these facts, is obvious. In a few years the countless thousands to whom we send missionaries of the cross will be at our own doors, a part of our body politic, contributing their share to our moral and intellectual life and progress.

**A FRUITFUL CHURCH.**—It is a memorable fact, noted by Mr. Ivimey, that on the same day that John Bunyan was called to the ministry, seven others, members of the same church, whose gifts had marked them for the work of God, were solemnly called to the work together with him. Their names were John Fenn, Oliver Scott, Luke Ashwood,

Thomas Cooper, Edward Dent, Edward Isaac, and Nehemiah Cox. We may well apply to the young church in Bedford, then but five or six years old, the words of the Patriarch Jacob, "Joseph is a fruitful bough." Would that our churches now "came behind in no gift." "Pray ye, the Lord of the harvest."

**GEORGE WHITEFIELD.**—No other uninspired man ever preached to so large assemblies, or enforced the simple truths of the Gospel, by motives so persuasive and awful, and with an influence so powerful, on the hearts of his hearers. He was born at Gloucester, Dec. 16, 1714, and died at Newburyport, Mass., September 30, 1770. In a ministry of thirty-four years, he crossed the Atlantic thirteen times, and preached more than eighteen thousand sermons!

**A VENERABLE MINISTER.**—The Rev. Mr. Harvey, a baptist clergyman residing at Frankfort, in the State of New York, is now in the active and useful discharge of his clerical duties, at the age of 111 years. This very year he presided at a convention of the baptist clergy, and is perhaps the oldest clergyman in the world who is able to discharge his clerical duties.

*Fitch on Consumption.*

## Christian Activity.

### SELF-DEVOTION.

IN these days of peace and order, how easy, nay, how respectable, is it to profess to be a christian. How little of self-denial or self-devotion does it involve. True we have a band of noble spirits who voluntarily undertake great enterprises both at home and abroad—our teachers of children and our missionaries to the heathen. But is it not a shameful and humiliating fact that the majority of professors—we believe it is so, and therefore we write it down—do nothing but lend their ears for two seasons of one hour and a half each on the sabbath to what may be read, or said, or sung, in the place of worship which they and their families attend, it may be, punctually and orderly. But some do not even reach this—once on the sabbath, or every other sabbath, or perhaps once a month, is all they can rouse their sluggish souls to manage—

and those who do, are scarcely ever found doing more. As for the week-night devotional services, you might as soon expect to see an infidel there as see them; yea, you might have more hope of seeing some who make no profession at all. Morning and evening of sabbath, as we have said, you may see them formally and decently filling up their listening places; but where are they in the afternoon—at the sabbath school, if not to teach, to encourage those who do? giving away tracts from house to house or in the streets? visiting the sick or dying? or countenancing some devoted open-air preacher with their respectable presence? not they. Look in, and you may find them half asleep after a hearty dinner, dozing on the sofa and too mopish for any effort of either conversation or action; waiting drowsily till a cup of tea shall again awaken them to make another effort to

walk to their accustomed place in the evening. Is this a faithful picture or is it overdrawn? We are persuaded that, of many of our professors, it is not. And need we wonder if complaints are made of want of success in spiritual matters in our churches by ministers and deacons? Who could prophecy to such dry bones? who awaken such sleepy sinners? Their conduct is in the highest degree inconsistent and reprehensible. Better far would it be for christian churches to be without such incumbences, who retard instead of accelerating their progress. For the example they set is highly injurious; especially to inquirers and young persons, who usually look at the conduct of those who already profess religion, that they may shape their course accordingly. And this is not only natural but scriptural, providing the conduct of such professors were what it ought to be. But when it is not; when the young inquirer sees such professors of religion giving far more time and energy to merely worldly matters, how can he but be perplexed and hindered by such palpable inconsistencies? Will he not be staggered by such conduct, and will not thoughts arise in his mind as to whether he need be in such earnest about religion, seeing those who profess it pay so little regard to its most solemn requirements. We do not say that such professors have no religion at all. They may be saved, but so as by fire. But we wish they could see the mischief their neutrality is doing. Oh that all these were wise! Oh that they were zealous! Then, united with the faithful few who are, our churches would present an aspect of a more cheering and hopeful character, and the success of our religious efforts might be increased a hundred-fold! Let us have no more of this lazy profession. Let every man who names the name of Christ not only depart from iniquity, but fill up his place in the ranks as a good soldier of Jesus Christ. What noble deeds have some men done in the service of the Captain who himself led the way, and now cheers us on. Here is an incident, the perusal of which will, we hope, make the cheek of the indolent crimson with blushes, and rouse him to redeem the time he has lost.

"The most striking instance of self-devotedness in the cause of Christ of which I ever heard in these days of deadness, I was told of last week by an Eng-

lish minister. It has never been printed, and therefore I will relate it to you just as I heard it, to stir up our cold hearts that we may give ourselves to the Lord. The awful disease of leprosy still exists in Africa. Whether it be the same leprosy as that mentioned in the Bible I do not know, but it is regarded as perfectly incurable, and so infectious that no one dares to come near the leper. In the south of Africa there is a lazarus-house for lepers. It is an immense space, enclosed by a very high wall, and containing fields which the lepers cultivate. There is only one entrance, which is strictly guarded. Whenever any one is found with the marks of leprosy upon him, he is brought to this gate and obliged to enter in, never to return. No one who enters in by that awful gate is allowed to come out again! Within this abode of misery there are multitudes of lepers of all stages of disease. Dr. Halbeck, a missionary of the Church of England, from the top of a neighbouring hill, saw them at work. He noticed two particularly, sowing peas in the field. The one had no hands, the other had no feet—these members being wasted away by the disease. The one who wanted the hands was carrying the other who wanted the feet upon his back, and he again carried in his hands the bag of seed, and dropped a pea every now and then, which the other pressed into the ground with his foot; and so they managed the work of one man between the two. Ah! how little we know of the misery that is in the world. Such is this prison-house of disease. But you will ask, Who cares for the souls of the hapless inmates? Who will venture in at this dreadful gate, never to return again? Who will forsake father and mother, houses and lands, to carry the message of a Saviour to these poor lepers? Two Moravian missionaries, impelled by a divine love for souls, have chosen the lazarus-house as their field of labour. They entered it, never to come out again; and I am told that as soon as these die, other Moravians are quite ready to fill their place. Ah! my dear friends, may we not blush and be ashamed before God, that we, redeemed with the same blood, and taught by the same Spirit, should yet be so unlike these men, in vehement, heart-consuming love to Jesus and the souls of men."—*M. Cheyne.*

## Baptisms.

**LIMPLEY STOKE, near Bath.**—Lord's-day, Sept. 19, was a day which will not soon be forgotten by the friends here. Just before eight o'clock in the morning people were flocking in from the surrounding neighbourhood to witness a baptizing, which was to have taken place in the river, but so much rain had fallen in the week that the water was too high, consequently we repaired to the canal. A vast concourse of people assembled on the bridge and banks. The solemn service commenced by singing,

"How great, how solemn is the work."

The Divine blessing having been invoked by one of our deacons, Mr. W. Hawkins, of Bradford, addressed the multitude upon the nature and design of the solemn rite, and then our pastor, Mr. W. Huntley, led eight candidates into the water, two males and six females, and immersed them into the names of the Holy Three. Many wept, and we hope there were some broken hearts. In the afternoon seven were added to the church, the other unites with a neighbouring church. Our chapel was crowded to excess, and many seemed deeply impressed. Amongst the candidates was a brother and sister and sister-in-law, man and wife, two from our sabbath school, one had been a Wesleyan for twenty years, and one was the eldest daughter of our esteemed minister, making the third of his children he has had the pleasure of baptizing. The Lord has done great things for us, whereof we are glad!

**BROSELY, Old Baptist Chapel.**—The ordinance of believers baptism was administered here on sabbath morning, Oct. 3, by the present supply, Mr. Jones of Lawley Bank, when two females thus put on Christ. One had been a member with the Independents for ten years, but being desirous of following the example of her Lord and Master, she yielded obedience to his command who said, "If ye love me, keep my commandments." The other had been a member with the New Connexion Methodists. Being lame, some of her friends wished her to delay, but her reply was, "Hinder me not." The next night she was called to witness the death of her mother, nearly one hundred years old. They were both added.

T. E. P.

**LONDON, Devonshire Square.**—On Thursday evening, Sept. 30, Mr. Hinton baptized four believers, after preaching from, "He that loveth me not, keepeth not my sayings." One of the persons immersed is now a student of Stepney College. He had been a pedo-baptist, a member of Dr. Burder's church, Hackney, for many years, and was a student in an Independent College, but owing to the change of his views on baptism, he was received into Stepney College. He gave us a short address, in which he stated the alteration that had taken place in his views in respect to this ordinance of Christ. After this Mr. Hinton baptized him and another male, and two females, in such a quiet, solemn, and impressive manner, as to exceed all of the kind that I had ever seen before. He led each candidate so slowly into the water, that the only noise which could be heard was the gentle dripping of the water from the garments of the candidates in rising from the watery grave in which they had been completely buried. Mr. Hinton observed that he had no desire to glory in sectarian rivalry. The great matter is to be a christian. It was altogether an instructive and an impressive service. T. R.

**LANGLEY.**—We had an interesting service here on Lord's-day afternoon, Sept. 26, when three disciples of our Lord were baptized in the presence of an orderly assembly. Two were husband and wife. The other, a young woman now in service, but some time back she was a scholar in our sabbath school. On Lord's-day, Oct. 3, at the close of the morning service, another was baptized; a young man now employed as an agricultural labourer, who also was once a scholar in our school. These four were received at the Lord's table in the afternoon. We hope others will soon follow their example.

C. P.

**BIDEFORD.**—On Lord's-day afternoon, October 3, six persons were baptized by Mr. Arthur, in the presence of a large congregation. Five of these were from the village of Abbotsham. An aged Independent minister, after witnessing the solemn service, expressed his full conviction that as to the mode and subject of baptism we were right.

[Then in what are we wrong? Ed. B. R.]

**SHEFFIELD, Eyre Street.**—On sabbath evening, October 3, after an earnest discourse to a very attentive congregation, two males and three females were baptized into the names of the Sacred Three. Four of them are teachers in our sabbath school; three of them formerly scholars; the fifth a person of a respectable Scotch family, the widow of a captain in the merchant service, who, having lost both his property and life by shipwreck, was reduced to a state of servitude for her support; in which she was exposed to much ridicule on account of her religious sentiments, particularly on believers baptism, of which she had been for a long time a zealous advocate, but was prevented by circumstances from attending to the ordinance. At length she resolved not to enter another family where she could not attend a baptist ministry. Our friend was prevented from sitting down with us at the Lord's table on the following sabbath, having made arrangements to sail on the previous Tuesday for *Marimachi*; from whence she received, a short time ago, the intelligence that she had become, by the decease of her last surviving brother, heir to property of a large amount. We have a few more candidates and a number of inquirers, and our united prayer is, "O Lord, we beseech thee, send now prosperity."

G. W.

**Eldon Street.**—One female was baptized by Mr. Ingham, after a sermon from "Why baptizest thou then?" One male and one female were also baptized on the 10th of October. The subjects of discourse were "The baptism of Simon Magus," and "The household baptisms of Scripture."

**NORTHALLERTON AND BROMPTON, Yorkshire.**—We had a very interesting day on the 10th of October. In the morning Mr. Stubbings preached at Brompton to a crowded audience, and baptized two candidates. It was a delightful sight to witness the husband and wife buried in the Saviour's baptismal grave. From the tears shed on the occasion, we hope many found it good to be there. We are looking from the watch-towers of Zion with great joy on others who have their faces Zionward.

**LOUGHBOROUGH, Baxter Gate.**—Mr. E. Stevenson, pastor, after preaching on the baptismal question, baptized five believers before many witnesses, October 3. These were added in the afternoon. E. G. L.

**COTTENHAM, Cambridgehire.**—On Wednesday afternoon, May 19, seven believers were baptized by Mr. Flanders, in the river, at *Loxpit Hall*, near *Cottonham*, five of whom have since been received into communion with the old baptist church in that village. The day being fine, vast numbers gathered together to witness the administration of the sacred ordinance; and, as they lined the banks of the river, crowded the drawbridge, or sat in the boat, listening and watching with silent and solemn interest, it occurred to the writer of this notice, that it was almost impossible for an intelligent spectator to compare the service with the inspired narrative of our Lord's baptism, without being constrained to exclaim, "the one is the exact counterpart of the other." Alas! that prejudice and timidity should keep so many from imitating this example. Our venerable friend, Mr. Sutton, of *Ebenezer chapel*, and Mr. Nottage, of *Oakington*, kindly performed the devotional parts of the service.

[We regret that by an oversight of our own this report has been delayed.]

**BIRKENHEAD.**—On Wednesday evening, October 20, our pastor, Mr. Metcalfe, baptized three believers in the baptistry at *Myrtle Street, Liverpool*, after a sermon by Mr. Brown. One of these was the wife of our pastor, who had been twenty years a Wesleyan. A very large and respectable audience witnessed the proceedings, and we believe the Master of assemblies was present, as a hallowed feeling pervaded the meeting. These three were added to our church at *Birkenhead*, of which Mr. M. became pastor about a year ago, since which time he has added ten by baptism. Mr. M. was also formerly among the Wesleyans.

J. N.

**TROWBRIDGE, Back Street.**—On Lord's-day morning, Oct. 3, our pastor, Mr. Barnes, baptized seven females in the river baptistry attached to the factory of the late Mr. Salter. The address was delivered by Mr. Webster, late of *Stonehouse, Devon*, now of *Bethesda* in this town. The ordinance was administered with great solemnity, and the service attentively listened to by a large auditory. The labours of Mr. Barnes have been eminently blessed by the Head of the church. During his pastorate between 200 and 300 have been added to the church.

**BOSTON.**—On sabbath evening, Sept. 10, our pastor, Mr. Mathews, preached to a crowded and attentive congregation on the nature and importance of scriptural obedience, after which twelve believers were baptized into Christ. On sabbath afternoon, Oct. 3, all these were publicly received and welcomed to the table of the Lord, when an affectionate address was delivered by our senior deacon, J. Noble, Esq., mayor of Boston, who administered the ordinance in the absence of Mr. Mathews. In the evening a faithful sermon was preached by the Mayor to the church and the newly-added members, when their duties to each other, and the claims of our pastor on their sympathies and prayers were affectionately presented. We are encouraged to believe that these droppings are earnest of a coming shower of blessings, and that in answer to our prayers God will yet more abundantly bless the labours of our pastor amongst us. H. T.

**BLUNHAM, Beds.**—On Lord's-day morning, Oct. 10, after a short sermon from, "Why baptizest thou then?" in the first part replying to the arguments generally adduced in favour of infant baptism, and in the second stating the reasons for the immersion of believers, one young person was baptized by our minister, Mr. Abbott, late of Wetherden. We are expecting more will follow, as fervent prayers are offered for the gracious Spirit to bless the ministration of Christ's gospel amongst us.

**CHADLINGTON, Oxfordshire.**—Yesterday, Oct. 17, we had a most interesting day. After preaching to a large and attentive audience, five candidates were baptized by Mr. Eden; two males and three females. Two of them were husband and wife, one a daughter of one of our deacons. One man, while in his unregenerate state, was a terror to the country round. But

"There's virtue in his name  
To turn the raven to a dove,  
The lion to a lamb."

Many said, "What hath God wrought!"

**BURNHAM, Somerset.**—Our former minister, Mr. F. H. Roleston, of Clipping Sodbury, has recently paid us a visit, and on Lord's-day, Sept. 19, administered the ordinance of baptism to a young female friend who was the fruit of his former labours in this place. It was a solemn and interesting service, and many were affected to tears.

**ARTLEY BRIDGE, Lancashire.**—This interesting and pleasant village has again been favoured with another of those glorious days in which we take so much delight. On Lord's-day, May 9, we were visited by Mr. Harvey of Bury, and Mr. Jones of Lun. In the morning Mr. Jones preached to a large audience, after which we adjourned to our baptistry in the adjoining yard, when Mr. Harvey delivered an address, after which he went down into the water and baptized ten persons, two males and eight females; seven of whom were added that evening. The other three joined the church at Bury. Two of them were Wesleyans of long standing, wives of teachers in our school. Marked attention was paid, and no doubt good will result from the services. W. H.

**MACCLESFIELD.**—After a long season of depression we were a little revived, by the immersion of a young man who has been for several years a teacher in our sabbath school, on Lord's-day, Oct. 3. The attendance was large, and our pastor, Mr. Stocks, preached a faithful discourse from the words, "Why baptizest thou then?" May this drop be the prelude to a shower of Divine grace upon our thirsty land. W. B.

**TREPOREST, English.**—We have cause for thankfulness to God for his continued mercies. Since our last report we have had two baptisms, one on Aug. 1, the other on Oct. 10. We have three other candidates. E. E.

**MALMESBURY.**—Seven persons were baptized in the river Avon, Oct. 17, and were added to the baptist church under the pastoral care of Mr. Martin, who is now 73, and has been minister to the church and congregation forty years.

**HALIFAX, Pellon Lane.**—On Lord's-day, October 3, our pastor immersed three females, all scholars in our sabbath school, the fruit of sabbath school instruction. There would have been another, but she was prevented by illness. J. C.

**HARLOW.**—On Sept. 23, after an able discourse by the Rev. T. Finch on christian baptism, Mr. B. Hodgkins, of Bishops Stortford, immersed six disciples of the Saviour in the presence of a large and attentive congregation.

**HELMDON.**—On sabbath morning, Oct. 3, four candidates were baptized by our pastor, Mr. Hedge, and were added to our number. May they be faithful unto death! W. G.

**BIRMINGHAM, Cannon Street.**—On sabbath morning, Oct. 3, a large congregation having listened to an able exposition of Aots xxii. 16, by Mr. Swan, he proceeded to immerse nine disciples agreeable to the last command of our Lord.

**Bond Street.**—Three young disciples were buried with Christ in baptism, Oct. 3. It is pleasing to add, they had been scholars, and are now teachers in the school and members of the church.

**Heneage Street.**—Two candidates were baptized by Mr. Taylor, and added to the church, Oct. 3.

**READING, King's Road.**—On Lord's-day evening, October 17, the ordinance of bapsum was administered in the above place of worship. The service was conducted by our pastor, and two candidates were immersed. The audience was very

large, and most attentive and serious. May God preserve those who have "put on Christ" by this public profession, and incline the hearts of many more to follow their example and embrace the same Saviour!

**BISHOPS STORRFORD.**—On July 4, one young person, who had been a scholar in the sabbath school, was baptized; and on October 3, two more believers were buried with Christ. They were all baptized by pastor B. Hodgkins, and added to the church.

**AUDLEM, Cheshire.**—Two candidates were baptized by our pastor, Mr. Neelham, Oct. 10, and on the following Thursday, another candidate, who was prevented on Lord's-day through illness, was also baptized. They had all been scholars in the sabbath school. R. T.

## Baptism Facts and Anecdotes.

**BAPTISM OF WILLIAM CAREY.**—Dr. Ryland stated, in one of the first sermons on a baptist missionary anniversary in London:—"October 5, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen. Such, however, as the event has proved, was the purpose of the Most High; who selected for this work, not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk, at Paulerspury, Northamptonshire." Such was William Carey; who, having first joined the baptist church at Olney, was called to the ministry; became pastor of the church at Moulton; in 1791 removed to Leicester, and thence in 1793, to the distant east.

**AN IRISH BAPTISM.**—A short time since, an Irishman, residing in a neighbouring town, went to the parish minister to request the ordinance of baptism for his child on the ensuing sabbath. As the applicant was in no way entitled to church privileges he was accordingly refused. Pat, however, was not to be done that

way, and as soon as Sunday had come, and the proper time arrived, appeared at church equipped with a stout pair of corduroys, and the infant in a blue striped frock. There happened to be other two children brought forward, and Paddy presented his in turn, but was again met with a refusal; upon which, with the utmost coolness, he advanced to the bench, and dipping his hand into the water, performed the christening himself, to the disway of the pastor, and the astonishment of all who beheld him.

*Glasgow Mail.*

**HOUSEHOLD BAPTISM.**—At Lebanon, Conn., Dr. J. C. Foster and his whole family, consisting of his wife and two sons, were recently baptized by the Rev. Mr. Miner, pastor of the baptist church. The editor of the *Christian Secretary*, in recording the fact, states that one baptist minister of his acquaintance has baptized nine entire households. Thirty, we think, have occurred in the history of the Karen missions alone. The argument for infant baptism from the baptism of households, falls to the ground before facts like these. No wonder that the argument is given up by such men as Neander. But the real wonder is, that it is still relied on by some men of sense and piety.

## Sabbath Schools and Education.

### SABBATH SCHOOLS IN ROME.

It may surprise your readers to be informed that there are sabbath schools in Rome. No stranger visiting the eternal city can remain for many sabbaths ignorant of their existence. As he walks along the streets on a sabbath afternoon, his attention is sure to be arrested by the tinkling of a bell, followed by a chant or cry of juvenile voices. He sees a small procession approaching. Three boys march in front, with heads uncovered. One of them bears aloft a black cross, perhaps four or five feet in length. Another carries a hand bell, which, from time to time, he rings vigorously. Behind these boys, marches a line of three or four others, also with cap in hand. A priest, enveloped in his ample cloak, and with his broad three-cornered hat slouched over his features, brings up the rear. As the youthful bell-man performs his part, the whole company of boys set up a shrill cry or chant, addressed to fathers and mothers, exhorting them to send their children to school, and threatening the disobedient that they shall have to answer for it at the resurrection. The procession marches quickly on, evidently intent upon reaching some particular point. There is determination and importance in the step of the boys, while their faces confess that the singing and shouting are affording them no little amusement. The stranger inquires into the purport of this noisy procession, and he is informed that it is the ceremony of summoning children to the sabbath schools. Not in one street only, but in many, are such processions to be met with, and frequently three or four are within sight and hearing at the same time. The train of boys is often much more numerous than as described above, owing to its being augmented by intending scholars who merrily fall into the ranks, doff their caps, and take a part in the shouting.

Your readers will be curious to know how these Roman sabbath schools are conducted. To gratify them, I will attempt to describe one; and in order to obviate any suspicion of having drawn upon my imagination in the description, I may mention that I write from notes taken immediately after I witnessed the scene. We pass by the many churches

in the Corso, in most of which sabbath classes are regularly held, and in order to give the sabbath school teaching at Rome a fair trial, we bend our steps to the Basilica of St. Peter's itself, where, if anywhere, we may expect to find a favourable specimen—a model Romish sabbath school. Our visit is upon no special occasion, but on an ordinary sabbath; and if it will serve any purpose to be more minute, I may add, that it is on the 16th of February last, on the conclusion of the afternoon service at the American Presbyterian chapel.

The stapendous fabric of St. Peter's is frequented weekly at this hour by a busy throng of company. Hundreds upon hundreds pour into the vast building, some to pay their devotions at the shrine of the apostle, and make obeisance to his bronzen image; some to utter their confession in the ear of their spiritual adviser and judge; and some—by far the greatest number—to gaze in admiration and astonishment at the magnificent structure and its decorations, or to gratify their musical taste by listening to the vesper services. We enter with the multitude by one of the doors at the extremity of the nave. I stay not to discuss the architectural effect disclosed to us, but suppose that we are already familiar with the interior of St. Peter's, in all its symmetry and overpowering grandeur. The crowds who entered along with us, and other crowds who followed since, have mingled themselves with the multitude of loungers, without perceptibly swelling the number. Notwithstanding the constant inpouring of people, and the incessant movement among them, there is yet about the building a solemn air of vacancy and silence. Ordinary numbers and ordinary noises count for nothing in St. Peter's. At last a peal of vesper music is heard from a side chapel—the chapel of the choir—and a general movement in that direction takes place in the company. We can now see more distinctly the distant high altar, with its over-burning lamps at St. Peter's shrine, and the beading forms of worshippers. But we turn to the side aisle on our left. Here we find preparations for sabbath classes. Forms have been arranged for the scholars, and chairs and desks for the teachers. There are



five boys' classes prepared for. While the boys are arriving, we observe at another place a class of old men assembled, an aged priest having taken his seat as their instructor. On the opposite side of the church there are spaces partitioned off by drapery, for female classes. But to return to the boys, who are by this time in their places. A priest takes his stand by each of the classes. One of the priests gives a signal by clapping his hands together, whereupon the boys fall on their knees with their faces towards the forms, and without any other sign of devotion commence to scream a prayer. The prayer is chanted at the full pitch of the voice, and hurried over so rapidly that we cannot catch a word of it. It appears to be something repeated over and over again. The exercise affords amusement to many of the scholars, who seem bent only upon making noise, and displaying their rapidity of utterance. They gaze about, and occasionally laugh, when thus engaged, and seem to relish the amusement which their screams afford to the on-lookers. The priests take no part in this opening exercise, nay, they even do not hesitate to occupy themselves in improving the arrangement of the boys — causing them, for instance, to give room to new arrivals, and to move assunder where they appear too crowded—even while the so called devotions are in progress. These prayers, or, more properly, these "vain repetitions," being over, and the last "amen" screamed out extra loud, the children resume their seats, and each class receives a general lesson from its priest-teacher. In criticising the priest's efforts in the general lesson, we must make due allowance for the difficulties of his position. We must remember that St. Peter's, every sabbath afternoon, is a place of favourite resort for idle loungers. Every part of it becomes a sort of thoroughfare. The sabbath classes are accordingly in no want of visitors, who crowd in to see what is going on, and pass from one class to another, without the slightest regard to anything but their own amusement. The effect of this constant bustle around them is to distract the attention of the boys, who are in no way indisposed to exchange glances with the on-lookers. Every sabbath school teacher will have sympathy for the unfortunate priest who has to teach a class under such circumstances, and will be ready to pardon him if he fails to engage the attention of more

than a very few of his scholars, and fails to prevent the others from being fidgety and noisy. But let us give heed to the subject of the general lesson. The priest who officiated where I stood, questioned his class upon the prayer of Christ upon the cross, and deduced from it a lesson of forgiveness. He then questioned upon the facts of the resurrection of Christ. The lessons he drew from that subject were, that we should conduct ourselves like good soldiers of the cross, and then we shall rise with Christ in the resurrection. He asked how long our Saviour lived upon earth after the resurrection; if he did not speak much with his apostles; if his words were not words of comfort and kindness; and if they were not particularly addressed to St. Peter. At the mention of that name, I was prepared to hear something worth reporting, but the lesson was interrupted by the arrival of two other priests, upon whose appearance the class prepared for another description of exercise. A friend who was with me on the occasion of this visit to St. Peter's, and who stood by another of the classes, was more fortunate than I in the lesson he heard. The teacher at that class was an energetic, active man, and commanded the attention of his scholars pretty well. His manner of teaching drew about him a goodly number of spectators, who remained interested by the lesson. The argument of the lesson was remarkable. The essentials of a christian were described to be—to be baptized into the church, to believe in Jesus Christ, and to obey the sovereign pontiff. In illustrating the last particular, the teacher asked his class whom they had to obey at home? The boys replied, "*Il babbo*." (our father) "But is there not some one else?" the priest asked. They added, "*La mamma*." "Well," said the teacher, "as God is the father, the *babbo*, of all, so the church, which is the spouse of God, is the *mamma* of all; and therefore the pope, the head of the church, is to be obeyed!" Let us now return to the former class, who were interrupted in their general lesson by the arrival of two priests. A scene ensued there which no description can do justice to. The crowd of spectators gathered in close, aware that there was now to be something worth witnessing.

The boys, about twenty-five in number, were seated upon two forms, at a distance from each other of eight or ten feet, and

the two rows faced each other. At one extremity of the class the two newly-arrived ecclesiastics were seated, with a desk and writing materials before them. At the other extremity stood the priest who had given the general lesson. On a signal given, the boys jumped up upon the forms, and stood there, one row ranged against the other. The priest-teacher then produced a folding tablet, on which was printed a catechism of some sort, each question having opposite to it a hole, and a little wooden pin attached by a string. The exercise was for the boys to challenge one another by questions, and as each question was asked the priest plugged it off on his tablet. In this way he kept a record of what questions had been put; and it appeared that a repetition of the same question, beyond certain limits at least, was not permitted. But what a scene the challenging was! The boy next the desk at which the two priests sat, commenced by screaming out a question in a rapid, obtaunting strain, giving extraordinary force to the last syllable. I was startled, and expected to hear him reprimanded for unbecoming behaviour; but, to my further astonishment, the boy challenged replied in the same manner, singing out his answer with an effect equally ludicrous. The answerer then challenged the second boy on the form opposite, and so the strife went on. All delivered themselves in the same fashion, gabbling over the words with such rapidity that it was almost impossible to distinguish the sounds, and at the termination of the sentence raising their voices in a long loud shriek. When a boy hesitated to answer, or blundered in his answer, the challenger sung out *errore!* (a mistake) pronouncing it *eroh-oh*, and shouting it lustily. After waiting a second or two, if the right answer still was wanting, *eroh-oh* was sung out again, and upon a third cry of that nature the boy questioned was *casato*, or floored. He then descended from the bench, and reported his name to the priests at the desk, who made some record of his fall. So the exercise went on, the class becoming gradually smaller, as boy after boy was *casato*. The spectators, most of whom were country people, took the most lively interest in the competition, and expressed their feelings without any reserve. At times when the boys got excited in the contest, much merriment arose among the bystanders; and sometimes again an encouraging

*bravo*, or as decided a mark of disapprobation was given, as the case appeared to merit. More than once the priests angrily commanded silence, but nothing could restrain the free expression of the people's feelings. From the unintelligible way in which the questions were put and answered, there was nothing in the exercise to solemnise the mind, or withdraw the attention from the ludicrous sounds and gestures of the boys. So far as I could make anything of the questions, they appeared to refer to the nature of the Virgin Mary, and a classification of virtues and sins. Sometimes when a question was asked, the priest with the tablet declared it to have been already proposed, whereupon the challenger was *casato* without more ado. Towards the conclusion the excitement became great, and the *casati* looked much out of temper, as they tumbled down from the benches to report their fall to the recording priests. At length the whole was over, and prizes were distributed among the most successful. The winner was presented with five baiocchi, equivalent to 2½d. Three others received also a small sum in copper, and the three next in order were presented with woodcuts of the Madonna. So ended the sabbath school in St. Peter's. It broke up without prayer; but, indeed, it would have been monstrous to have attempted prayer, in the state of mind to which both scholars and bystanders had been excited.

I feel, Mr. Editor, that an apology is due to your readers for this communication. In some passages of it I have employed languages not altogether in harmony with the serious spirit which most properly pervades your pages. Let my subject afford my excuse. The sabbath school in St. Peter's could scarcely be described gravely. I have merely endeavoured to testify what I have seen.

But may we not learn something even from such a scene as that just described? If we feel shocked by the awful trifling with souls and with religious truth, prominent in the system of St. Peter's school at Rome, let us be reminded that the same charge, in milder terms, it is true, may possibly attach to schools where every attention is paid to order and decorum. If we are not zealously labouring for something higher and more spiritual than the external prosperity of our schools, we also are trifling with sacred things. Let us be reminded also of our own invaluable

religious privileges. Thanks to our Protestantism, such a scene as that in St. Peter's would not dare be exhibited publicly in this country. May the day soon dawn which shall see the word of the Lord having free course in benighted Italy! Thanks be to God, even the

present night of darkness is not without some few hope-inspiring rays of light. I can tell you of another sabbath scene in Italy, a reverse picture to that described in the present letter. I may trouble you with it on another occasion.

*Glasgow Teacher's Magazine.*

## Religious Tracts.

### VOLUNTARY TRACT DISTRIBUTORS.

We mean by this, such as go out on the sabbath-day into the streets, or highways, or into populous places, for the promiscuous distribution of tracts, not on loan, but gratuitously. And what a vast amount of good might be hoped for if christians would, laying aside all conventional notions of respectability, engage heartily and cheerfully in this good work. Elsewhere, on a previous page, we have said something, rather pointed we know, but necessary, in reproof of some professors who do no good on the sabbath-day in the way of active efforts for the benefit of others. Now, here would be a fine field for such. We wish we could persuade any single reader of these lines who says he loves Christ, but as yet has done little or nothing for him, to go at once and provide himself with a few hundreds of suitable tracts, and next sabbath, after dinner, put on his hat and go off quietly on this very important service. A few sabbaths ago, we accidentally went to our front door at eight o'clock in the morning, when a friend of ours, a most respectable man too, crossed the way with his handful of tracts, which he was giving to all he met. He had already attended an early morning prayer-meeting, and was now at his favorite work. After a few cheering words had passed between us, he started again, and I stood for a few minutes at my door watching him, crossing and re-crossing the road, to put a tract in the hand of every passer by. And I could not but admire hisadroitness, and the respectful manner in which he presented the tracts. A public-house was on his way. Now, thought I, what will he do? He stopped a moment, and as the front door was open, without going in, he laid a tract carefully on the floor of the entrance, and on he went, a wall hiding him from my view. But I blessed him in the name of the Lord!

And this was his every-sabbath custom. And he fears not to face the hosts of sabbath evening strollers. Should any be rude it is no matter to him; he sets his face as a flint. Now, do we not want more—many more—such gentlemen to make use of their money, time, and influence in this way? Let us have them, and then we should be able to shame the sabbath-breakers, to arouse the careless, and to warn the wicked. Then would the houses of Divine worship be better attended, conversions more frequent, and piety more flourishing. God, even our own God, would bless us, and those who had successfully laboured to produce these results would verily have their reward!

DONATIONS have been forwarded since our last report to

	Handbills.	4-page.
Newthorpe.....	500	.. 25
Bideford .....	500	.. 25
Longfleet .....	500	.. 25
Uxbridge .....	500	.. 25
Peterborough .....	500	.. 25
Wem .....	500	.. 25
Draycott .....	300	.. 25
Leeds, Byron Street....	500	.. 25

NOTICE.—*Drimpton, Berks.*—As some person at this place persists in making applications without giving his own name, we are under the necessity of telling him as plainly as we can, that we shall not send him a grant of tracts until he does.

OUR DONATIONS OF TRACTS.—Ever since the reduction in the price of the *Reporter* in April last, we have continued to supply all who applied in regular form, with Grants of Tracts as usual; and we shall continue to do so to the end of the present year. What we shall then be able to do we cannot tell; but next month we shall say more about the matter, only now intimating that our sales must be augmented if we are to continue making grants.

# Intelligence.

## BAPTIST.

### FOREIGN.

UNITED STATES.—From the Almanack of the American Baptist Publication Society, Philadelphia, for 1853, we select the following gratifying information:—

*Education among Baptists.*—Nothing is more common than to regard the baptists as an "illiterate" body of christians. If this means that the great mass of our membership are not liberally educated, it is true. But it is also true of other denominations. It is not, therefore, a distinctive feature of the baptists. If it means that the majority of our ministers are without collegiate culture and diplomas, this again is true; for we dare not, like some smaller bodies, make university education an essential prerequisite for the ministry of the gospel. We are sure our Lord and Master did not. Still, we own its usefulness, and the obligation on all to cultivate, to the utmost, ministerial gifts. Let us freely admit then, and deplore the fact, that we have been behind the times in this matter. Many causes have contributed to this, which alleviate, but do not entirely acquit us of blame. We have done too little for education. We have not yet properly appreciated its advantages. Let us thank God, that a change has begun for the better. It is in rapid progress. Its fruits already appear. Our ripest scholars are taking rank with the best in the land. They are already a host—an honour to our cause, and a blessing to the country. Of about 7000 baptist ministers in the United States, we grant it would be difficult to say, what proportion are liberally educated men. Thirty years ago, when the total number was over 2000, the educated probably did not exceed one hundred; though Brown University had been in existence fifty years, and some had been graduated at other colleges. That they now exceed 1000 is beyond question; more probably they amount to 2000. According to the American Almanack for 1852, no denomination requiring collegiate graduation in its ministers, has a much greater number than this. The remaining 5000 of our ministers exhibit every variety of literary culture, from those, who, for want of early advantages can with difficulty read a hymn in public, to those who, by force of mind, and of unwearied self-culture, have become well-educated men. Some may know little of Greek and Hebrew, but they know the scriptures intimately, and the human heart profoundly. The whole body of them, with few exceptions, are men who give substantial

evidence that God is with them in their work. The great number of these uneducated good men, gives to other denominations the false impression alluded to above, viz.: that the baptists are an "illiterate" denomination. They do not know, or forget, the vast progress which education has made among them for the last thirty years. In about thirty years this "illiterate people" have founded twenty colleges, ten theological seminaries, and innumerable academies, including not less than twenty endowed female institutes of a high order. Thousands of well-educated students have been already sent forth from these, besides all the baptists educated in pedobaptist or state institutions. Thousands more are in a course of study at the present time. Within five years, not less than a million of dollars have been subscribed by the baptists for endowing these institutions. At this rate, we submit the question, how long will it be proper to call the baptists "an illiterate people?"

*Baptist progress in Missions.*—Within twenty years the baptists have founded two flourishing Home Mission Societies, with an income of fifty-six thousand dollars; two Bible Societies, with an income of fifty-six thousand dollars; an Indian Mission Association, with an income of fifteen thousand dollars; and two Foreign Mission Societies, with an income of about one hundred and fifty thousand dollars. In that time they have increased their contributions to foreign missions four-fold, and to home missions ten-fold. This progress is not what could be desired, in view of the wants of the world, and the progress of the denomination in numbers, intelligence, and wealth: but it is something to be thankful for. Will it suffer by comparison with others? But if others have done better, let us rejoice, and multiply our efforts as God shall prosper us. Let it not be forgotten in this connexion, that there have been founded two Baptist Publication Societies, one of which has at present a capital of more than fifty thousand dollars, employed constantly, in the manufacture and circulation of valuable books and tracts.

### DOMESTIC.

LOWESTOFT.—On Tuesday, September 28, the new baptist chapel erected in this town for the use of the church and congregation under the pastoral care of the Rev. J. E. Dovey, was opened for divine worship, when two sermons were preached, in the morning by the Hon. and Rev. B. W. Noel, M. A., and in the evening by the Rev. W. Brock. The devotional exercises were conducted by

the Revs. G. Gould, T. A. Wheeler, and J. Alexander, of Norwich; J. Flower, of Boceles; J. S. Russell, M.A., of Yarmouth; J. Lord, of Ipswich; J. T. Wigner, of Lyan; J. Pike, of Gorleston; and J. Dunckley, of Somerleyton. Many other ministers were present on the occasion. Although the weather was most unfavourable, the chapel was densely crowded on both occasions; and in the evening, notwithstanding the pouring rain, so large was the audience, that Mr. Noel also kindly preached in the Independent chapel, which was lent for the purpose. A public dinner was provided at the Royal Hotel, at which S. M. Peto, Esq., M. P., presided, and to which upwards of 200 persons sat down. After dinner the chairman delivered a brief but most appropriate address, full of catholicity and kindness, and was followed by H. Kelsall and J. Wright, Esqrs.; and by the Rev. Messrs. Noel, Brock, Dovey Gould, Wheeler, and More. On the following Lord's-day, two sermons were preached by the Rev. G. Gould, of Norwich. The chapel is in the Byzantine style, and is a structure of great beauty. It is substantially built, and will accommodate 500 persons. An admirable school room is attached to the chapel, and also a vestry for the minister. Contiguous to the chapel, a commodious house has been erected for the pastor. The entire cost of the chapel, school, house, ground, &c., will be about £2000, towards which nearly £1500 have been raised. The collections amounted to £100. This enterprize is most deeply indebted to S. M. Peto, Esq., not only for his munificence in most cheerfully subscribing about £900 to the building fund, but also for the deep interest he has evinced in the success of the undertaking, and the invaluable aid he has rendered in its prosecution. The commercial interests of Lowestoft have been greatly promoted by Mr. Peto, especially by the construction of its harbour and railway; and it is pleasing to observe that all the religious denominations in the town have partaken of the spirit of progress and either have, or are about to procure increased accommodation for the worship of God, while in every case Mr. Peto has rendered them his generous assistance. As it is most desirable that the debt at present on the chapel should be removed as early as possible, contributions in aid of this object will be thankfully received, and are most respectfully solicited.

**TROWBRIDGE, Bethesda.**—Mr. John Webster, after thirteen years useful labour at Stonehouse, Devon, has accepted a unanimous invitation to the pastorate of this church, and commenced his ministry here, October 3.

**STOURBRIDGE.**—Mr. Hossack has resigned his pastorate of the baptist church in this town.

**TESTIMONIAL OF SYMPATHY AND CHRISTIAN CONFIDENCE TO DR. BURNS.**—The proceedings of the annual tea meeting of New Church-street chapel, held Monday, September 20, were diversified by a very interesting circumstance—the presentation of a testimonial of christian sympathy and confidence to the pastor, Dr. Burns. The sum subscribed was one hundred and eleven pounds fourteen shillings, which not only paid the entire expence incurred in defunding himself from the late malicious prosecution, but formed a small purse of sovereigns, which, with the engrossed testimonial, handsomely framed, was presented to him. It may be stated, that among the large church under Dr. Burns's ministry, not one person has been unfavourably influenced. The feeling of entire sympathy has been unanimous. The pecuniary and spiritual interests of the congregation were never more prosperous than at the present time. During this year the mortgage debt on the chapel has been reduced from £900 to £000, besides meeting the expenses of painting the chapel, and putting it into thorough repair.—*From a Correspondent to Patriot.*

**BAPTIST NOEL IN SHEFFIELD.**—This eminent baptist minister, whose secession from the Established Church, and subsequent work on Church and State, created at the time a great sensation, preached in Portmahon and Townhead Street chapels, on Sunday last, on behalf of the Baptist Missionary Society. As might be expected, the visit of so popular a preacher attracted crowded congregations, and in the evening hundreds were unable to obtain admission to Townhead Street chapel. The collections amounted to upwards of £60. During his stay the rev. gentleman was the guest of Joseph Wilson, Esq., of Clifford, who was convinced of the error of State Churchism by the perusal of the rev. gentleman's work, and, like him, embraced the tenets of the baptist denomination. *Independent.*

**PONTREAVUNY, Shropshire.**—The baptist chapel in the above village having undergone a thorough repair, and made to accommodate a larger number of hearers, was reopened on sabbath, Sept. 19, when two sermons were preached by Mr. Joseph Smith, minister of the chapel. On Thursday, Sept. 23, a public meeting was held in the chapel, when 350 persons sat down to tea, after which addresses were delivered by the Revds. E. Evans of Snailbeach, T. Jones of Miusterly, A. Crisp of Longden, and B. Price of Tredegar. On sabbath, Sept. 26, the Rev. B. Price preached morning and night, and addressed the schools in the afternoon. The congregations were all very good, and the collections and subscriptions amounted at the close to £80, leaving a debt of only £20.

**BIRMINGHAM.**—On Tuesday afternoon, Oct. 12, the foundation of the new school rooms in connexion with the baptist chapel, New Hall Street, was laid by Joseph Sturge, Esq., on which occasion, and after a tea meeting in the chapel, several addresses were given by Messrs. Sturge, Swan, Taylor, Cheate, and others.

**Mount Zion.**—Mr. C. Vince was recognized as pastor of the baptist church meeting here, on Wednesday evening, Oct. 13. The devotional services were conducted by Messrs. Taylor, Swan, and Landels. The address to the minister was given by the Rev. Thomas Morgan. Mr. Vince referred to his conversion and call to the ministry; an impressive discourse was then delivered to the church "On the fullness of the blessings of the gospel of Christ," by the Rev. J. A. James. The interesting service occupied about three hours, and it was supposed that not less than two thousand two hundred persons were present. May Divine influences richly descend upon minister and people!

**MR. SHERIDAN KNOWLES.**—In addition to the particulars you have given in your present number respecting Mr. Sheridan Knowles, I have collected the following.—Mr. Knowles was baptized by the Rev. Dr. Innes of Edinburgh, and has since connected himself with the baptist church at Bloomsbury, of which the Rev. W. Brook is pastor. Also he has engaged his powerful talents against popery, being the author of "The Rock of Rome," and "The Idol Demolished." Also, a few months ago, Mr. K. delivered an able lecture exposing the grossness of the papacy, in the Town Hall, Birmingham. W. H.

**HEPTONSTALL SLACK, Yorkshira.**—We are informed that on Oct. 10, Mr. Bott closed his ministry at this place with two sermons. A public meeting took place at the close of the afternoon service, in which several other ministers took part, to commend Mr. B. to the Divine protection and blessing. All the services were marked by sincere affection towards our esteemed brother, and the sorrow they felt at his removal was manifested by the tears which many shed. It was a solemn and affecting scene.

**LEICESTER, Vine Street.**—It affords us pleasure to report that the friends at this place, who, about two years ago, through peculiar difficulties, contemplated the sale of their place of worship, are now in a prosperous condition, having just enlarged the chapel and erected two very large school rooms.

**SOUTHWARK, Waterloo Road.**—Mr. J. F. Sparke, late of Ryo, has accepted an invitation, after five months probation, to serve the church meeting here.

**SNREWSBURY.**—Mr. How, late of Cheltenham, has accepted a unanimous invitation from the first baptist church in this place.

**SABBATH-BREAKING AT THE NEW CRYSTAL PALACE.**—At the last Midland Conference of the General Baptist churches, held at Barton, Leicestershire, Sep. 21, a resolution was passed expressive of strong disapprobation of the intended violation of the sabbath at this new building; and the Rev. J. G. Pike, of Derby, was requested to draw up forms of petition and memorial for the use of churches, congregations, and schools; copies of which we subjoin, in the hope that they will be generally adopted.

FORM OF MEMORIAL.

*To the Queen's Most Excellent Majesty, the humble Memorial of [specify the persons and where assembling]*

Sheweth,

That your Majesty's memorialists cannot behold, without alarm, any attempt to sanction the desecration of the christian sabbath by royal or legislative authority.

Your memorialists, therefore, earnestly beseech your Majesty to refuse your royal sanction to a charter for opening on God's holy day, the new Crystal Palace as a place of public amusement, and thus withhold your Majesty's approbation from a measure which your memorialists fear would introduce a system that would render the sabbaths of England days of folly and wickedness, like those of most neighbouring continental countries.

And your memorialists will ever pray.

This should be forwarded by post, under cover, open at each end, and inscribed,—

"Memorial to the Queen.

To the Right Honourable, S. H. Walpole, Secretary of State, Home Office, London."

FORM OF PETITION.

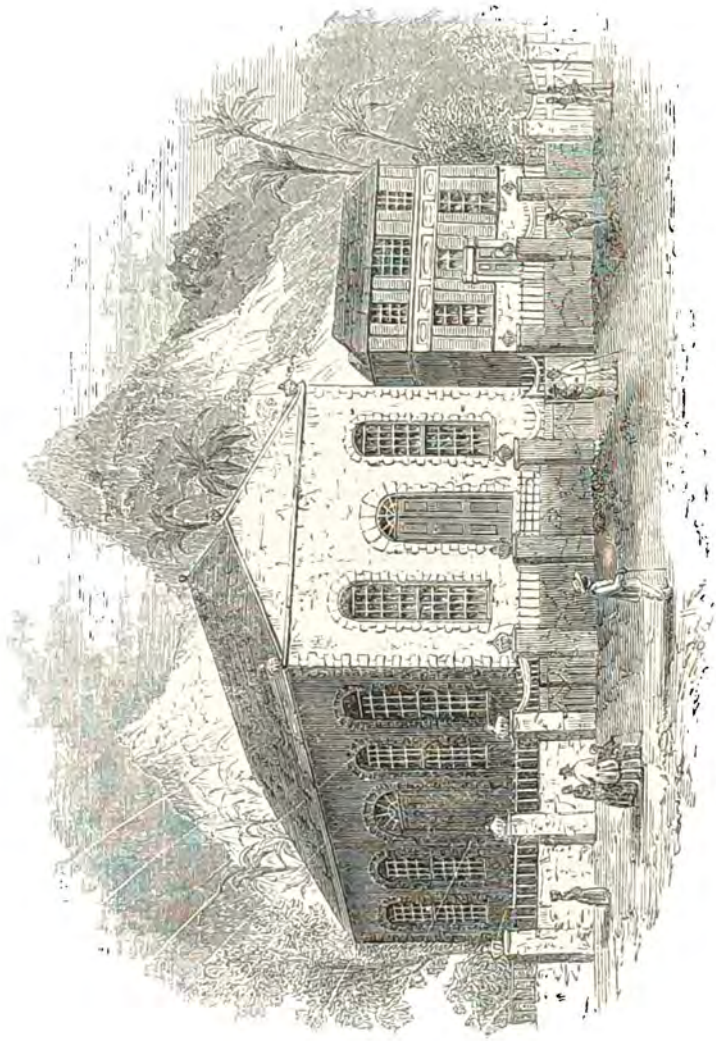
*To the Honourable the Commons [or Right Honourable the Peers] of Great Britain and Ireland in Parliament assembled, the humble petition of [here describe the persons as a church, congregation, or inhabitants of a place specified]*

Showeth,

That as christians and the friends of their country, your petitioners deprecate any measure that would give a legislative sanction to the desecration of that sacred day—the christian sabbath. They would therefore regard it a great evil for a royal charter to be granted sanctioning the opening of the new Crystal Palace as a place of public resort and amusement on God's holy day; and they implore your Honourable [to the Peers, Right Honourable] to exert your powerful influence to prevent the grant of a charter so wicked in principle, and likely to prove so disastrous in its effects.

And your petitioners will ever pray.

Petitions go free by post, if under 6 oz. in weight, under cover, the ends open, and the word *Petition* written on the outside, in addition to the address.



**BAPTIST MISSION PREMISES, PORT MARIA, JAMAICA.**

## MISSIONARY.

## ORISSA GENERAL BAPTIST MISSION.

*The Indian Report for 1851.*

[Continued from page 302 in our last.]

**CUTTACK.—Missionaries.**—C. Lacey, A. Sutton, D.D., J. Buckley; W. Brooks, missionary printer.

**Native Preachers.**—Gangádhara, Ramachandra, Damodar, Kambhu, Jaguroul, and Doitari (invalid).

**Death of the Rev. C. Lacey.**—Early in the present year, the mission body in Orissa sustained a severe loss in the removal of their senior member, the Rev. Charles Lacey, who had for twenty-eight years faithfully laboured in the good cause. He had united with the missionaries at their annual conference in November; and though at that time by no means well, no apprehension was felt by any that he was so near the close of his useful course. He was a good soldier of Jesus Christ; and the Lord whom he served was with him in his last affliction, and enabled him to finish his course with joy.

**Missionary Itinerary.**—Mr. Buckley furnishes the following report of his labours in the country during the season that has just closed:—

"My first tour was in the Hurrihurpore district, and extended as far as Yeresama; beyond which, on account of the swamps, we were unable to proceed. The alarming illness of my esteemed colleague obliged me to return to the station a few days earlier than I had intended, and detained us all at Cuttack till it pleased the Lord to remove his servant from the labours of the church on earth, to the rest of the church above. Shortly after his lamented departure, I went into the Assureswara district, proceeding as far as Kendraparee, and spending more than three weeks in 'preaching the glad tidings of the kingdom of God,' and in 'calling sinners to repentance.' On both these tours many markets and villages were visited, and many christian books were distributed. The word of salvation was thus widely proclaimed, and the lamp of life was left in many houses in which it had not before shone. We were sometimes distressed by the hostility which those who 'love darkness rather than light' manifested to our message; but in others we were encouraged by the attention paid to the word preached, and the evidence furnished that it was understood."

**Cuttack Church.**—A faithful recital of the history of the members of this church before they knew the blessed gospel, would present much to call forth the holy joy of all who love the Lord at the happy transfiguration which Divine grace has effected. Here are 'women that were sinners,' who, like her

whose history is recorded in Luke vii., have had "much forgiven" them. The widow and the necessitous have here found a home—the fatherless have here obtained mercy. The bráhmín here sits at the feet of Christ, and the sudra feels that he is a man, and a brother in Christ. Others, rescued from sacrifice, have here heard of heaven, and learned the way: men and women of different languages, complexions, and countries, confess "one Lord, one faith, and one baptism," and have been made to drink into one spirit.

Number of members, 133; baptized during the year, 11; received from other churches, 1; restored, 3; excluded, 4; dead, 1.

**English Preaching.**—The English preaching on the Lord's-day evening has been continued, and, it is trusted, that the word preached has not been in vain. Messrs. Lacey and Buckley conducted the services alternately, occasionally assisted by Dr. Sutton, till the former was laid aside by the illness that issued in his removal. His last English sermon was founded on Rom. viii. 32, "He that spared not his own Son," &c.

**Native Preachers.**—It would be unjust not to report the labours of these our "fellow workers unto the kingdom of God." Gangádhara, owing to frequent indisposition, has laboured less than in many former years; but when able to get out among the people, his addresses have often been very powerful.—Ramachandra, besides frequent preaching in the bazar, has often preached to the native christians in the mission chapel; and many of his discourses have contained a large amount of important scriptural truth, lucidly stated, and impressively applied.—Damodar has made full proof of his ministry among the heathen, and has been instant in season and out of season in preaching the word.—Kambhu and Jaguroul have diligently attended to their important work, and their conduct gave great satisfaction to their late revered pastor.

**KRUNDITUR.—Native Preachers.**—Sebosa and Ghanushyam. The Khnditaur branch of the Cuttack church has not been in a satisfactory state. Disagreements among the members have unhappily been too frequent; and a neglect, on the part of some, of family instruction and government, has produced painful results. One of the members—a poor widow—has during the year been removed into the eternal state: her end was peace.

**CHAGA.—Native Preacher.**—Parasnarout. The church here has had an important share of the labours of the Cuttack brethren, and the Lord's supper has been administered alternately by Messrs. Lacey and Buckley. The attendance on the means of grace has often been pleasing, and other encouragements have not been withheld; but the



addition by baptism has been smaller than usual. The pastor's fund has been chiefly distributed to relieve the poor friends here at the discretion of Mr. Lacey. The cause here has had from the beginning a large portion of the labours and sympathies of our deceased brother, and much precious fruit has been gathered. Parasuarout has laboured at this place during the year.

Dr. SCRITTON'S REPORT FOR 1851-2.—"On the 1st of May I resumed charge of the academy, it being Mr. Buckley's wish to make it over to me in accordance with the vote of the home committee: this circumstance decided my temporary location at Cuttack. *En route* to India, I visited America, where I made a conditional engagement with the American and Foreign Bible Society to superintend a special effort towards circulating the word of God throughout the length and breadth of Orissa; and as a preliminary work, to prepare and publish a Harmony of the Gospels in Oriya. The prosecution of these leading objects, in connection with occasional ministerial labours, occupied my time during the remainder of 1851, when a new direction was given to my thoughts and energies by the unexpected decease of my senior colleague. The items, therefore, on which I have to report, may be noticed in the following order.

*The Academy.*—Of the seven students who were in the institution when we left Cuttack in 1847, five have, under brother Buckley's able superintendance, finished their course of study, and have been received on the list of native preachers; two of them were deemed unworthy of this honorable position. Only two fresh students were admitted during my absence: of these, one was unfitted by disease for study for at least five months after my return to Cuttack; while the younger student, being left alone, for a time felt dispirited and unsettled. Gradually, however, the senior student, Sarthi, was enabled to resume his studies; and both of them, for the remainder of the term, prosecuted their regular course with commendable diligence and success.

Their attention was chiefly directed to daily scripture reading and exegesis; the Companion to the Bible; Barth's Church History; the preparation of essays, sermons, and skeletons of sermons; and to a comprehensive course of evangelical lectures: various minor matters received also a share of our time, especially a more correct orthography and orthoepy of the Oriya language, and scripture geography.

At the conference held in November, these two young men passed through their usual examination. On the whole, their attainments seemed to be quite equal to the expectation of the brethren. Sarthi, having finished his allotted term of study, and

having been previously engaged as an assistant preacher, was appointed to labour for the forthcoming year on probation at Berhampore. But Erabhan, it was thought, gave such promise of improvement, as to render it desirable he should spend another year in the institution.

*Scripture Distribution, &c.*—I commenced, during my voyage to India, the preparation of the Gospel Harmony. This work has been completed and published, and a number of copies have been extensively circulated.

In July, in company with several brethren, I attended the ear festival at Puri. Here, besides our usual missionary labour, I paid especial attention to circulating a considerable number of Gospels, and other portions of the inspired word.

My next trip was both down and up the Mahanuddee river, during the height of the rains. My downward journey extended only to the neighbourhood of Kesinagger; my upward course as far as Banki. In the latter country, especially we had a number of interesting opportunities. My companions, Sarthi and Erabhan, acquitted themselves very well, and at the large market of Tuleapur, made a very effective stand. We distributed a good many Scriptures and books on this occasion.

Towards the close of November, we left home for an extensive tour in the northern division of central Cuttack. We were accompanied by four native preachers, and calculated on being out for at least three months; but the sickness and death of brother Lacey arrested us in the midst of our work, and prevented the accomplishment of this and other projects. Our native brethren, however, continued to prosecute the work in various directions for upwards of two months longer.

In January, soon after brother Lacey's decease, I attended a festival at Boteswara, east of Cuttack, accompanied by several native brethren. Here we met with a large concourse of people, to whom we delivered our testimony, and distributed books.

The following week these brethren, accompanied by Gangadhar, attended a similar festival at Tribeni, the intermediate time being filled up by attendance at several markets in the Pahraj and Hurriharpore districts.

In February we attended the Seebrat festival at Singhanath, Banki. Our now almost invalided brother, Gangadhar, also accompanied us, and rendered very essential service; he seemed to renew the spirit and energy of his best days, and we all felt that he acquitted himself to admiration. The people seemed wrapped in profound attention as he went on, now ridiculing their foolish idolatries, and now affectionately urging upon their attention the glorious gospel of

the blessed God. We distributed a large number of Scriptures and tracts at this festival, as also in several neighbouring villages.

After leaving the festival, myself and two native brethren, Damodar and Kambhu, extended our trip into parts of the Banki and also the Tigiriya rajuary. We attended three large and hitherto unvisited markets, and some very large villages, at all of which we preached the word, and distributed our books. At Gori Jhurlya market, in the Tigiriya rajuary, we for the first time came in contact with a party of the Patariya Sabaras. These outcasts of humanity, as their name imports, substitute leaves for clothing as it respects their females. Such was the primitive attire in which these poor creatures presented themselves at this market.

While we were out in this direction, Sebosahu, Gbauu, and the Khunditterscholl-master, attended by two extra coolies laden with Scriptures, took a journey up the Bytanraee to Kosaleswaree, a large festival held in the Keonjhur country. They calculated that 50,000 people were present, and among them several Khunds, a fact which proves they are scattered through a great extent of country, and that they claim a share in the sympathies of the Orissa Missionaries.

Subsequently to these trips, others have been taken to neighbouring festivals, at Tangy, Berhampore, and a second time to Boteswara, Bhagabotti. In addition to which, Damodar and Kambhu, under my direction, travelled along the Surovah, a branch of the Kadjuree, about a week's journey."

### RELIGIOUS.

**THE BIBLE AND THE WORKING CLASSES.**—Under this title, an excellent volume of lectures was recently published from the pen of the Rev. Alexander Wallace, and a meeting held in Bradford to adopt measures for promoting its circulation. On this occasion, the Mayor, with characteristic benevolence took the chair. Mr. Wallace, it seems, agreed to publish the lectures, and to place a thousand copies at the disposal of the friends at the mere cost of publication; while Robert Milligan, Esq., M.P., Messrs. Samuel Smith, Titus Salt, Henry Forbes, George Rogers, Henry Brown, John Priestman, and John Brown, came forward with a contribution towards the reduction of the cost; so that a volume of nearly three hundred pages is actually sold to working men at the price of *one shilling*! Yorkshire like, the thing was no sooner said than done. There appears to have been an ample supply brought to the meeting, at the close of which the distribution of the volume for a shilling a copy actually began, and in less than half

an hour upwards of 700 copies were gone! It was then announced, that attendance would be given on Saturday evening for the further sale; but by that time there was nothing to sell, for on Friday afternoon the whole thousand copies were purchased. Under these circumstances, Mr. Joseph Craven, to prevent disappointment, came generously forward with a contribution to enable 200 additional copies to be sold at the same price.—*British Banner*.

**A CONVERT FROM ROMANISM.**—The *Glasgow Bulwark* announces the conversion of the Rev. James Forbes, Roman Catholic priest in that town, to Protestantism. Mr. Forbes is spoken of as a man of talent, in the prime of life, frank and energetic, of irreproachable character. Many others are stated to be likely to follow his example. The rev. gentleman has offered his services to the Irish Mission, in a letter giving the history of his life, and progressive doubts of the Roman Church. He was born in Aberdeen in 1822 of a Protestant mother, his father being a Roman Catholic. At sixteen years of age he left for Paris, to be educated for the priesthood, and received the tonsure, minor orders, subdeaconship, and deaconship, from the late Archbishop of Paris. Returning to Scotland, he was ordained priest in 1848, by Dr. Kyle. Doubts set in, or appear rather to have run on, from early youth, as to the non-agreement of Romish errors with the Bible. Ultimately he determined upon seceding, which he accomplished last week.

**"MIND YOUR MARCHING ORDERS."**—At a meeting held at Leicester, Sep. 20, on behalf of the Baptist Missionary Society, the Rev. J. Davis related the following anecdote respecting the Duke of Wellington:—"A clergyman was appointed to go to India in connexion with a chaplaincy. It did not appear that he loved the gospel or the souls of men. Being in conversation with the Duke of Wellington, he said, 'I am going out to India, and do not see that it will be of much use to preach the gospel to those poor Hindoos; what can they know about it?' His Grace looked sternly at him and said, 'You will please to mind your marching orders.' 'What do you mean?' said the clergyman. 'Does not your Great Captain say,' replied His Grace, 'Go ye into all the world, and preach the gospel to every creature? You have nothing to do with the result; you are to do as you are bid.'"

**DEATH IN A CHURCH.**—The forenoon service in Dr. Peddie's church, Bristo-street, Edinburgh, was on Sunday, Sep. 26, interrupted by the death of a respectable man, of the name of Dickson, who was turning over the leaves of his bible, when he suddenly fell down and expired.

**SUDDEN DEATH IN A WESLEYAN PULPIT.**—On Sunday evening last, Sep. 26, the congregation at the Wesleyan chapel, Norton, near Askern, was thrown into great excitement by the alarming and sudden demise of Mr. James Calvert, of Heslington, near York, whilst reading the beautiful parable given in the 15th chapter of St. Luke's Gospel. The congregation were listening with the deepest attention, evidently moved with the simple and forcible passages of Scripture contained in the chapter in question, when all of a sudden, after uttering the words, "I will arise and go to my —" the preacher exclaimed, "Oh! my dear friends!" and fell down in the pulpit and almost immediately expired. This solemn incident made a deep impression on the minds of the congregation.—*Leeds Mercury.*

**THE CONGREGATIONAL UNION** held its autumnal meeting at Bradford, Yorkshire, this year. Strong objections were urged against the opening of the new Crystal Palace on any part of the Lord's-day. Lectures to the working classes were delivered, and discussions followed. This was as it should be. We hear, too, that about 1000 copies of Mr. A. Wallace's book, "The Bible and the Working Classes," have been sold in Bradford at a reduced charge, 300 pages for one shilling.

**REV. WILLIAM JAY, Bath.**—This venerable minister, who is now in his 84th year, being quite incapable of public labour, is about to resign his pastorate after nearly sixty-three years service.

#### GENERAL.

**SLAVERY DIMINISHING.**—Lord Palmerston (Sep. 15) said, "The general result will be found to be that the number of slaves imported into Brazil during the year 1851, was brought down to something about 3,000 instead of being from 60,000 to 70,000, as it had been in some former years; and that the number imported into Cuba in 1851 was also very small, though still too great, and not as much proportionately diminished as the number landed in Brazil. But the rooting out of the nest of slave traders who had established themselves at Lagos, on the west coast of Africa, and the treaty made with the King of Dahomey, whereby he renounces the Slave trade, will have a powerful effect in checking the Slave-trade, both of Brazil and of Cuba."

**THE LORD MAYOR OF LONDON** has lately had, what the *Patriot* calls a "Grand Dinner of Dissenting Ministers." It should hardly have been so called, for they were chiefly his lordship's Independent brethren, with a sprinkling of Particular baptists and Presbyterians. The new Lord Mayor is also an Independent.

**THE PEACE SOCIETY AND THE GOVERNMENT.**—So Mr. Secretary Walpole is resolved to institute Government prosecutions against persons charged with exhibiting the Anti-Militia bills of the Peace Society! We hope that whatever men's different views may be with respect to the militia, they will see the blow that is here aimed at the freedom of the Press, and the right of public opinion. It is not the law of the land that any person shall enlist in the militia. Voluntary enlistment is simply a permission, an experiment. Now, in dissuading men from that voluntary act, the Peace Society infringes no law or statute, except by some tyrannical and general construction.

**DR. PENNINGTON**, an Episcopalian clergyman of colour, who was over here a short time ago, preaching in our churches, has just appealed to the humanity and christianity of the New York citizens, in a most extraordinary dilemma. He states that his parish extends over such and such districts, apparently of immense extent, and that in discharge of his pastoral duties he is constantly called to different parts; but on account of his complexion he must not avail himself of any of the omnibuses or of any of the numerous lines of railways! Beat that Mrs. Stowe, if you can.—*Cambridge Independent Press.*

**A DENTAL CURIOSITY.**—There is at present a servant in a family at the west-end of the town, a girl about thirteen years of age, who is in possession of a double row of teeth in the under jaw. The two sets of teeth are beautifully regular, but are not easily noticed unless a hearty laugh happens. The front and inner teeth have each their fellows; and the possessor, as may be supposed, has good masticating powers, and feels no inconvenience from her additional stock.—*Perth Courier.*

**THE DANISH RAILWAY CONCESSIONS** granted to Mr. Peto embrace all the lines in the kingdom for which arrangements had not been previously made. The estimates for the first section, as fixed by the statutes, show the cost to be £540,000, or £8,800 per mile, including land, rolling stock, stations, &c., ready for efficient working.

**QUAKERS AND THE MILITIA.**—By the 38rd section of the New Militia Act so much of the former Militia Act as empowers the Deputy-Lieutenants to commit a Quaker to the common gaol, if no goods or chattels belonging to such Quaker could be found sufficient to levy a distress to defray the expense of providing and hiring a substitute, is repealed.

**BURNES ATRES.**—The New Governor Urquiza has opened the river La Plata to the trade of all nations. It is expected that this will open a wide space for the export of British manufactures.

**MONUMENT TO COLONEL GARDINER.**—The Committee for erecting a monument to Colonel Gardiner have agreed that the most suitable spot for the erection was at the bottom of the lawn in front of Bankton House, close by the Tranent Station of the North British Railway. It is proposed that the monument shall be of an obelisk form, but the exact model is not yet agreed upon.

**THE PRESENT DUKE OF WELLINGTON.**—The Marquis of Douro, now Duke of Wellington, is, in appearance, a miniature likeness of his illustrious father; both in profile and in voice a strong similarity prevails.

**THE ELECTRIC TELEGRAPH.**—Dr. Beman, of Troy, remarked in a sermon lately, that if Franklin tamed the lightning, Professor Morse taught it the English language.—*Washington Gazette.*

**RELEASE OF ABD-EL-KADER.**—The President, Louis Napoleon Bonaparte, has released Abd-el-Kader. The chief is going to live in Broussa. He swore on the Koran never to disturb Africa.

**RAILWAY EXCURSIONS TO IRELAND.**—It is stated that upwards of 250,000 persons have visited Ireland during the last year, through the cheap excursions by railway.

**CONFERENCE OF THE FRIENDS OF PEACE.**—A conference of the friends of peace and international arbitration is to be held at Manchester towards the middle of January. A very large representation of those who sympathize with this movement is expected to assemble on the occasion.

**WATERLOO.**—The late Lord Ward, in a letter to the Bishop of Llandaff, said, "The term 'Battle of Waterloo' must have been adopted for the sake of euphony, as no part of the battle reached that village, the struggle having taken place nearer to Brussels." This is a great mistake; the field of Waterloo was further from Brussels than the village itself.

**THE Isthmus of PANAMA.**—Twenty-five miles of the new railway, the worst half, is completed; and the remainder is to be finished in eighteen months.

**SHOOTING CIRCUMSTANCE.**—A keeper, in the Zoological Gardens, was bitten on the nose by a cobra serpent, which he was foolishly handling, and died in a few hours.

**SEVEN THOUSAND TONS** of granite were blown up at Furness by two blasts of gunpowder of one and a-half tons each.

**THE KING OF PERSIA.**—An attempt having been made to assassinate His Majesty, the parties were put to death after the most horrible tortures.

**JAPAN.**—Three steam frigates were to leave the United States for Japan, Nov. 10. Will they break the hermetic seal of that empire?

**SPLENDID BEQUESTS.**—An aged lady of Obesterfield has lately left, by will, £20,000 for the public charities of the City of London.

## REVIEW OF THE PAST MONTH.

THE present Ruler of France is accomplishing his first great object rapidly, having made a tour of the southern provinces, and returned to Paris, amidst displays of popular approval. The Senate is to meet, Nov. 4, when it is expected that it will be proposed that he be elected Emperor Napoleon III. It is reported that several attempts were made to assassinate him during his progress, but they are not believed. One act of magnanimity he performed during his tour, in releasing Abd-el-Kader, the Algerine chief. The Pope has been attempting to escape from his French gaolers, who seem careful to keep hold of him, as he may be wanted to crown their new Emperor.—A deputation of European Protestants, with Lord Roden at their head, are now in Tuscany, interceding with the Grand Duke on behalf of the Madia's.—Sir Henry Bulwer, our Ambassador to Tuscany, has been several weeks in Rome, doing something or other with the Papal government, but Lord Derby will not yet tell what!—The Queen has returned, with the Prince and their family, in safety, calling at Bangor on the way to inspect the great Tubular Bridge.—The numerous offices held by the late Duke have been filled up by the government, and Lord Derby having been first made a Doctor of Civil Laws, has been elected Chancellor of Oxford.—Great scandal has been caused by certain disclosures of proceedings in a church at Plymouth, where a clergyman is said to have put many indecent questions to several young girls when confessing them in a private room. The Bishop of Exeter is busy in the business.—The funeral of the Duke of Wellington, it is said, will take place on Nov. 18, at St. Paul's, in which accommodation is making for 10,000 spectators.—A report has prevailed that the Queen will be advised by her ministers to revive the powers of the *Convocation*, which have been dormant above 130 years. We do not believe that any minister dare do any such thing. It would be in effect, as one of our daily papers observes, to open the way for "an ecclesiastical bullfight."—*Mr. Bright* has been speaking at a dinner in Ireland, in a very questionable manner, about the Union of English Reformers with the Papist party in parliament.—Pauperism is still decreasing, provisions are rising in value, and Trade is brisk and increasing.—*Parliament* will meet on Nov. 4.—The *Anti-Corn Law League* is to meet in Manchester on Nov. 2. But it is now generally understood that no attempt will be made to re-impose the Corn-tax.—The latest reports state that Government will not, and never intended to, advise her Majesty to convene the *Convocation* of the clergy.

## Marriages.

Sept. 9, the Rev. J. Maurice, baptist minister, Coseley, Staffordshire, to Miss Mary Ann London, of Henley-in-Arden.

Sept. 18, at Priory Street chapel, Carmarthen, by Mr. H. Jones, Mr. Nathaniel Thomas, baptist minister at the above place, to Laura Emily Ann, eldest daughter of J. Blagdon, Esq., Manor House, near Cheltenham.

Sept. 26, at Zion General Baptist chapel, Broughton Road, Salford, by Mr. D. Burns, Mr. John Hough, to Miss Eliza Bayley. This being the first marriage solemnized in this place of worship, an elegantly bound copy of the holy scriptures was presented to the bride and bridegroom by the pastor.

Sept. 30, at the baptist chapel, Swanwick, by Mr. Miller, the father of the bride, Mr. Henry Bowers of Braunston, Northamptonshire, to Miss Miller of Swanwick.

Oct. 1, by licence, at the baptist chapel, Rugby, by the Rev. Henry Angus, John

Francis, Esq., of Churchover, to Sarah, only daughter of the late Edward Norman, Esq., of Newbold, near Rugby.

Oct. 8, by licence, at the Tabernacle baptist chapel, Carmarthen, by Mr. J. W. White, Registrar, Mr. T. Furlong of that town, to Amelia Antonia Evans, youngest daughter of the late John Evans, Esq., of Trevelyn, Pembrokeshire.

Oct. 12, by the Rev. E. Steane, D.D., at his chapel, Camberwell, the Rev. A. Ben-Oliel, to Miss Hannah Lewis, youngest daughter of Benjamin Lewis, Esq., of Albion-cottage, Cold Harbour-lane, Camberwell.

Oct. 21, at Belvoir Street baptist chapel, Leicester, by Mr. Mursell, Mr. John Harris, Castle Bytham, Lincolnshire, to Susannah, third daughter of the late Mr. Wm. Tomlin, Leicester.

Lately, at the General Baptist chapel, Baxter Gate, Loughborough, Mr. E. Twells to Miss Onion, and Mr. G. Goodman to Miss E. Bird.

## Deaths.

Aug. 13, Mr. W. Hack, aged 24—on the 10th, Mrs. Ann Onion, aged 61—Mr. W. Mayne, aged 24—and Mr. T. Stocks, aged 61, all worthy members of the General Baptist church, Baxter Gate, Loughborough.

Sep. 5, Elizabeth Hunt, aged 40, a member of the baptist church, Calne, Wilts, after severe suffering, borne with christian resignation. She was blessed with evident manifestations of divine favour in her last hours.

Sept. 17, at Longparish, Hants, Elizabeth Blake, in her 81st year. Her life was a development of christian love and kindness, and her end was peaceful and serene. She was a steadfast and consistent member of the baptist church in that place from its commencement, and for nearly fifty years sustained a strong attachment to the cause of Christ, living and acting under the settled persuasion that Christ's cause was her own; for when she saw indications of prosperity, her countenance beamed with holy joy; and when she heard of backslidings from God, her soul, like the prophets, would weep in secret places!

Oct. 2, the Rev. J. Morris, pastor of the baptist church, Shipston-on-Stour. His lovely spirit and eminent piety won the admiration and love of all who knew him. He was followed to the grave by all the members of his church, who deeply feel his loss.

Oct. 7, at Kensington, after a few day's illness, Samuel, the third son of the Rev. Francois Wills, baptist minister, of Ramsgate, in the sixteenth year of his age.

Oct. 10, at Willingham, Cambs., in the 78th year of her age, and after a pilgrimage of sixty years in the ways of God, Lydia Rootham, widow of the Rev. John Rootham, baptist minister.

Oct. 12, at Mansfield, the Rev. Robert Weaver, in his 80th year, having for more than fifty years faithfully and laboriously discharged the ministerial office there, during a life consistently holy and exemplary.

Oct. 13, at Croydon, aged 28, the Rev. Philip Groser, eldest son of the editor of the *Baptist Magazine*, and Secretary of the Baptist Irish Society.

Oct. 20, at the residence of her father, Victoria-park, Manchester, aged 21, Ellen, fourth daughter of James Kershaw, Esq., M.P. for Stockport. She was sustained through a lingering illness by faith in the Redeemer, and died in the full enjoyment of peace and hope.

Oct. 21, Mr. Thomas Leo, aged 60; a peaceful and worthy member of the General Baptist chapel, Carley-street, Leicester, and formerly of Hinckley.

Recently, at the advanced age of 63, Mr. Walker, the senior deacon of the church assembling in Wycliffe chapel, London, which office he had filled for fifty-six years.

THE  
BAPTIST REPORTER.

DECEMBER, 1852.

BATTLES FOR THE RIGHT.

LET not any be alarmed at our prefix. We are not about to forfeit our peace principles, or advocate, under any form or pretext, that horrid system of strife called war, which must ever be regarded by all right-thinking men as one of the greatest curses of humanity.

But there are other battles than personal or national conflicts, in which man meets man, armed with weapons, to do each other deadly harm. Such battles may be called physical or bodily. The conflicts to which we are about to allude are of another character—they are moral or spiritual.

Perusing the history of our race from its earliest records down to our own times, we shall find that man has ever been engaged in conflicts—both bodily and spiritual. But revelation tells of a coming time when such combats shall be known no more, and that this will be effected by the power of truth, which, telling men the injustice and impolicy of physical conflicts, will also chase from his mind the clouds of ignorance and error which had so long enveloped it.

The battles for the right which truth wages with error is our subject. The field of conflict is the world. On the one side are the loyal subjects of the King of kings, and in their hands the sword of the Spirit, which is the word

of God. On the other side are the vassal slaves of satan, the rebel spirit, equipped in armour forged in the realms of darkness. Attendant on these hosts to direct their movements, though unseen by men, are their respective captains, with innumerable troops of invisible spirits.

A history of the contests between these forces enters not into our plan. Up to a certain period it may be found, correctly reported, in a book with which all are or ought to be familiar; and since then, though the records are not always trustworthy, the wise and prudent may discover the main facts.

What now, in the middle of nineteenth century, is the position of the contending parties? Where, on the great field of the world, does the battle now rage most fiercely?

To the first of these questions, our reply must be summary:—

Upon Paganism, the peculiar stronghold of the prince of darkness, an impression has been made. The word of God has been translated into the languages of myriads. Thousands have been turned from dumb idols to the Living God. The temples of idolaters are tottering to their fall. Cruel and obscene rites have been abolished; and hundreds of thousands

of children are receiving the instruction which maketh wise unto salvation.

Mahommedanism—an abomination which once made desolate the fairest regions of the earth—is now losing the physical power by which it rose and reigned, and is becoming imbecile among the nations. In the very metropolis of its once mighty empire and its yet extensive provinces, it is found expedient, by the successor of Mahomet, for his own political safety, to tolerate the propagation and profession of the religion of Jesus Christ; to diffuse the knowledge of which, in the very regions from whence it arose or in which it was first published, extraordinary agencies are in active and unrestrained operation.

Popery, that great counterfeit of genuine Christianity, with all its lying wonders and arrogant assumptions, contrives yet to make its “reprobate silver” pass for current coin among the rulers of the nations, with whom it chiefly desires to deal for the souls of men. But it has lately met with some awkward rejections. We have lately seen its imbecile head fleeing from his own palace in the disguise of a footman; and returning under the protection of French bayonets, to be kept, it turns out now, a prisoner in his own dominions, until he, like one of his predecessors, shall give the sanction of his presence to the crowning act of usurpation now performing in France. And yet, though the head of the papal body is a prisoner, its feet and hands are in full vigour. Everywhere on the accessible earth, and especially in Europe, are the janissaries of the popedom—the jesuits—in active operation. And the cruel spirit of this “Curse of Christendom” is yet seen in all places where it has the power to use it. Witness the condemnation to the galleys of the Medians—man and wife—in Tuscany, for reading the Bible!

Such, briefly, is the present position of the right, and left, and centre, of the hosts of error.

But the British Isles, at the present moment, is the main point of attack. Here, in this England of ours, after long struggling for temporal and spiritual liberty, the people of this sea-girt isle at length succeeded in securing freedom for themselves, and then turned their attention to the wants of the world. And here were originated those noble organizations for the enlightenment and liberation of the nations which, working at first feebly and unpromisingly, have at length, under Divine favour, done more for the permanent enlightenment of the world than had ever been effected within the same period since the days of the apostles. We refer to our Sabbath School, Missionary, Tract, and chiefly our Bible, Societies.

The success of these glorious enterprises could not but excite the envy and rage of the slaves of satan. And hence it is that against free protestant England they are now mustering all their strength, open or disguised. On the one hand we see the old dotard at Rome—prisoner though he be—assisted by his conclave, parcelling out these fair realms to bishops of his own making, and sending over a cunning Spanish priest in the form of a red-legged cardinal to preside over them. This he has had the temerity to do openly in the face of Europe. But he went too far. The very attempt excited in English minds remembrances and emotions which will not soon die away.

But if the open attack was frustrated, the secret attempts of the enemy were more successful. The dull and cold formalities of the English established worship had become distasteful to some of the leading men in one of our universities, who, ignorant of pure Christianity, sought for fountains of spiritual life in more ancient forms of ecclesiastical polity. “This will do,” said the wily jesuits, “now we have them; but conceal your march, and tread softly.” We all know the results. Many of these English priests were wheedled over to

Rome, and they took along with them as many weak-minded men and silly women as they could get to join their company. But this is not the end of the mischief. It is believed that a considerable majority of the English established clergy, and nearly all the candidates for "holy orders" in one of our universities at least, are infected with that semi-popish heresy called puseyism, of which baptismal regeneration, priestly authority, and sacramental efficacy, are the leading features.

So matters stand as regards our spiritual opponents; but beside these there is an organized host of "secular" opponents gathered on our flank, who have commenced operations with desperate and deadly energy. Their design is to overthrow and utterly destroy the principles of scriptural truth. To accomplish this they are agreed with the counterfeiters in rejecting the authority of the Word of God, in confident expectation that should they succeed in this, the traditions of men on which the counterfeit systems are founded will speedily fall. These are reckless men, more reckless than the soldiers of the false prophet, who promised a sensual heaven to those who fell in his service. These care neither for heaven or hell—for God or devil. Nay, they out-devil the devil himself, for they not only refuse to regard God's word, or sabbath, or gospel; not only do they deny the Lord who bought them and trample on his blood, and resist the Holy Ghost, they go beyond all we know of satan himself, whose great sin appears to have been rebellion against the Throne of the Most High, but these reckless men, denying his very existence, would blot him out of being!

We said these men were an organized host. They are: with lecturers, magazines, tracts, and all the artillery of war. Should any ask how is it that such men can be found in an age like this, and in a land like ours. Our reply is, that it is no new thing. "No God!" has been the smothered

or expressed desire of those who have "done abominable iniquity" in all ages. In christendom, under the terrible physical power that papists once never failed to exert for the suppression of heretics they were kept down, or did not dare to speak out. But here in England, no sooner had the Revolution of 1688 given liberty of conscience, and, at the same time, liberty of writing and of speech, than they appeared in quick succession up to the present day, sometimes under one name and form, and sometimes under another. Now, however, they seem to be resolved to make one last and desperate effort. A "forlorn hope" has been drafted to throw themselves headlong against the buttresses of the christian citadel.

But these men are tacticians in their own way, as well as desperate and reckless adventurers. Observing the bad feeling which unhappily existed a few years ago between the employers and the employed, arising from the want of employment and adequate remuneration, the competition of trade, and the scarcity and the dearness of food, they artfully persuaded the working classes that all this was done purposely to rob them of their rights and reduce them to abject poverty. Professing always the greatest sympathy for those who were enduring the privations of poverty, they gained access to their ears. And hence it was that Owen's system of Socialism, and more recently the "Secular" scheme were contrived and propounded.

There can be no doubt that poverty, in the abstract, is a curse; and one of its greatest evils is, that the children of the very poor, put to do something to gain a few pence in early life, are left without schooling or instruction—and it is among such, ignorant alike of facts, of morality, and of religion, that the anti-bible men of the present day find their listeners and their victims. For it is a comparatively easy task to persuade such that the religion professed on sabbath-days by



those who are in better circumstances, is only a cloak put on for the sake of covering their covetousness, and of assuming an appearance of conventional respectability. And added to all this is the old and unaltered fact, that the carnal heart of man is naturally disposed to be at enmity with God.

Against these powers of darkness the friends of Bible truth have to do battle for the right.

From the rapid glance we have taken at the foes of evangelical religion, their numbers, organization, and designs, it will be obvious that a serious struggle is approaching, and that the tug of war will soon begin. Already the signal guns for the coming contest have been fired. No man in our ranks must sleep or slumber another moment. There is but time to buckle on our armour, seize our weapons, and fall into our ranks. The Philistines are upon us!

Blessed be God we are not unprepared. The watchman on the walls of our citadel warned us years ago of the gatherings of the foe, and called us to be up and prepared. Many sprang to their feet at once and seized their arms; but others slumbered and slept. Now, however, they sleep at their peril.

Yes, we are ready; aye, ready. Our chief weapon is the sword of the Spirit, the Word of God. This "true Jerusalem blade" is now within reach of all. Men, women, and even children, are armed with it. Duplicates of it are multiplied too with amazing rapidity. This weapon of the holy war may now be had for a few pence, polished and ready for use; and supplies have been forwarded to all parts of the earth, with instructions to teach men how to wield it.

And then we have yet, and Crystal Palace builders shall not cheat us out of it, our sabbath of rest, on which we can meet, without hindrance, in our innumerable sanctuaries, to worship HIM who is from everlasting, and hear his glad tidings of pardon,

peace, and love, proclaimed in all their fullness of mercy and grace.

And then, as one of the leaders of the German Reformation said, "the children are with us." We have millions of them under the careful tuition of hundreds of thousands of voluntary and efficient teachers, whose great business every returning sabbath-day is to instruct them in the knowledge of the Word of God.

But we are not only conservative, we are aggressive. There are among us men who dare to do noble deeds. Missionaries at home and abroad, village and open-air preachers, tract distributors, cottage exhorters, and visitors of the sick and dying. We are not, therefore, it is evident, all idle or asleep. But we are not all awake and active. Some slumber yet. It is high time they awoke out of sleep. For were all who say they are on our side, casting off drowsiness or fear, to join our ranks like men, we should not only present a more formidable aspect, but we should achieve far greater victories. "Why did Dan abide in ships?" Why do some christians remain inactive when the world is all in arms around them? Have they never read of that bitter reproach and grievous curse which was cast on the men of Meroz "because they came not to the help of the LORD, to the help of the LORD against the mighty."

Every man, be he rich or poor, learned or unlearned, can do something in these battles for the right in his own way. The rich and the learned can furnish the munitions of war; but as regards direct personal service the poor have more ready access to men of their own class, who will more readily listen to them than to one whose station in life is higher than their own. The powerful influence which the "men of the ranks" can exert with their fellows has never yet been fully appreciated or exercised. They have access to begin with; and if there be prejudice, it is in their favour. They can express

sympathy, or caution, or advice, in their ordinary modes of thinking and talking. The poor are the men, above all others, to diffuse the truth among the poor.

And the men who are not learned or gifted with the power of ready speech can give the manual labour of passing from house to house in order to exchange the loan tract; and if they be men of good repute, they may do much in this way to diffuse the truth. Beside, during such visitations they may find opportunities of saying something, even if their words be few, which may prove a blessing to those whom they visit.

There is one mode of diffusing knowledge, whether of good or evil, which is now in active operation, but which has not been worked out by evangelical christians to the extent which it might be, and ought to be. We refer to our periodical magazines. The time was, and we remember it, when religious magazines were few in number, and when the infidels had not, that we can recollect, a single periodical publication. The extension of the art of reading, and the improvements in printing, have created and supplied a demand for books of all kinds, especially periodicals. Men of discrimination among christians saw these signs of the times, and to some extent exerted themselves to supply wholesome reading. But of late years the infidel press has not only overtaken, but gone far beyond the christian in the number and variety of its issues, which are now enormous—almost incredible.

We stay not now to notice the character of these publications. Suffice it to say that they pander to the worst passions of our nature—wonder and humour, terror and lust, are strangely blended as their leading characteristics. The greediness with which they are devoured, and the sad effects which follow are most injurious to the reader and mischievous to society.

To counteract the influence of such pernicious publications religious magazines, containing both interesting and useful matter, should be more widely diffused throughout our country. Let us not suppose this to be a matter of minor importance, or a mere speculation of business. It has come to pass that thousands will read periodical papers who will read little else. The battle is now raging at this point, and we must, like the captain whose mortal remains now sleep in the silence of the tomb, stand our ground and defend our position. It may be we may have to endure a fierce onset, but if we stand firm we shall repulse the enemy, and march over his ground in victory.

Without a figure, our religious magazines are not only important as respects the diffusion of scriptural truth, but their lesser or greater circulation affords a criterion by which we may judge of the spiritual condition of the christian world. Men will read of what they love.

And if these remarks have any force as applied to evangelical christians generally, they have a yet more direct bearing on that section of the army of the living God with which we are numbered. The baptists have not only to do battle for the right along with their brethren of other battalions of the grand army, but on *one* important matter of order they stand alone in their obedience to the commands of the chief Captain. But to this subject we shall refer in the yearly address which accompanies this number.

We had intended to say more, but we have already exceeded our proper limits. With regard to the final issue of all these battles for the right, why, God's truth must and will prevail, though its progress may be impeded or hastened as we are found sluggish or active in his service.

## Poetry.

## BIRTHDAYS.

BY MRS. LYDIA H. SIGOURNEY.

Exult birth-days! in the happy home,  
A tender love prepares  
Fond gifts to please the precious child  
That dwelleth on its prayers.  
It showereth o'er the blooming youth  
Blessings and tokens sweet,  
And bows before the hoary head  
To pay an offering meet.

The birth-day of the absent! Thought  
On winged scroll shall fly  
To distant realms, or stranger climes  
Beneath a foreign sky;  
Or bear that love o'er ocean waves  
That surge with anger frown,  
Which many waters cannot quench,  
Nor all their billows drown.

*The birth-day of the dead!* Be sure  
That sacred date to keep;  
Send portions to the sick and poor,  
And dry the eyes that weep;

Wrap garments round the staking form,  
Homes for the orphan find,  
And bid the light of knowledge beam  
Upon the darkened mind.

Spread wide the page that speaks of God:  
Speed on the mission-band,  
O'er western vales, o'er Asia's wilds,  
Or far Liberia's strand;  
Give teachers to the prairie-child;  
Shed hope o'er souls forlorn;  
Speak kindly words to erring hearts  
That feel the sting of scorn.

Remember those who climb the shroud,  
And plough the surging main:  
Breathe pity through the prison-gate,  
On sin's despairing train;  
For all mankind let deeds and prayers  
Of pure good-will be given,  
So shall the birth-days of the dead  
Lead thine own soul to heaven.

SPIRITUAL CABINET—REVIEWS—CORRESPONDENCE—  
CHRISTIAN ACTIVITY.

As so much of our space is, of necessity, occupied with Title, Preface, and Contents, we are not able to fill up, this month, any of the above departments. With regard to *Reviews* we have several valuable works on our table, which we shall take care to notice next month. Our *Correspondence* not being urgent, can, without detriment, be postponed; and, as respects *Christian Activity*, that is the subject of our Leader.

## Narratives and Anecdotes.

**THE TURN OF LIFE.**—From the age of forty to that of sixty, a man who has properly regulated himself may be considered as in the prime of life. His matured strength of constitution renders him almost impervious to the attacks of disease, and experience has given him judgment the soundness of almost infallibility. His mind is resolute, firm, and equal: all his functions are in the highest order. He assumes the mastery over business, builds up a competence on the foundation he has formed in early manhood, and passes through a period of life attended by many gratifications.

Having gone a year or two past sixty, he arrives at a critical period in the road of existence: the river of death flows before him, and he remains at a standstill. But athwart this river is a viaduct, called "The Turn of Life," which, if crossed in safety, leads to the valley "Old Age," round which the river winds, and then flows beyond, without a boat or causeway to effect its passage. The bridge is, however, constructed of fragile materials, and it depends upon how it is trodden whether it bend or break. Gout, apoplexy, and other bad characters, are also in the vicinity, to waylay the traveller,

and thrust him from the pass; but let him gird up his loins, and provide himself with a fitting staff, and he may trudge on in safety with perfect composure. To quit a metaphor, "The Turn of Life" is a turn either into a prolonged walk or into the grave. The system and power having reached their utmost expansion, now begin either to close like flowers at sunset, or break down at once. One injudicious stimulant—a single fatal excitement—may force it beyond its strength; whilst a careful supply of props, and the withdrawal of all that tends to force a plant, will sustain it in beauty and in vigour until night has entirely set.

So says one of our writers on human life. But what is that life, even when reaching beyond its usual limits? Is it not a shadow? Truly cheerful and happy are they, and they only, who are looking for the mercy of our Lord Jesus Christ unto eternal life!

**LONGEVITY OF QUAKERS.**—Quakerism is favourable to *longevity*, it seems. According to late English census returns, the average age attained by members of this peaceful sect in Great Britain is fifty-one years, two months, and twenty-one days. Half of the population of the country, as is seen by the same returns, die before reaching the age of twenty-one, and the average duration of human life the world over is but thirty-three years; Quakers, therefore, live a third longer than the rest of us. The reasons are obvious enough. Quakers are temperate and prudent, are seldom in a hurry, and never in a passion. Quakers are diligent; they help one another, and the fear of want does not corrode their minds. The journey of life to them is a walk of peaceful meditation.

**RATHER INAPPROPRIATE.**—The minister of a very fashionable and aristocratic proprietary chapel, in connexion, of course, with the Establishment, found relaxation from his arduous task and painful duties necessary. As the autumn drew on, therefore, he drew off, leaving an "odd man," obtained from some clerical house of call, to do duty in his absence. Whether the worthy substitute was informed sufficiently early or not of his appointment, does not appear; but certain it is, that on opening the black case to give out his text, and proceeding on at a very comfortable rate with his introductory remarks, he presently found

himself tendering some very serious and salutary advice to a newly married couple upon the reciprocal duties and endearing relations of the married life. The congregation were of course deeply impressed with the conviction that a wedding had, or ought to have taken place that morning, and that the happy pair were appropriately consecrating the first hours of their union by attendance at divine service. Not so, however, as the confused and awkward appearance of the preacher sufficiently indicated; in vain did he skip and go on by turning over a new leaf, or even two at a time; but pick where he would it was all about the holy state of matrimony! The scene, however, may rather be imagined than described. At last, by a desperate effort, he jumped clean out of it by closing the case; and giving utterance to the longed-for and welcome words, "Now to God, &c." I inquired of a gentleman (my informant) who was present, and is a member of the Establishment, how such an occurrence could take place? He replied, very easily. In all probability the minister had gone the last thing on the Saturday evening to some sermon-shop in Newgate Street, or Paternoster-row, and purchased a manuscript. This explanation, which might have been the true one, goes to shew therefore, that 500 people can be fed, if not nourished, for a week, upon that which costs only a few halfpence! R. B.

**MINISTER'S WIVES.**—Somehow or other some people have an idea that when they engage a minister they engage the minister's wife also. From the day she comes among them she is a marked woman. Her dress is expected to be of a certain pattern. The colour of a riband may endanger the peace of the whole community, and the display of a feather would call for the service of an ecclesiastical council. She must be the best woman in the world, the head of all benevolent enterprises. She must be the poltest woman in the world, receiving calls at all times, and visiting from house to house, and making herself generally agreeable. She must be the most exemplary woman in the world, never laughing above the prescribed key. In short, she must be the paragon of all excellence, and possess a constitution like a horse, patience like an ox, and good nature like a puppy, to meet the wishes of all her husband's very liberal constituents.

## Baptisms.

### FOREIGN.

JAMAICA.—Extract of a letter, dated Providence, October 5, 1852:—"You will be pleased to hear that, though God still seems to be visiting us with disease and poverty, we are not left without some tokens of his never-failing goodness, and cheering signs of prosperity in the church. Much labour and expense have been bestowed upon our station in St. Elizabeth, with, comparatively, a small measure of success; but the time to favour this part of our Zion appears to be at hand. On Lord's-day, Oct. 3, the ordinance of believers baptism was administered to seventeen candidates in the sea, at Black River, in the presence of upwards of five hundred spectators, amongst whom were many of the most influential persons in the town. All behaved with the utmost decorum, and a deep feeling of solemnity pervaded the services. Among the candidates was a black man, formerly a leader in the Church of England, who gave the following address:—"My dear friends; most of you know me to have been long a communicant at the Church of England, and I hope I have been a follower of Christ. No one persuaded me to become a baptist. I read my bible, Matt. iii., and I considered to myself—this is not infant sprinkling. I do not think this water will wash away my sins; I do not think it will do me any good; but I find great joy in keeping the commands of Christ. If any one will show me where infant sprinkling is commanded in the bible, I will now pull off this gown and go back to the church from which I came."—This simple heartfelt address produced a marked impression. Very many retired saying, 'These baptists have the truth.' A spirit of inquiry is abroad. Many entreat us to have service on the sabbath regularly, as they are destitute of the gospel. At eleven o'clock brother Hewett preached a plain effective sermon on, "Almost a christian," to a congregation of five or six hundred persons, a large portion of whom seldom hear the gospel. After preaching, the newly-baptized were addressed by the pastor, and received into the church, and the Lord's supper administered. The services of the day were of the most interesting

character, and it appears to be a general impression on the most intelligent of the church that the seed long sown is about to produce a glorious harvest of souls to Christ. We cannot tell where to look for means to enable us to occupy this important opening; but so pressing is the demand, that we have resolved to commence a cause in the town of Black River, and have rented a house and purchased benches, trusting that He whose glory we seek will in his own way provide the means."

[Should any friends feel interested in the cause of God at Providence and its branches under the care of our esteemed brother, the Rev. W. Claydon, their kind assistance will be thankfully received and forwarded to him by Rev. S. Lillycrop, 5, Adelaide Terrace, Windsor, Berks.]

### DOMESTIC.

BRISTOL, *Thrissel Street*—We have had several baptisms during the present year. In March, five; in April, four; and in August, five. Some of the above were in the morning of their days, some in afternoon of life, and five had reached the evening of their earthly career, viz., one 69, two 70, and two 75. Such sights angels must delight to witness; and they greatly rejoice the souls of both pastor and people, to see the youth of 18, and the gray-headed pilgrim of 75, standing at the water-side, and, one after another, descending into the liquid grave, to be buried with Him in baptism, was very pleasing. One of the females (75) naturally a very timid person, went through the service quite as comfortably, peacefully, and happily, as the youngest amongst them. Two of the party a husband and wife, 69, and 70. They had been great sinners, but they found a great Saviour. Two of the men, one 70, the other 75, were once soldiers, and have had many hair-breadth escapes. One of them was told that as he was unwell, he had better go and consult his medical man, before he took such a step. He did consult him, and the reply was, "Dont go into the cold water, on any consideration." This at first staggered the old soldier. He then went to a christian friend, saying, "I can't be baptizd to-morrow, sir, for my doctor tells me that I am not well, and it would injure me if

I were to go into the water!" His friend told him of a case in which a person in the last stage of black jaundice was immersed, and from that time she became better, and at length was quite well. So the old soldier buckled on his armour, was immersed, and received to the table of the Lord, and a happy day he had. The husband of another of the candidates was much opposed to her being immersed. Finding he could not turn her from her purpose by threatenings, he said, I have no objection for you to join a church where you wont have to go through the water. But she remained firm; and her husband, the next day, expressed his sorrow for his conduct in opposing her.

"Man says, 'some water in the face,'  
And that before the child has grace,  
Is what is meant in Jesus' word,  
By being 'buried with the Lord.'

But Scripture says we must 'believe,'  
And Jesus Christ by faith receive;  
Then be baptized without delay,  
Whatever friends or foes may say."

W. E. B.

LONDON, *Shouldham Street, Marylebone.*—On the last sabbath in July, four believers were baptized. Mr. E. Kelly, one of the candidates, a man of colour, and formerly a slave, opened the service with reading and prayer. Mr. Blake, the pastor of the church, preached on keeping the commandments of Christ. Mr. Kelly delivered an address at the water side, stating how he was first led to embrace the truths of christianity. He had been a local preacher among the Wesleyans. He further stated that he and his wife came there that day for the purpose of being immersed. He had been led to see the ordinance of believers' baptism to be right, for he could not find in the sacred volume any mention of infant sprinkling, and he was convinced that baptism ought to be administered to believers only. Mr. Blake immersed the candidates, and Mr. Geary closed the solemn service with the apostolic benediction. On the last Lord's-day in August, four more believers were baptized. Mr. Blake preached, and Mr. Beazley delivered an address, which was listened to with marked attention.

*New Park Street.*—On the last sabbath in October, Mr. Walters, after a discourse on "Baptism for the dead," baptized five persons on a profession of their faith in the Lord Jesus Christ, in the presence of a large congregation. These make up

forty whom it has been Mr. Walters' happiness to baptize and receive into the fellowship of the church here during the past year. Others are waiting for baptism. May the Lord continue to bless us!

*Salters Hall.*—On the evening of the last sabbath in October, three young females were baptized for fellowship with us, by our pastor, Mr. Hobson. Mr. H. also baptized five persons on the last sabbath in July. We had a social tea-meeting, Nov. 1, the completion of Mr. H.' first year amongst us. Twenty-five have been added by baptism, and ten by dismission. We thank God and take courage. A church planted in the heart of the city, where one-third of the inhabitants have been ejected by the formation of new streets, and another third have removed by preference to the suburbs, presents many difficulties, but we hope, by the blessing of God, to overcome them. J. C.

*Regent Street, Lambeth.*—On the evening of Lord's-day, Oct. 31. Mr. Keen preached, and after a short address at the water side, baptized nine believers. Our chapel was crowded to excess with a serious and attentive audience, and we hope the Spirit of the Lord was at work with many, producing "godly sorrow," and "faith unto salvation."

*Blandford Street.*—On the evening of Oct. 31, our pastor baptized a young man, who was afterwards added to our fellowship. He had previously been connected with the Independents, but was led to search into the matter of christian baptism by hearing his pastor assert, that in the primitive church faith preceded baptism. Not being able, upon careful inquiry, to find out when this primitive practice was lawfully abrogated, or abrogated upon sufficient authority, he thought and felt that it became him to "walk in the old paths," and follow the "primitive," because it was the divine rule. R. B.

KENYNSHAM, *Somerset.*—Five believers, two males and three females, useful working persons, were baptized and added, July 4. Four of them are teachers. Our house of worship was crowded with attentive spectators. Such scenes ought to be reported. G. D.

CALSTOCK, *Cornwall.*—Mr. Clarke baptized two females, October 3. One had been an Independent and the other a Wesleyan many years. J. K.

**SALFORD, New Chapel, Great George Street.**—Four young men were baptized, Nov. 7, three of whom were received into the church that evening, who give promise of being useful to this rising interest. It is hoped that this commodious new chapel will often be the scene of similar proceedings. The other candidate is connected with the Independents. On this occasion Mr. Dunckley, the pastor, preached from "Nevertheless, what saith the scriptures?" when he proposed and answered the following inquiries:—1st, Whom did the apostles baptize? 2nd, What does baptism signify? 3rd, What is required of those who are to be baptized? clearly proving that believers are the only proper subjects, as they alone are able to answer the scripture requirements of the ordinance. G. W.

**MILFORD HAVEN.**—On Lord's-day, Nov. 14, after an appropriate address in the open-air, our minister, Mr. Thomas, baptized four young persons in our beautiful haven, in the presence of a large assembly. Two of the candidates were fruits of the Bible class, which has been conducted during the last nine years by Mr. W. H. Thomas, one of our minister's sons. On his leaving our town in Oct. last for Cardiff, the members of the Bible class presented him with a copy of "Cobbin's Condensed Commentary," beautifully bound in morocco, as a token of their high esteem for his faithful and efficient services among them. J. W.

**WYKEN, near Coventry.**—On sabbath morning, Nov. 14, two female teachers were immersed by our pastor, Mr. J. E. Sargent. After the service, your handbills on baptism were distributed. In the afternoon the newly-baptized were received at the Lord's-table. The congregation listened with attention and interest to the address by Mr. S. It was nearly three years and a half since the last baptism. We hope there will not be so long an interval again, for there is a spirit of enquiry manifested by the young people connected with the congregation. J. E. S.

**KENNINGTON, Charles Street.**—Mr. Atwood baptized two believers, July 1, and two more, Nov. 4, when Mr. Tanner, of Farnborough, preached on the commission of Christ. E. S.

**CHENIES, Bucks.**—A husband and wife were baptized by Mr. Carter, Oct. 31, and received into our fellowship next sabbath. S. C.

**PAULHAM, Lancashire.**—On the first sabbath in November, our pastor, Mr. J. H. Wood, baptized four candidates, two men and their wives, after an address from "Some therefore cried one thing, and some another, for the assembly was confused; and the more part knew not wherefore they were come together;" which words he adapted to the discord which reigns amongst piodobaptists on both the mode and subjects of baptism. The two men are teachers. They were all received the same evening, and we hope soon to report the baptism of others. J. A.

**WINDSON, Victoria Street.**—Six believers were immersed upon a profession of faith by the pastor, Mr. S. Lillycrop, on Lord's-day, Sep. 26. One has been a preacher of the gospel among the Independents for many years, and his daughter, a member of an Independent church, accompanied her father. Two had been scholars, and with two others are now teachers. After a long struggle with up-hill difficulties, the good Lord seems to be smiling upon this part of his vineyard. May he still continue to bless us, and we shall be blessed!

**BIRMINGHAM, Bond Street.**—On Lord's-day, Nov. 7, after a discourse by our pastor, Mr. New, ten young believers, in equal numbers of the sexes, followed their Saviour through the baptismal waters. Three others were baptized on the first sabbath in October, and we have hope of others following, as we have many hopeful inquirers. Most of these are teachers. C. S.

**GLASGOW, College Open.**—Since our last report nine more believers have been baptized, and added to our number; nearly all of whom have recently been brought to a knowledge of the truth; being the fruits of the humble efforts put forth by the brethren for the conversion of sinners. "To God be all the glory!" J. R.

**MELBOURNE, Derbyshire.**—On Lord's-day, Nov. 7, the ordinance of believers baptism was administered by our pastor, Mr. Gill: three, one of whom had been in connexion with the Wesleyans, thus professed their consecration to the Redeemer. J. H. W.

**ROADE, Northamptonshire.**—Two believers were baptized here, October 3, and four in April, before a very large assembly. We have not reported regularly, but intend to do so in future.

**BANBURY.**—On Wednesday evening, June 23, our pastor, Mr. Henderson, baptized two females, who were received into the church; and on Wednesday evening, Sep. 1, three males and two females were also baptized, four of whom have been added to the church; the fifth, a member of the Primitive Methodists, remains in her former connexion.

W. C.

**BRYNMAWR, Calvary.**—After a discourse on baptism by Mr. Thomas, our pastor, Mr. Roberts immersed four believers on a profession of love to the Redeemer, October 31; one of these was formerly a consistent member of the Independents.

G. W.

**CHELTENHAM, King Street.**—We have had several baptizing services during this year. Mr. Smith baptized six believers in April, and four in October. Four of the above were teachers and one had been a Wesleyan.

E. D.

**SHERSTON, Yorkshire.**—Mr. Stubbings, after preaching on the bank of a stream, went down into the water followed by two young persons, whom he baptized into Christ, Oct. 10. A large assembly was gathered to witness the service. These were added, and more are expected to follow.

W. S.

**HAMMERSMITH.**—Seven believers were baptized here in July and September, but the report which has reached us is very imperfect.

This month it has so happened that we have been furnished with more baptismal reports than usual, most of which we have given. We would take this as a token for good, and again request that our friends will send early reports.

**BAPTISM FACTS AND ANECDOTES**

We are also obliged to postpone these this month from want of space.

## Religious Tracts.

ELSEWHERE in our columns this month we have said something on the subject of tract distribution, reminding some, that if they can do nothing else, they can engage, very likely, in useful labours of this character. Let there be first a willing mind to engage in the service, and, if they have not the means wherewith to purchase tracts, they will not be long unsupplied by those who are able and willing to furnish them. As far as may be in our power we shall continue to supply those who apply to us according to the directions given below.

**SPECIAL NOTICE TO APPLICANTS.**—When applying for grants of Tracts, address, Mr. J. F. Winks, Leicester, post paid. The name and residence of the writer should always be given in full and in a plain hand.

Let all our friends understand distinctly, that in making application for a Grant

they must do *three things*. They must send—

1. Name and residence of Country Bookseller.
2. Name of that Bookseller's London Publisher.
3. Three Postage Stamps.

**SUMMARY OF DONATIONS.**

FROM THE PROFITS OF THE "BAPTIST REPORTER" AND THE "BAPTIST SABBATH SCHOOL HYMN BOOK."

	Handbills.	Tracts.
To Dec., 1851	500,300	24,575
To Dec., 1852	21,500	1,000
<b>Total</b>	<b>521,800</b>	<b>25,575</b>

And also several thousand copies of the "Reporter," and 60,000 invitations to Worship.

Several Applications and Grants will be noticed in our next.

## Sabbath Schools and Education.

THIS important department of our periodical will continue to occupy our best consideration. We shall be happy also to receive assistance from any competent writers on such subjects as may be deemed useful to teachers of the young. For in these days nothing can be more essential to the well-being of society and the interests of true religion than a sound, practical, and efficient system of biblical education. Essays or expositions on education, brief, and to the point, will therefore be very acceptable; with any facts or incidents illustrative of the benefits of instruction.



# Intelligence.

## BAPTIST PERIODICALS IN THE UNITED STATES.

WEEKLY.			
NAME.	EDITORS.	WHERE PUBLISHED.	
Zion's Advocate .....	J. B. Foster .....	Portland,	Me.
The Baptist Observer .....	E. Worth .....	Coucord,	N. H.
Christian Watchman and Reflector .....	J. W. Olmstead, S. S. Cutting .....	Boston,	Mass.
The Christian Era .....	J. M. Burt .....	Lowell,	Mass.
Christian Secretary .....	Normand Burr .....	Hartford,	Conn.
New York Recorder .....	Martin B. Anderson .....	New York,	N. Y.
New York Weekly Chronicle .....	Orriin B. Judd .....	New York,	N. Y.
New York Baptist Register .....	Alexander M. Boebee .....	Utica,	N. Y.
American Baptist .....	W. Walker .....	Utica,	N. Y.
Christian Chronicle .....	W. B. Jacobs, H. Lincoln .....	Philadelphia,	Pa.
The True Union .....	Baptist Pastors of Baltimore .....	Baltimore,	Md.
Religious Herald .....	Wm. Sands .....	Richmond,	Va.
Messenger and Recorder .....	S. Siegfried .....	Morgantown,	Va.
Biblical Recorder .....	Thomas W. Tobey .....	Raleigh,	N. C.
North Carolina Baptist .....	W. C. Berry, James Blythe, J. M. Bryan .....	Ashville,	N. C.
Southern Baptist .....	A Committee .....	Charlestown,	S. C.
Christian Index .....	J. F. Dagg .....	Penfield,	Ga.
South-western Baptist .....	A. W. Chambliss .....	Marion,	Ala.
The Tennessee Baptist .....	J. R. Graves .....	Nashville,	Tenn.
Western Recorder .....	J. L. Waller, A. W. Larue, Charles D. Kirk .....	Louisville,	Ky.
Journal and Messenger .....	J. L. Bateholder .....	Cincinnati,	O.
Christian Register .....	David E. Thomas, B. Y. Siegfried .....	Zanesville,	O.
Watchman of the Prairies .....	Luther Stone .....	Chicago,	Ill.
Western Watchman .....	Wm. Crowell .....	St. Louis,	Mo.
Michigan Christian Herald .....	George W. Harris .....	Detroit,	Mich.
Morning Star .....	William Burr .....	Dover,	N. H.
MONTHLY.			
Baptist Missionary Magazine .....	Solomon Peck .....	Boston,	Mass.
The Macedonian .....	Edward Bright, jun. ....	Boston,	Mass.
Young Reaper .....	Alfred Colburn .....	Boston,	Mass.
Baptist Memorial .....		New York,	N. Y.
Home Mission Record .....	Benj. M. Hill .....	New York,	N. Y.
Mother's Journal .....	Mary G. Clarke .....	Philadelphia,	Pa.
Western Star, ( <i>Welsh</i> ) .....	R. Edwards .....	Pottsville,	Pa.
Baptist Preacher .....	H. Keeling .....	Richmond,	Va.
Home and Foreign Journal .....	James B. Taylor, T. F. Curtis .....	Richmond,	Va.
The Christian Repository .....	J. L. Waller, C. D. Kirk .....	Atlanta,	Ga.
The Indian Advocate .....	Sidney Dyer .....	Louisville,	Ky.
The Free Mission Visitor .....	A Kenyon .....	Kirtland,	O.
Western Evangelist .....	Peter Long .....	Rock Well,	Ill.
QUARTERLY.			
Christian Review .....	S. S. Cutting .....	New York,	N. Y.
The Baptist Record .....	T. S. Malcolm, J. N. Brown .....	Philadelphia,	Pa.
RECAPITULATION.—Weekly, 25; Monthly, 13; Quarterly, 2; Total, 40.			

## BAPTIST.

## DOMESTIC.

HAY, *Breconshire*.—The History of the Baptists in Wales contains many interesting and authentic accounts of parties of that profession living in the town and neighbourhood of Hay from time immemorial. The church in the vale of Olchan, six miles thence, (but now in the vale of Llanthewy) being one of the oldest baptist churches in Britain. During the time of Howell Vaughan's pastorate over that church, upwards of two centuries ago, we are informed that a baptist meeting house was erected in Hay, no traces of which, at the present time, are to be seen; but we are told that at the restoration of Charles II. the baptists were driven out of the town, and were necessitated to take refuge in the mountains that surround the place, where, in the deep ravines and dense woods, they worshipped the God of their fathers for thirty-nine years, and it is not improbable but that the original chapel was then demolished. The present chapel was erected about half a century ago, and had fallen into a very dilapidated condition; besides this a public thoroughfare existed near the entrance door, and an unsightly piece of waste ground between that and the street. The church resolved to repair the chapel, and, if possible, improve the external aspect of the property. Parties having land adjoining the waste portion, consented to sell a part, that the boundary wall might come square with the street. The lord of the manor made a grant of the waste; and a requisition having been got up by the minister to the freeholders and inhabitants of the town, it was mutually agreed that the thoroughfare be henceforth stopped, thus securing to the property 130 square yards of land, which forms a spacious burying ground. The chapel having been closed for several sabbaths, it was re-opened on Sunday, October 24, when three admirable sermons were preached by the Rev. Thos. Thomas, President of the Pontypool College. The proceeds of collections and tea meeting, with a few subscriptions, amounted to £35. In addition to repairs and alterations made in the chapel, a commodious room has been built for sabbath and day schools, which is regularly appropriated to that purpose—the day school being free to any children in the town. And also the dwelling house attached and belonging to the property has been improved. The whole amount of debt, including some previous liability, is £250, to remove which, any subscriptions would be gratefully received, and acknowledged by John H. Hull, the pastor. The town is near the division of England and Wales,

consequently we are far removed from the more numerous and wealthy of the denomination; but hope by this appeal to share their sympathies and aid.

CHARLTON, *Oxon*.—The opening services of the new baptist chapel, took place on Tuesday, Nov. 16. The morning and evening sermons were preached by the Rev. T. F. Newman of Shortwood. The Rev. T. Wilkinson of Tewkesbury, in the unavoidable absence of the Rev. W. Brock of London, delivered an excellent discourse in the afternoon. The collections amounted to £27 13 6d. The chapel is of neat design, in the early English style of pointed architecture; its external dimensions are forty-eight feet by twenty-eight. It is lighted on the sides by eight lancet windows, very long and narrow, glazed with quarry lights, and in the front by a double pointed window, comprised with a single dripstone, with a foliated circle in the head. The interior is very plain. The roof is open and oak-stained, of a high pitch and acutely pointed, the ridge-piece being thirty-seven feet from the floor. The sittings are likewise oak-stained and open, and designed to accommodate 250 persons. At the end of the chapel rises a dais of three steps, on which the minister's desk is placed. The total cost, including the purchase of the ground, amounts to about £400. This place of worship originated with the late Mr. George Baughan, who generously contributed £250 towards its erection.—*Oxford Chronicle*.

SALFORD.—The new baptist chapel, Great George-street, was opened on Thursday, October 21, when sermons were preached, morning and evening, by the Hon. and Rev. B. W. Noel, M.A., and on the following Lord's-day, by the Rev. J. Aldis, of London. On the following Monday evening two hundred persons sat down to tea, in the Old School-room, after which the chair was taken by Edwin Waters, Esq., and addresses were delivered by the Revs. C. M. Birrell, J. Aldis, F. Tucker, R. Chenery, D. M. Evans, J. Corbett, J. Harvey, and H. Duckley, pastor of the church. The concluding sermon was preached on the following Thursday evening by the Rev. H. S. Brown, of Liverpool. Throughout the various services the most cordial and cheering spirit prevailed. The congregations were large, and the collections amounted to £150, besides which several gentlemen promised an annual donation of £5 for the next four years. The new chapel is in the Tudor style of architecture, after a design by W. Risley, Esq. It occupies a central position, being situated in Great George street, within a few yards of Chapel-street, close to the plot of ground recently given by E. R. Langworthy, Esq., for the erection of an Atheum and Temperance Hall. It is entered by a flight of

steps and a vestibule of three porches, flanked with towers, containing the entrance to the gallery and school-room. Over the vestibule is a large Gothic window, decorated with coloured glass, and at the west end is a recess, containing an open baptistry, the choir, minister's desk, &c. It is lighted by three windows, also decorated with coloured glass, and opens into convenient vestries. The roof, which is partly open, is supported by arches of stained timber, resting on stone corbels, and is divided into narrow sections by staired timber-work against a ground of white plaster. The building is lighted chiefly by a bronze chandelier, depending from the centre of the ceiling. The aisles are paved with red and blue quarries, and the vestry doors and panels of the desk are covered with crimson cloth. The chapel, including the gallery over the entrance, will comfortably accommodate 700 persons. Under the chapel is a lofty and well-lighted school-room, capable of accommodating 600 children in class. The length of the building from the back of the entrance gallery to the end of the recess, is 82 feet; the width, 45 feet. The total cost is £2,300; towards this, including the sum collected at the opening service, £1,400 has been raised, leaving a deficiency of £900 towards the reduction and speedy liquidation of which steps will be taken as soon as possible.

**CHIPPING SODBURY, Gloucestershire.**—**OLD SCHOLAR'S MEETING.**—The sabbath school connected with the baptist chapel, Chipping Sodbury, Gloucestershire, has been in existence upwards of forty years, and the number instructed in it since its formation has been about 2,000. At the last anniversary, held in August, it was resolved to hold a meeting of the old scholars, and to get as many of them as possible together, at a gratuitous tea. The necessary arrangements having been completed, the meeting was held on Wednesday, Oct. 20, when nearly 300 old scholars assembled in the town-hall, and partook of a comfortable tea. After the tables were cleared, the engagements of the evening were opened by singing and prayer. Several questions were then proposed to the assembly, and many pleasing facts elicited. A goodly number were found to be members of christian churches, and several dated their first religious impressions to the instructions they received in the school. There were two persons present who were at the school on the first sabbath it was opened, more than forty years since, one of whom produced a book which he had received as a reward—the first that was given. It was in good condition, and its possessor appeared to prize it highly. Many were in the school thirty-five and thirty-eight years ago, and one woman repeated two hymns which she had learnt thirty-eight years since, and which

seemed to be indelibly impressed on her memory, and she declared that she had reason to bless God for the instructions she had received in the school. A pleasing incident was related of a refractory boy once in the school, who afterwards entered the army. About four months ago a letter was received from him, stating that upwards of seventy of the soldiers in the regiment to which he belonged were pious persons, and that he himself had been baptized and had joined a christian church in India. It was ascertained that there were present several parents and their children who were old scholars in the same school. After the interrogations, addresses were delivered by the Rev. W. J. Cross of Clifton, Rev. F. H. Roleston, minister of the place, Rev. R. P. Thatcher, Independent, of Frampton Cotterell; and Mr. Neale, deacon; exhorting those who were unconverted to attend to their best interests without delay; those who had children to send them to a sabbath school; and all to a regular attendance on the means of grace. The Rev. W. J. Cross kindly engaged to give forty copies of "Pike's Early Religion" to the young persons present, to be distributed at the discretion of the minister.

**COLEFORD.**—On Tuesday evening, Oct. 12, a somewhat novel and very interesting meeting was held in the baptist chapel, Coleford, Gloucestershire. The teachers of the sabbath schools had invited the parents of the children to a tea, which they had gratuitously provided for the occasion. About 300 of them responded to the call—a number which was, after tea, when the doors were thrown open to the public, increased to fully 500. The pastor, the Rev. John Penny, occupied the chair. Addresses were delivered by the Rev. H. Webley of Woodside, and the Rev. Mr. Breeze of Swindon, on the advantages of sabbath school instruction; and by the Rev. H. Clarke, A. M., of Monmouth, and T. Nicholson, Esq., of Lydney, on the responsibility and influence of parents, and the best means of co-operation between them and the teachers of their children.

**LYNN.**—We are informed that the members of the baptist congregation have enabled their minister to discharge entirely the debt which for some time has interfered with the success of the interest at West Lynn; and that, besides this, the chapel in Blackfriars Road has been cleaned and painted, and a deaf apparatus affixed, the whole of which expense has been defrayed within the last six months, amounting to about £270. In addition to this, it is stated that a neat organ is about to be erected in that place of worship, the whole cost of which is secured by the voluntary offerings of the congregation and their friends.

**NEWCASTLE-ON-TYNE, Tuthill Stairs.**—We are much gratified to hear that the church at this place have at length resolved to erect a new place of worship. We copy the following extract from the *Newcastle Guardian*:—"On Tuesday afternoon, Nov. 9, in the presence of a vast assemblage of persons, the foundation stone of the baptist chapel in Bewick Street, now in the course of erection for the Tuthill Stairs church and congregation, was laid by the Rev. Dr. Acworth, of Bradford. This church, we are informed, was established about the year 1650 or 1651, at which period Thomas Gower was the pastor, and he appears to have laboured in this town until some years after the restoration of Charles II., and until he was incarcerated in Durham gaol, as we learn from the records of the churchwardens of Gateshead in 1689, that they "spent at Durham, being caused to witness against Mr. Goore, for preaching at Richard Stockton's, on Sunday, July 11, 4s." In 1672, an order was obtained for his liberation from Durham, he being included in the same general discharge by which John Bunyan and about 500 quakers obtained their freedom. From that time to the present this church has continued to exist, and their pulpit is now stately occupied by the Rev. Thomas Potteuger, who succeeded the late Mr. Sample in July, 1840. The chapel which they at present occupy, is most inconveniently situated, and has become insufficient for the congregation, which has increased under the ministrations of the present pastor." Further particulars we are compelled to postpone.

**MARGATE, Ebenezer Chapel.**—The christian friends assembling in the above place of worship, after waiting for ten months in the hope of some decided improvement in the health of their highly esteemed pastor, the Rev. J. T. Rogers, have been reluctantly compelled, in the absence of such improvement, to accept his second resignation. As a testimonial of their affectionate sympathy with his present afflictive circumstances, and as evincing the high estimate which they formed of his public and private worth during the short period of his connexion with them, they have had great pleasure in forwarding for his acceptance the sum of fifty guineas, which has been most cheerfully and liberally contributed.

**TENBY, Pembrokeshire, South Wales.**—We are requested to state that the baptist church at this place is greatly in need of a pastor; but, being composed chiefly of persons in humble circumstances, with a heavy debt yet remaining on the chapel, they are not able fully to support a minister. They desire to make this announcement, hoping, that as Tenby is a favourite resort in summer as a watering place, free from all

noxious influences, with a three miles sheet of sand, some retired minister of competence, desirous of establishing his health, might be induced to take up his abode amongst them. Mr. David Davies, of Paragon Cottage, would be glad to receive communications.

**NORWOOD.**—The old baptist chapel on Westow Hill, Norwood, which was relinquished by the congregation now worshipping at the elegant new chapel there, has recently been taken by the Episcopalians; and the Rev. E. Harden, P.C. of All Saints', Norwood, regularly preaches there every Sunday evening. The attendance at the new baptist chapel is most encouraging. A house has lately been purchased by a liberal friend, to be converted into an infant school in connexion with the baptist chapel.

**OSWESTRY, Shropshire.**—Mr. D. Crumpton, late of Atch Leach, Worcestershire, having received a unanimous invitation from the baptist church at this place, entered on the engagement, Oct. 31.

**ROMFORD.**—Mr. E. Davis having resigned his pastoral charge, the church has given a united and cordial invitation to Mr. Standon Pearce, of Crewkerne, Somerset.

**BAPTIST ASSOCIATIONS, 1852.**—Our regular readers will only need to be reminded that, several times during the past year, we have earnestly requested that we might be furnished with a copy of the printed report of each of the baptist associations in England and Wales. For several years we have found great difficulty in obtaining them, and never promptly, except in a few cases, which has always prevented us from preparing, in due course, an authentic schedule of the statistical returns. Last year we could not effect this until December, and then it was not complete. This year we have again waited, but up to Nov. 20, we had not received so many reports by twelve, as in 1851. Now we are not blaming any one; we can easily, if others cannot, comprehend the difficulties of securing them. We are only desirous of explaining why we are not able to complete our usual schedule. Some secretaries of associations may not be aware of our desire, and our private friends may probably presume that a copy of the report has been sent by some one; and thus no one ought to be blamed, and we hope to be excused for not doing what we could not accomplish without the necessary materials. On these accounts we have deemed it better to give no schedule at all, rather than a meagre and imperfect one. As our space this month, also, is more limited than formerly, on account of the reduction in price, we are not able this month to review those reports which we have received. This, however, we propose to do in January.

## MISSIONARY.

ORISSA GENERAL BAPTIST MISSION.

*The Indian Report for 1851.*

[Concluded from page 384 in our last.]

**CUTTACK.**—*Male and Female Asylums.*—The labours in these useful institutions, to guide the young to Christ, have been continued, and it is believed that the blessing of the Lord has rested upon them. Miss Collins, now Mrs. Supper, after being usefully employed for six years in the female asylum, has removed, in consequence of marriage, to another part of the mission-field; and it is our sincere prayer that the divine blessing may attend her in the new sphere to which the providence of God has conducted her. Miss Sutton has rendered much valuable assistance to Mrs. Buckley in her work. The following report of the Female Asylum has been furnished by Mrs. Buckley.

*Female Asylum.*—"During the past year, we have had an unusual amount of sickness in the school. The heat was greater than has been known for several years, and many suffered in consequence. The measles went through the two schools, and twenty of our dear children lay sick at the same time: this disease proved fatal to three of the young children. After the measles, many of them suffered from dysentery and diarrhoea, and then the cholera broke out: it was fatal in the first case, which was that of a sweet little boy of five years of age—the son of parents passed into the skies.' Three others were taken ill; but it pleased our Heavenly Father to raise them up, and truly it was as life from the dead. I was with Punglice, one of our Khund girls, when she was seized. A coldness, like that of death, came over her, and she said, 'Oh! mamma, I am dying! God, for Christ's sake, forgive my sins! Lord Jesus, receive my spirit,' and then fainted away. Medical aid was immediately obtained, and slowly she recovered her strength, though she is still very delicate. Her gentle conduct, attention to private prayer, and reading the word of God, lead me to hope that she is a lamb of the Saviour's fold; and the affectionate return she makes for the kindness manifested to her is very pleasing.

The means employed for the spiritual benefit of our interesting charge have not, we trust, been in vain, as three of the elder girls have been baptized and united to the church, and some others manifest much serious concern about eternal things."

*Mr. Buckley's Report of the Male Asylum.*—"The several classes have, as heretofore, attended to their studies under suitable instructors, and have made encouraging progress. Weekly examinations have been

conducted, which have at once afforded a healthy stimulus to industry, and furnished gratifying evidence of improvement.

The progress which some of the rescued Morichs have made in useful knowledge, civilized habits, feelings of self-respect, and sense of moral obligation, is very encouraging; though, as might be expected amongst so many, there is great diversity of natural capacity, as well as of diligent application. The contrast between their state when they came three years ago, and their present condition, may well gladden the philanthropic and christian heart. At that time they had not a single idea of the God who made them—the Saviour who died for them—or of the eternity to which they were hastening; nor were they at all acquainted with the Oriya language, the medium through which we hoped to convey scriptural ideas on these all-important subjects. They can now, most of them, read that blessed book.

Seven boys have been placed at Chaga to learn farming, two of whom are now candidates for the baptismal rite. Others are training to be servants, or are learning some useful employment, by which they may earn a livelihood. The attempts to teach carpentry, weaving, &c., continue to be carried on.

The time when cholera was raging around us was one of unspeakable anxiety; but we experienced, I trust, the fulfilment of the promise, 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.' Two cases, one of which was fatal, occurred in the school."

**PIPLI AND PUNI.**—*Missionaries.*—W. Miller, W. Bailey.—*Native Preachers.*—Sobopatra, Tama.

*Death of Mrs. Miller.*—During the year, death has invaded our ranks, and removed one who loved the cause, and laboured for its prosperity. Mrs. Miller terminated her earthly sojourn, at Puri, July 8, after a residence of about two years and a half in Orissa. During her brief missionary career, she had acquired such a knowledge of the Oriya language as enabled her to speak it with ease and correctness. She was engaged in communicating religious instruction to the children and christian females at Pipli; and occasionally visited and made known the truths of the gospel to the heathen females of the adjacent villages; and had endeared herself to all by her piety, affability, and kindness. Her end was peace!

*Labours amongst the Heathen.*—With the exception of our visits to Puri, our labours during the hot and rainy seasons have been principally confined to the bazar of Pipli and surrounding villages. The heathen, notwithstanding our determined opposition to their abominable idolatries, manifest a friendly disposition. In times of sickness,

they almost invariably apply to us for medicines, both for themselves and for their families; and in times of difficulty, they will gladly seek our advice and assistance; but it is our painful duty to state, that all around us appear given up to a careless indifference about eternal things; and while many will readily assent to the truth and excellency of christianity, they have apparently no desire whatever to become the subjects of its sanctifying and saving influence. Still we would not faint or be weary; for the gospel we have been called to proclaim can arouse the most careless, and reclaim the most unhappy wanderer.

January 30, we commenced a tour in the Kanas district, accompanied by Messrs. Lacey and Brooks. While listening to the appropriate and powerful addresses of brother Lacey, which so much interested and impressed the hearers, we little imagined that this would prove his last missionary tour, and that ere a year had passed away, he would have entered into rest. It has, however, pleased the Lord to take to himself our devoted and venerated brother, and we mourn over the severe loss his family, the mission, and the Oriyas at large, have thereby sustained.

At the close of November last, we left home for a tour in the Kotedase, Gope, and Puri districts. We were absent from home about twenty days, and in many of the markets and villages that we visited, we had very large and attentive congregations. During our travels, we met with many that had repeatedly heard the gospel from our dear departed brother Lacey; and several had retained a very lively recollection of the important addresses he had delivered. Several had obtained a good degree of religious light from the perusal of our tracts and Gospels, and who freely acknowledged, that without an interest in Christ they could never be saved. At Banamalipur we met with eight or nine interesting inquirers; and after repeated conversations with them, we felt that we had just ground to hope that, sooner or later, some or all these would abandon Hinduism, and unite with the people of the Lord. There we met with several other parties also that were reading our books. We heard of one young man that had daily read the New Testament, but through fear of his caste-mates and friends, we were not able to have an interview with him; in fact we never remember, on any former tour, to have met with so many that were conversant with our tracts and Gospels.

In visiting the festivals, much time and labour were spent in making known to the deluded thousands the way of life. In notifying the church we have to state that the ministry of the word, in connexion with the various other means of grace, have been

regularly, and we trust faithfully, employed. Two of our number have fallen from their steadfastness into the snare of the devil. Others have been too easily borne away by sudden risings of passion into conduct that was derogatory to their character as disciples of the meek and holy Jesus: there was, however, much of a mitigating tendency in the penitential and forgiving spirit subsequently manifested. It would be unjust not to record the delightful fact, that others have uniformly conducted themselves with great propriety, and given evidence of an increasing improvement in faith and piety, and meetness for heaven: such have been, and are, "our glory and our joy."

We have recently been greatly encouraged and rejoiced by the conversion and baptism of a respectable and intelligent man of the weaver caste, named Bhagaban-das, who is the head of a large family, and resides at a village named Banamalipur, about fourteen miles distant from Pipli. He will continue to reside, if possible, at his own village, where there are nine persons, heads of families, and his former companions, who have considerable knowledge of, and are favourably disposed toward, christianity.

An elderly man, of the Mahanti or writer caste, has also recently renounced heathenism, and joined the christian community; he appears a steady, industrious man, and concerned about the salvation of his soul.

Puri has been frequently visited, and received a large share of our efforts to snatch souls from death. April 30, one of the missionaries removed there, and remained to the close of the car festival, daily proclaiming the gospel in the large road near the temple, and by means of conversation, discussion, and the distribution of scriptures and tracts, endeavouring to arouse the attention of the people to their eternal interests. During this period, three festivals, exclusive of the car festival, occurred; which attracted, as usual, a large number of strangers, and greatly enlarged our congregations: though we met with opposition, it was trifling indeed compared with that of former years; while the disposition of the Paudahs and their creatures to tolerate us, and the marked attention paid by hundreds to our message, together with the various instances of goodness by the labours of former years which came to our knowledge, convinced us that a change favourable to christianity had taken place in Puri, and that it was a place of the first importance for the proclamation of the gospel, for here is that seat of satan, the temple of the famous Juggernaut.

Among those who had received books, and obtained considerable christian knowledge, we met with three hopeful inquirers. The first, an elderly man, who had been many years in the employ of the Puri rajah

as chief musician, has read much in the Old and New Testaments, is well acquainted with the plan of salvation, has renounced the worship of idols, and professes to be a disciple of the Lord Jesus Christ. He was about resigning his situation, and retiring to his native place in the south, where he intended uniting with a christian church. The second is a man of the *baidya*, or doctor caste, who has been reading the scriptures and christian tracts above four years, and is able to repeat from memory poems of considerable length; he has entirely given up idolatry, and appeared on the eve of publicly professing christianity. We also met with a man advanced in years, employed as a *runktiyar*, or attorney, by a rajah of one of the hill tribes, who appeared anxiously concerned about the salvation of his son. During his sojourn at *Pari*, he frequently visited us for religious conversation and was a constant and most attentive hearer of the gospel.

*Native Preachers.*—We are thankful to report that these, our beloved fellow-labourers, have laboured through the year with commendable zeal and energy. As we have listened to their powerful addresses in the market and in the bazar, we have often felt thankful that the Head of the church has favoured the Orissa mission with such suitable and valuable men.

*Schools.*—A christian and a heathen school have been carried on throughout the year, the former under the superintendence of Mrs. Bailey, assisted by a christian schoolmaster, and the latter by a heathen schoolmaster, with occasional examinations by one of the missionaries. In both departments, the progress of the children has been, we think, satisfactory.

We rejoice in the belief, that much christian light is diffused in Orissa; and would labour on, exercising faith in God, and continuing instant in prayer for the outpouring of the Holy Spirit. This is the great want of Orissa. May thousands upon thousands of her deluded sons and daughters be converted to Christ!

We have been induced to give the above Report from the pages of the *Oriental Baptist*, from a persuasion that this mission is too little known. For many years our brethren laboured in that dark region without any apparent success. At length, converts appeared. They were encouraged to proceed. Additions were made to the small missionary band; and now, after years of toil, anxiety, and patience, this mission has assumed, in its various institutions and operations, a permanent character, and, under Divine favour and protection, promises to be a perpetual blessing to a land over which the prince of darkness once held undisputed sway.

## RELIGIOUS.

VARIOUS interesting facts, usually inserted here, are this month unavoidably delayed. But we fill up this small space with a reference to a *Public Discussion* in which the Editor was engaged, a few weeks ago, with G. J. Holyoake. This we might not have referred to, had not one of our local papers, the *Leicester Mercury*, given insertion to the following dubious sentence:—"Mr. Winks opened the discussion by quoting about one hundred of the moral precepts on various subjects with which the New Testament abounds; and the evening was spent in the discussion of these subjects. Mr. Winks did not introduce the religious doctrines of christianity, and but very slightly touched on the historical and external evidences of its truth and its adaptation to the wants of man." We said "given insertion," for it is believed that the paragraph was written by some infidel correspondent. If the paragraph editor of that journal wrote it himself, all we can say is, that he was too partial to his free-thinking brethren. It should be understood that in May last, Mr. Holyoake, when lecturing in Leicester, had represented the christian system as unfriendly to the secular welfare of man; Mr. Winks publicly denied this, and engaged to prove that it was *more* friendly "than any other system ever propounded." The texts he read to prove this may be found in the *Christian Pioneer* for this month. His duty was not to "introduce the religious doctrines of christianity," or "the evidences of its truth;" but to prove the superlative excellence of its precepts, come from where they might. But for this writer to affirm that Mr. W. but slightly touched on "its adaptations to the wants of man," is altogether untrue, of which any of our readers may assure themselves by the perusal of a tract of which Mr. W. afterwards printed 2000 copies for gratuitous circulation, a copy of which will be sent to any reader who encloses a stamped envelope with his own address written thereon.

## GENERAL.

We are compelled to omit our usual collation of facts this month. Briefly we may state as amongst the passing incidents, that *An Address* from the women of England to the people of the United States, against slavery, has been proposed by the Earl of Shaftesbury.—Mr. George Phillips, of Haverfordwest, proposes that a *Penny Subscription* should be raised by all the readers of "Uncle Tom," half for the fair authoress, and half for the furtherance of the anti-slavery cause in the United States.—It is now hoped that there is some prospect of the termination of the wretched and expensive war in *Caffraria*.

Extensive damage has been done by the floods caused by the very heavy and continued rains. The valleys of our great rivers have not been so filled with deep waters during the last forty years.—Gold is yet found in abundance in new places in Australia, which is fast rivalling California. From the latter region, as much as forty-three million pounds sterling have been extracted. It is reported that some fine specimens have been found in Canada, but the report needs confirmation.

#### REVIEW OF THE PAST MONTH.

*The Public Funeral* of the late Duke of Wellington in St. Paul's, London, on the 18th of November, has been the leading event of the month. It is stated that more than a million and a half of persons witnessed the solemn pageant. The Queen beheld it from Buckingham Palace, and again from St. James's. Her Majesty, it is said, was much affected, and is painfully sensible of the loss she has sustained by the removal of her chief counsellor, whom she seems to have regarded with filial affection. As might be expected from the gathering of such immense crowds at the lying in state at Chelsea, and on the day of the funeral, several accidents occurred, and some have since died of fatigue or personal injury. Our two greatest captains—naval and military—Nelson and Wellington, now sleep side by side in the heart of the metropolis. May England never need their like again!

Parliament was opened by royal commission, November 4th, and, after the "awearing in" of members, by the Queen in person, on November 11th. The protectionist government now fully acknowledge that free trade in corn has benefited the nation; but they wish to afford some relief to the agriculturalists. At the time we write, the discussion, on Mr. Villiers's motion for affirming the free trade policy, is proceeding.

*Franklin Pierce* has been elected by the democrat party as President of the United States, by a larger majority than has ever been obtained since the days of Washington.

*Louis Napoleon Buonaparte*, by the time these pages appear, will, we confidently expect, be elected emperor, with the title of Napoleon III. The last intelligence reports the voting, at that time proceeding, as even more favourable than when he was elected President. The fact is, the French are heartily tired of revolutions.

During the past month intelligence has reached us of the decease of Daniel Webster, Secretary of State, on Oct. 24. And thus the United States, as well as Great Britain, has lost her greatest son.—And the Earl of Shrewsbury, at Naples, Nov. 9. This nobleman was the premier peer of England, and a most devoted romanist.—And, we will place him here, for he was a noble though a humble man, Hugh Bourne, the founder of the Primitive Methodist Connexion, on Oct. 11, at the good old age of 81.

## Marriages.

Oct. 15, at Cumberland-street chapel, London, by the Rev. John Poncook, baptist minister, Mr. Ebenezer Start, the second son of the late Rev. A. Start, of Ashbournes, to Miss Louisa Moreland.

Oct. 24, at the baptist chapel, Grimsby, by Mr. Edward Aoley, Mr. George Marris, junr., to Miss Betsy Mashby.

Oct. 26, at Salem baptist chapel, Cheltenham, by Mr. W. G. Lewis, Mr. William Greenaway to Elizabeth, second daughter of the late Mr. Thomas Beckingsale, Cheltenham.

Oct. 26, at Blackburn Independent chapel, by Mr. A. Frazer, Mr. John Darden, baptist preacher, to Miss Mary Southworth.

Nov. 4, by license, at the General Baptist chapel, Wymeswold, Leicestershire, by Mr. Lawton, Mr. J. J. Cave, of Pinchbeck, to Elizabeth, youngest daughter of Mr. Thos. Stubbs, of Rempstone.

Nov. 4, at Westgate baptist chapel, Bradford, by Mr. H. Dowson, minister, Mr. J. M. Whitely, reporter to the *Bradford Observer*, to Miss Martha Illingworth.

Nov. 4, at Belvoir Street baptist chapel Leicester, Mr. H. Barsby, to Miss E. Barra of Mountsorrel.

Nov. 9, at the General Baptist chapel, Wymeswold, Leicestershire, by Mr. Lawton, Mr. S. D. Pochin, of Great Wigston, to Martha, youngest daughter of Mr. R. Cross, of the Thorpe-in-the-Glebe.

Nov. 9, at the baptist chapel, Roade, Northamptonshire, by Mr. T. Brooks, Mr. Jacob Sherman, of Great Creton, to Miss Sarah Sherman, of Milton.

Nov. 10, in the baptist chapel, Spaldwick, by Mr. W. E. Archer, Mr. Isaac Herbert to Miss Emma Beckett, both of Godmanchester.

Nov. 17, at Bloomsbury baptist chapel, by the Rev. William Brock, Mr. Edward Bean Underhill, of Dartmouth-villas, Lewisham-road, to Emily, eldest daughter of Mr. John Lee Benham, of Wigmore-street, Cavendish-square.

Nov. 18, by licence, by the Rev. J. Venimore, at the baptist chapel, Igham, Norfolk, Mr. Edward Slipper, of Ormesby, to Ann, widow of the late W. Barber, Esq., of Sutton.



## Deaths.

Sep. 2, at Taunton, Mrs. Jemima Cross, mother of Mr Robert P. Cross, baptist minister, Hemyock, Devon, in her 67th year. She was for upwards of thirty years an honourable and consistent member of the first baptist church in that town, and retained to the last a full confidence of her interest in Christ, and left this stage of mortality with exulting joy in the prospect of being with him which is far better.

Sep. 23, Ann Shelley, Wakefield, aged 80 years. She died in the faith.—Oct. 4, Mrs. Colerost, the wife of our esteemed pastor, aged 52. After a protracted illness, she was removed from a sphere of labour and usefulness to a state of rest and reward.

Oct. 14, Mrs. Sarah Hodgson, aged 57. It may truly be said of her, "She hath come out of great tribulation." Her children have lost an affectionate mother. These were all members of the baptist church at Wakefield.

Oct. 10, at Newmarket, the wife of Mr. R. Hull. Previous to her death, her father, the Rev. Mr. Coke, took a journey to see her; he also was taken ill during his visit to his daughter, and died. Both corpses were interred in the same grave, in the burial ground at the Independent chapel.

Oct. 20, Mrs Blake, a member of the baptist church at Shouldham Street, London, and mother of the pastor, Rev. W. A. Blake, and Rev. J. H. Blake, of Sandhurst, Kent, fell asleep in Christ, after a few hours illness, aged 62.

Oct. 22, at his residence in Cirencester, in great peace, the Rev. Charles Darkin, formerly pastor of the baptist church in Woodstock, Oxon. He was much beloved, and his decease will be a source of deep affliction to many besides his bereaved and afflicted widow.

Oct. 26, at his residence, Pentonville, the Rev. George Pritchard, aged 79 years.

October 28, in London, aged 97 years, William Fisher, Esq. The deceased was a native of Kendal, which he left for London when he was nineteen years old, and never visited it again until he was more than ninety-one; thus, as he remarked at the time, reversing the figures of his age. As an instance of the changes which have taken place since he first left Kendal, we may mention that he used to say it took him seven days to reach London when he started from Kendal, which he did by the wagon, and that, on revisiting Kendal, he came from

London in little more than the same number of hours.

Oct. 31, Mrs. Chew, a member of the church, Shouldham Street, London, was called to her rest, aged 82. She had for more than half a century been a consistent follower of the Lamb. Her end was peace.

Nov. 6, at Ugborough, Devon, in his 80th year, Mr. William Harris, the beloved father of the Rev. John Harris, D. D., principal of new college, London.

Nov. 7, at Cheltenham, aged 70, in the faith and hope of the gospel, and after a lengthened course of eminent christian consistency, the Rev. Thomas Keyworth, late of Aston Tirrold, Berks, one of the oldest and most respected ministers of the late Countess of Huntingdon's connexion.

Nov. 9, at Chelsea, Leighton Buzzard, aged 72, Mr. William Roberts, the godly and esteemed pastor, for more than forty years, of the baptist churches successively of Dane Hill, Deal, and Bethel, Leighton Buzzard. He was born at Bedworth, in Warwickshire, and was converted and called to the ministry while a soldier. On the day he died, and while conversing with a brother minister, he suddenly reeled toward his friend, who caught him in his arms, and in a few minutes he expired! "How many fall as sudden, not as safe!"

Nov. 12, after a short illness, in his 80th year, Mr. Francis Franklin, baptist minister, Coventry. For a period of fifty-four years, in connexion with the same place and people, he sustained, with unusual honour, the profession of a christian and a minister, closing his long career with a triumphant testimony to the value and sufficiency of the gospel he had preached so long.

Nov. 14, of an affection of the heart, and after a few hours' illness, Eliza, the beloved and devoted wife of the Rev. J. H. Millard, B.A., baptist minister, of Huntingdon, at the early age of twenty-six.

Nov. 19, at Foot's Cray, Kent, from an accident, Mr. John Rogers, aged 43. He was deacon of the church there, and was instrumental in building the chapel and British school. He was also superintendent of the Sunday school, and the active secretary to the West Kent Sunday-school Union, a firm advocate of abstemious principles, and all benevolent institutions. Love to God and Christ made him pious; love to man made him benevolent; love to liberty and his country made him patriotic. Who will fill his place?