

THE
BAPTIST REPORTER,

AND

MISSIONARY INTELLIGENCER.

NEW SERIES—VOL. X. WHOLE SERIES—VOL. XXVII.

Edited by Joseph Foulkes Winks.

1853.

LONDON:
SIMPKIN, MARSHALL, & Co.
LEICESTER:
PRINTED AND PUBLISHED BY J. F. WINKS.

PREFACE.

WHEN a periodical publication has been in existence many years, and has passed through several changes in its form or price during that period, it may be expedient and proper to refer to these, in order to the information of its present subscribers; and we feel ourselves called upon to do so at this time, as this publication has recently been reduced in its pages and its price.

But first we may be permitted to remind our readers, that periodical publications, which have now obtained such a wide circulation in our country, and are exerting such a powerful influence for evil or for good, are comparatively of recent date. At the beginning of the last century, several eminent literary men commenced the publication of periodical papers like the "Spectator;" but these were not perpetuated. Then came a few solitary monthly magazines, like the "Gentleman's;" but these were circulated, almost exclusively, among the higher classes of society. There were no periodicals for the poor or middle classes. Neither were there any religious periodicals, until, if we recollect correctly, Wesley issued his monthly magazine. Then came the "Evangelical," which embraced all the various denominations, both churchmen and dissenters, who held evangelical principles. With regard to the baptists, they, too, were included with the "Evangelical," until Dan Taylor published his "General Baptist Magazine." Then came the "Baptist Magazine," as the organ of the "Particular" section of the baptist body. These magazines—the organs of the two sections—were in existence when the *Reporter* was commenced by its present Editor in 1826.

The design of the Editor of the *Reporter* was, and yet is, to furnish that numerous class of readers in baptist churches and congregations, who could not afford to purchase a larger publication, with a cheap periodical, containing brief yet comprehensive intelligence of what was doing among the baptists, not only in this country, but throughout the world. It was conceived that such a publication would be acceptable in both sections of the body, provided discussion upon subjects on which they were not entirely agreed were avoided, and all their proceedings reported faithfully and impartially. Another advantage of no small importance would, it was hoped, accrue. Such a publication, circulated in both sections, might serve to draw those of them nearer together who had too long stood wide apart, and convince them that the great things respecting which they both agreed, were of far more importance than the lesser ones respecting which they differed.

With regard to the leading design, success crowned the attempt. The circulation became extensive, and so far attracted the attention of the religious public, that Dr. Campbell was led thereby, as he himself stated at the time, to propose a similar cheap publication for the Independents.

This was in 1843, and in 1844 the *Witness* appeared. Wishing to do for the baptists what the energetic Editor of the *Witness* proposed to do for the Independents, the Editor of the *Reporter* enlarged his pages to the same size and price. But we could not keep pace with our fast-going competitor. For several years we struggled hard to follow in his track and reach him, but we could not; for although the *Witness* slackened considerably in its speed, yet the *Reporter* was left far behind.

Why this was we are not careful to know, but so it was; and therefore, after much consideration, and to the mortification of our venerable vanity, if we had any, we left off the pursuit of our young and energetic competitor, and returned to our former course as regarded the price; but we retained the enlarged size, and now give as many pages in proportion to the price as the better-supported *Witness* does.

This, then, is our present position—we are as cheap as ever we were, and cheaper, for we give more pages in proportion to the price than we ever did.

With regard to the other good result which we hoped would accrue, we have reasons to believe that it has to a considerable extent been realized. Evangelical baptists, of every shade, seem now to understand and respect each other better than they did thirty years ago. As for ourselves, we have so far succeeded in our impartiality, that, though we have not been careful to conceal the views we hold, we have often had the question put by our correspondents—*are you Calvinistic or Arminian?—an open or a free communionist?*

We might have mentioned other advantages which a cheap baptist monthly like this offers. But we may just observe that it affords a medium of information and correspondence to persons in humble life, whose habits and modes of thought might not qualify them for being contributors to our larger publications, which are usually prepared for, and circulated among, persons of more refined manners and cultivated taste. Whilst, therefore, the *Reporter* interferes not with the province of other periodicals, it desires to cultivate its own; furnishing to our brethren in the more humble ranks of life, not only a medium of correspondence, but an instrument adapted to their use when they wish to express their views to their neighbours around them. Let none, then, despise us or our labour. Let the rich and the learned talk and write and print, and read and diffuse their sentiments in their own way—all we ask is, that we, and our humbler contributors and readers, may be permitted to do the same.

We have deemed it needful to make these statements at the close of the present year. The reduction was made in April, 1852; and the consequence was, as we expected, an enlargement of our sales. We have now tried the experiment another year, and finding that the circulation has been again further extended, we have to inform our subscribers that next year we shall go on with our present price and pages, as better adapted to the circumstances and desires of our readers; and we do not apprehend that circumstances can again arise to induce us to depart from this arrangement.

Having taken this brief review of our past history, may we be permitted to say a few words to our friends on our future prospects.

This is a wonderful age; and in nothing more wonderful than in the productions of the press, which have multiplied, and are multiplying, to an almost indefinite extent. The saying of Solomon is now verified, "Of making many books there is no end." And this fact furnishes the best answer that can be given to the question,—“Is education spreading in our land?” It is: for the existence of a more widely-extended course of education amongst the people, has created an insatiable demand for books. The faculty of reading has been created; its appetite has been excited; and its hunger for knowledge must be satisfied. Hence the appearance of books and periodical publications of all kinds, for all classes, in the cheapest form.

An enlightened philanthropist would rejoice in these facts, providing the writers of books, and their readers, were alike influenced by the highest motives. But unhappily this is not the fact. The vast power of the press is not alone in the hands of such. There are who pervert it to evil purposes. The enemy has sowed tares among the wheat. We refer to the vast efforts which libertines and infidels, papists and formalists, are making by means of the press, to spread their pernicious principles on every hand.

What is to be done? Are we to desire the return of those days when books were scarce and only a select few could read them? Are we to wish that printing had never been invented? Shall we break up our presses and melt down our types? Because this power is abused by some, shall we refuse to use it? Nay, verily: let us rather ply it more powerfully; let us fight the great battle with the enemies of truth and righteousness on equal ground, inspired by the glorious conviction that TRUTH IS GREAT AND MUST PREVAIL. If they write, we will write; if they print, we will print; if they circulate, we will circulate; if they are indefatigable, we will never be weary in well-doing.

And let our brethren who now read this remember that, as a denomination of evangelical christians, we are not only called upon to stand our ground, along with others, against the common enemies of our God, our bible, and our faith, but we have to maintain our own peculiar position as conservators of the institutions of the gospel. In saying this, we arrogate not, neither do we boast. We cheerfully allow that many of our brethren maintain one of these institutions in its integrity and purity; but we as distinctly affirm that the other has been perverted and superseded. We do not affirm this from any other motive than faithful allegiance to our Lord and Master, and a desire to sustain the spirituality of His kingdom amongst men.

Long, very long, for many ages now, have the Baptists been misrepresented and abused for their firm adherence to this principle—that the voluntary profession of faith in Christ by baptism is required of all believers in Him, in order to their admission to the privileges of His people. And what could possibly be more expressive of the faith of a believer in the death and resurrection of our Lord, than his burial in baptism? The whole service is natural, striking, and appropriate. Not so the custom which is made to supersede this solemn act of voluntary worship and obedience. Originating in priestly presumption, it is sustained, not by scriptural authority, but by human power or prejudice.

In vindication of these remarks, we might refer to the observations made by various speakers at the late "German Kirchentag." With what proud scorn did some of these state-paid Lutherans refer to the Baptists, as scarcely worthy to be tolerated.

And yet, notwithstanding all that has been said and done to put us down, we yet live, and are growing in numbers and strength in all parts of the world where our doctrines have free course, and men are left free to prove them by the Divine Word.

Let us thank God and take courage. A glorious future is before us if we remain faithful to our principles, and diligently make use of all scriptural means for their propagation. We have no more doubt of this than that the sun will rise to-morrow morning. The degree of our progress will doubtless depend upon our own diligence. Of the blessing of God on our efforts we can have no doubt at all.

May we, then, exhort our friends to stand fast, and aid our humble labours in this good cause. Two things, and two only, we ask them to do. The first is, to introduce this Magazine to the notice of their neighbours as the best means of making it known, and so of extending its circulation yet wider—and the second, to us far more important, is, that they will not fail to "pray for us," that we may have wisdom from above to discharge our responsible duty with discretion.

THE EDITOR.

Leicester, Dec. 1, 1853.

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BAPTIST REPORTER.

 JANUARY, 1853.

"THE BAPTIST"—HIS NAME AND ANTIQUITY.

"WHAT IS A BAPTIST?" Among the many incidents of the late Duke of Wellington, there was one which appeared in the public prints a few days after his decease, which naturally attracted our notice. It was this, "An anecdote of the Duke was told, we are informed, from the Weigh-house pulpit on Sunday week, in incidental illustration of the lesson for the day. A baptist minister had occasion to write to the Duke, and subscribed himself as such. 'F. M. the Duke of Wellington' was interested in the writer's description of himself, and courteously expressed that feeling. Several letters passed and repassed; but the correspondence ended in the Duke's utter incapacity to understand 'what is a baptist.'"

Now we are not at all surprised at this fact, if it be one. We say if it be one, for it requires authentication by the "baptist minister," if he is yet living, or by his friends, if he too, as well as the Duke, has gone the way of all the earth. Certainly if the circumstance was mentioned "from the Weigh-house pulpit" there is good presumptive evidence of its correctness. But we do not always believe newspapers, for, like tombstones, they are often made to tell tales not true.

Allowing, then, the report to be correct, we are not at all surprised

that the great Duke was puzzled to know what a baptist is. He was not likely to hear of them or meet with them when a youth in Ireland, or England, or France, or when in active service in the Netherlands, or in India, Portugal, or Spain. Neither do we much wonder, that during the nearly forty years that he dwelt in his own land in peace, he was not brought into acquaintance with them. Some may think this strange, but to understand how such a thing could be, we should first be acquainted with the habits and intercourse of such men as the late Duke. "About court" the common epithet for evangelical dissenters is "the methodists;" and the idea formed of them is that they may be respectable persons and loyal citizens, but very puritanaical and almost fanatical.

Be this as it might, the Duke of Wellington did not stand alone in his ignorance of the baptists. William Knibb told a humorous tale of an incident which took place when he was examined before the House of Lords on the slavery question. We write from memory, and do not at this moment recollect the exact facts, but they amounted to a remarkable display of ignorance on scriptural matters by a noble lord who examined the more noble missionary.

But ignorance of the baptists is not confined to the higher orders; it may yet be found prevailing, to an almost incredible extent, among all grades of society; and, what is more strange, among both ministers and people of other denominations; not only among old "high and dry" churchmen, but methodists and evangelical dissenters; or some of these would never talk, and write, and print, about them in the way they yet do.

To this ignorant class we confess ourselves to have once belonged. Brought up in "the church," christened by the parson in due time, saying the catechism to "godfather," (a generous-hearted man, who handed over a silver shilling for the performance), repeating it again to the vicar, and confirmed by the bishop; all was done that could be done by our anxious parents to make their child what he ought to be according to their notions of religion. And although we could read the bible from childhood, we had no idea of baptism at all, except that which we repeated from the catechism. We read, to be sure, of John and Jesus going down into Jordan, and thought it somewhat strange, but we had no proper idea on the subject; for although born and brought up in an ancient town of several thousand inhabitants, there were no baptists among them, and in the days of our boyhood we never so much as heard of them. It was not until we had reached our "teens" that we heard or saw anything of them; and even then our notions of them were ludicrous enough. We heard that they had much to do with water; and when, for the first time, we entered into one of their very ancient places of worship in a neighbouring town, we took care to find a sitting near to the door that we might make a rapid escape when they, as we supposed they would, began to splash the water about among the people!

Certainly this was some forty years ago, and though the baptists are better known now, there yet remains

more ignorance than some of us are willing to allow. When, thirty years ago, we were permitted, by Divine favour, to join this people, information respecting them was scarce; and this led us forthwith to project and propose certain plans for its diffusion. Our first desire was to obtain a press; and this being secured, thousands of tracts were soon printed and circulated, and in a short time this periodical, though with another name, appeared—first quarterly, and then monthly. Dr. Campbell has done us the honour—for we regard it as one—to say, that we have done more than any one to spread baptist sentiments through the land. It may be so or may not, for we are not careful in this matter. But we do rejoice that other of our brethren were provoked to imitate our example, and there is now no scarcity of baptist literary ammunition. What we want now is, active agents to distribute plentifully what is provided and ready for use.

We have only one further remark—what we have done, we have done, as it were, single-handed; that is, we have not had any funds provided by the public to aid us; and more than this, we have not had the special patronage of either Union, Association, or Conference. Nay, we have often had to make our way and sustain our position against the private prejudice, or the expressed contempt of some men in high places amongst us. But we have not been moved, and shall not be, from our purpose of diffusing, in a cheap form, and in language adapted to the masses, a better knowledge of our doctrines and discipline. Let our more gifted brethren who need a higher range of literature seek it and pay for it. All we ask of them is to let us alone, that we may do our own work quietly. We think they ought also to wish us good speed. But if they will not do this, we beg them to let us pursue our humble path in peace. And we do not hesitate to claim this on the grounds of age and service. Our

direct opponents being witnesses we have rendered some service; and we know but one evangelical editor in England who was at his work before us, and not one who has worked so long single-handed.

We regret that we should have found cause to make these remarks. But whilst there are those to whom they will apply, their number is but few. Generally, in both sections of the body, our labours have been approved and appreciated; in proof of which we refer to our well-sustained circulation. We might also give extracts of letters recently received from both ministers and brethren, of the most encouraging and satisfactory character, but we cheerfully leave ourselves in the hands of unprejudiced, impartial, and hearty baptists; who, if they conceive our labours are calculated to diffuse a sounder knowledge of baptist principles and practice, will, we are confident, render us their willing and zealous support.

When we sat down we only thought of writing a few lines to introduce two extracts of a printed discourse from "The Baptist," Matt. iii. 1, "delivered at Newcastle-upon-Tyne, May 31, 1852, in commemoration of the planting of baptist churches in the North of England two hundred years ago. By Richard Bottomley Lancaster. Printed at the request of esteemed friends. London: B. L. Green."

Objections have sometimes been urged against the name by which as a denomination of evangelical christians the people called "baptists" are known. Who gave them that name we know not. Most likely it was chosen by themselves, for other names have been given to them by their opponents—outlandish, and hard to be understood, such as "Ana-baptist," and "Anti-pædo-baptist." But we repel the attempt. We are for keeping the name by which we are known, and under which, notwithstanding designed misrepresentations, we have

made for ourselves a firm position. If we must have new names for ourselves and our opponents, why we would simplify the matter yet more, so as to make it quite unmistakable. We would, in plain old Anglo-Saxon, be called "Dippers," leaving our opponents to choose a name as plain for themselves; for as they are "legion," we dare not venture to say what they would be called, whether pourers, sprinklers, wetters, or what. We have but one form, and that is, to dip; they have many, and what, therefore, to call them in one word we know not. "Anti-dippers" would comprehend them all, but it would be a sort of negative compound, which might not please them, and we do not like to give "nicknames."

Mr. L., after stating that "this brief but significant designation was given by the Holy Spirit to John, the harbinger of Christ," observes, that the intention of his remarks is not to disparage others, nor unduly to exalt our own sect, but simply to speak the truth in love.

ON THE NAME OF THE BAPTISTS.

The name Baptist or "Baptistes," as it stands in the original, signifies one who dips or immerses. This we hold to be its primary, legitimate, and exclusive signification. We believe there is not an instance, either in the Ancient Classics, or in the New Testament Scriptures, in which Baptistes means one who sprinkles or pours; but always one who dips or immerses. John was called "The Baptist," because he immersed his disciples in water on a profession of their repentance towards God. We are denominated baptists because we administer the ordinance of baptism by immersion. When the ordinance was first instituted, the only mode of administering it was by immersion, and the only proper subjects for it were believers. Hence the simple word baptist, was sufficient to shew to what class of religionists a person belonged.

About the beginning of the third century, the primitive practice of baptizing believers only was corrupted, and infants were admitted to that ordinance. This was a new thing in the church; and to distinguish those who practised this novel mode, a new word was necessary. Hence "pais," or *pædo*, which means an infant, has been prefixed to baptistes; and they have been called *pædo-baptists*, or infant dippers, because they dipped infants.

About the year 1300, dipping was given up (by infant baptizers), and infant sprinkling was introduced in its stead. Now the name *Pædo-baptist*, no longer expressed the mode of the ordinance, and the word "baptist" ought to have been dropped (by them) for some other term.

If the name of any particular section of christians be intended to designate some particular practice amongst them, then it is inappropriate and unjustifiable, to call those who practise infant sprinkling, *pædo-baptists*. The word signifies, one who dips a child. *Pædo-baptists* do not immerse infants; but sprinkle or pour a few drops of water upon them. They have, therefore, clearly no right to be called baptists, or *pædo-baptists*; nay, to call them by that name is evidently a gross misapplication of the term.

There is a Greek word, *Rantizo*, which signifies to sprinkle, as well as the Greek word *Baptizo*, which means to dip; and if those who practise infant sprinkling are to be designated by a Greek word which indicates their practice, they ought to be called *pædo-rantists*, which means infant sprinklers.

Ana-baptist has long been applied to us as a term of reproach. *Ana-baptist* means one who re-baptizes, or baptizes a person a second time. We deny the applicability of this name to us, as we never re-baptize a person. We certainly baptize those who have been sprinkled in infancy; but this is not *ana-baptism*, because we hold that

such persons have never been baptized. 'There is but "one baptism," and that is believers' immersion in the name of the Sacred Trinity.

Of late, certain eminent *pædo-baptist* writers have thought fit to call us *anti-pædo-baptists*, which appellation is more remarkable for its length and awkwardness, than for the profundity of learning displayed by its inventor. The preposition, "anti," prefixed to *pædo-baptist*, signifies "against, or opposed to," and if nothing more were meant by those who call us *anti-pædo-baptists*, than that we are opposed to infant sprinkling, the application of the term to us might be passed over with a smile. But if we are not mistaken, they mean much more than this, viz.—that infant sprinkling is the primitive, New Testament baptism, and that the practice of dipping believers is a human invention, and an innovation of the New Testament ordinance of sprinkling children. Their intention is to obliterate the word *baptist*, to appropriate to themselves the name *pædo-baptist*, to apply to us exclusively the name *anti-pædo-baptist*, thereby implying that we are opposed to and wish to destroy a divinely instituted ordinance, namely, *pædo-baptism*.

We are perhaps the only body of christians whose distinctive name is found in the Scriptures. Amongst the various existing sects, there is the Papist, but no such expression as the Papist occurs in the Bible. There is the Churchman, but no such name as the Churchman is found in the Word of God. There is the Independent, but there is no such word as the Independent in the Sacred Volume. There is the Wesleyan Methodist, but there is no such phrase as the Wesleyan Methodist in the Bible. There is the Baptist, and here in the text, we find this name—"The Baptist," which is repeated fourteen times in the New Testament. No Baptist need be ashamed of his name, though it may sometimes be deridingly

applied unto him, since it was the badge worn by the illustrious Forerunner of our Lord, and has been honoured with a place in the New Testament records by the Holy Ghost himself.

ON THE ANTIQUITY OF THE BAPTISTS.

From the following remarks it will appear that the baptists are more ancient than any of the existing sects.

The Methodist society was formed about one hundred and thirteen years ago; the pious and venerable John Wesley was its founder. The Independents came into existence towards the end of the sixteenth century. They were originally called Brownists: Mr. Robert Brown and Mr. Robinson were their founders. The English Established Church sprang up about the end of the fifteenth, or in the beginning of the sixteenth century. Martin Luther may be considered the illustrious father of Protestantism. The Papists did not begin to exist as an organized body until the commencement of the fourth century, under the reign of Constantine the Great. Some historians affirm that the authority of the bishop of Rome over his brethren in the ministry, was not in any degree acknowledged until the sixth century. Altars, however, were introduced into churches in the fourth century. It was then said, that the true cross on which Christ suffered had been found, models of which were made and hung up in places of worship. Relics, deposited in boxes, wore brought into sanctuaries, to which great virtue was ascribed. The invocation of saints commenced about this time. Chrysostom preached long and eloquently on the virtues of an old bone, or a decayed piece of wood. The church was then taken into an adulterous connexion with the state. Constantine may be considered to have laid the foundation for the manifestation of Popery in an organized and visible form: and Chrysostom

may be regarded as the father and patron of Popish mummeries and superstitions.

The Baptists existed (in England) before the Methodists; for baptist churches were planted at Hexham, and at Newcastle-upon-Tyne, nearly one hundred years before Mr. Wesley appeared. They existed before the Independents. The first Independent church, according to Dr. Hurd, was formed at Middleburgh, on the Island of Zealand, near the coast of Holland, in the year 1586; and the first Independent church in England was formed in 1616. The same writer says, that several baptists were put to death, and others banished, for their opinions, during the reign of Henry the Eighth, yet they still continued to increase: and Bishop Burnett says, "There were many Baptists in many parts of England in the year 1547." So that the baptists existed in England thirty-nine years previous to the formation of the first Independent church abroad; and sixty-nine years before the formation of the first Independent church at home. They existed before the English Protestant Church; or, before what is often called the Glorious Reformation. Dr. Hurd says, "In Germany, Switzerland, Italy, and many other parts of Europe, many of the baptists suffered martyrdom before the Reformation took place:" and Dr. Wall, the greatest English writer in defence of infant baptism, admits that there were some thousands of baptists in the world before the troubles broke out at Munster, in the year 1533. In addition to these, there were also the Waldenses in the fastnesses of Piedmont, who had retained the ordinance of baptism, in its primitive purity, through a succession of nine hundred years before Luther was born. The baptists existed before the papists, who cannot be said to have had an organized and visible being until the time of Constantine the Great. The testimony of Mosheim is, that the

origin of the baptists "is hid in the remote depths of antiquity." Novatian, a learned and eloquent preacher, became the pastor of a baptist church in the year 251, from which time the baptists continued to flourish in the greatest part of those provinces which had received the gospel, until the fifth century. Thus we find baptist churches flourishing sixty-three years before Constantine made a profession of the christian religion. And Reinerus Sacco, the bloody Inquisitor, who lived in the beginning of the thirteenth century, and who exerted such furious zeal for the destruction of the Waldenses, says, that they had flourished five hundred years, and mentions authors of note who make their antiquity remount to the apostolic age.

The apostles were baptists; the first christian church that was ever formed, was a baptist church; Christ was a baptist; while many sects trace up their origin to some noted person, such as Luther, or Brown, or Wesley, we acknowledge none but Christ to be our founder and head.

It is further to be remarked, that not only are the baptists the most ancient section of the christian church in existence, but there is reason to believe that they have never been in connexion either with the Popish or English Protestant Church. For the baptists of the present day descended from the Waldenses, who were never connected with the Protestant Establishment. The Novatian baptists flourished half a century before the Papists existed as a visible organization, and were never in fellowship with "the mother of harlots." Historical evidence would lead to the conclusion that they have existed as a distinct and separate people, from the earliest ages of the church, down through successive centuries to the present day, under the various names of Novatians, Donatists, Paulicians, Petrobrusians, Henricans, Catherists, Albigenses, Waldenses, Mennonites, Anabaptists, Baptists, and, as if they

had not already been designated by names sufficient, some in the present day are beginning to apply to them the opprobrious epithet Anti-pædo-baptist. Whilst the christian world has been deluged with the dark and turbulent waters of superstition and error, the baptist church, like the Ark of old, has floated majestically above them, preserving within its sacred enclosure the germs of divine truth, and the ordinances of Christ, in their original simplicity and beauty.

Two conclusions may be legitimately drawn from the preceding observations.

1. If by a Dissenter we are to understand, one who *comes out* of the English Protestant Church, then, the baptists, strictly speaking, are *not* Dissenters; for they existed *before* the Established Church; were never *in* the Established Church; consequently they could not come *out* of the Established Church, and are therefore not Dissenters.

2. If a Protestant be one who comes out of the Papal Church, then the baptists, strictly speaking, are not Protestants; they existed prior to the Popish Church; were never as a body in communion with the Popish Church; consequently could not come out of the Popish Church, and are therefore not Protestants.

If it be asked, then, What are the baptists? our answer is, They are the Primitive Church.

After the church generally had greatly corrupted itself in the middle of the third century, the baptists stood aloof from their erring brethren, who, left to themselves, afterwards grew up into a Popish community. The English Protestants dissented from the Church of Rome; and other sects, called dissenters, grew out of the English Church. But the baptists are the original church, which has existed through all ages since the time of Christ down to the present day, and is properly denominated The Baptist Church.

Spiritual Cabinet.

THE BOOK OF BOOKS.—There is no book to be compared with that book of books, the Holy Bible, which was dictated by the blessed Spirit, written by holy men, and which reveals God's heart to man, and man's heart to himself. This precious volume is the common magazine of the saints—the greatest treasury of heavenly wisdom and science, which the whole earth hath in keeping. He that peruses and digests it cannot but be in a thriving state—he that makes it his main study cannot but be wise and happy—and he that digs constantly in these golden mines must needs be enriched with all spiritual wealth. The best men have delighted most in the Word of God, and they who have delighted most therein have become the best men. Of some famous saints it is recorded, that they read every day fifteen chapters in the Bible, for many years together; of others, that they read it through above twenty times in their lives, with special observations; of others that by long and assiduous meditation on the Scriptures, their breasts became libraries of divine knowledge. And, indeed it is the duty and the property of a gracious soul to meditate in God's law day and night, and to set a higher estimate upon it than upon the richest treasures of gold and silver, pearls and precious stones. "It were better," says Luther, "that all other books were burnt, than that they should abate Scripture study."

GOOD BOOKS are not the least part of the treasure and furniture with which God has favoured his church. The choice treatises of eminent writers in all ages have been a great blessing to the people of God, as helps to assist them in understanding and improving the treasures of knowledge contained in the inspired pages. Like tender nurses, they feed the children of God with milk, or with

stronger meat, as they are able to bear it. As miners extract the precious metal from its bed, and render it available for general use, so the writings of pious and well-instructed men bring forth, from the exhaustless quarry of revelation, such masses of divine truth as must greatly enrich the spiritual reader. Let such an one, however, try the spirits, and distinguish between the dross of error and the solid gold of saving truth. Let no poison, dropping from the pen infect the eyes, and so bewitch the heart. It is a blessed thing to have a sound judgment and an honest heart, to prove all things, and to hold fast that which is good. Blessed be God for good books! They are so many sweet reflections from the sun of Scripture upon the dark and doubting soul. They are as pipes to convey the streams of salvation from those sacred fountains to private houses and troubled hearts. And there is this further advantage in writing, that when preachers are dead, or cannot speak, books may remain to instruct their surviving people, and after generations. Thus, what is wanting to the ear may be compensated to the eye, and through the eye the heart may be affected. Why may not life be conveyed through the eyes to the heart? As death came in that way, so God can, by his Spirit, cause the feeble characters traced by pen and ink to leave lively impressions, not on paper and parchment, but on the fleshy tables of the heart.

SORROWS AND JOYS OF THE CHRISTIAN.—As much as moments are exceeded by eternity, and the sighing of a man by the joys of an angel, and a salutary frown by the light of God's countenance, a few groans by the infinite and eternal ballelujahs—so much are the sorrows of the godly to be undervalued in respect of what is deposited for them in the treasures of

eternity.—Their sorrows can die, but so cannot their joys.—And if the blessed martyrs and confessors were asked concerning their past sufferings and their present rest and the joys of their certain expectation, you should hear them glory in nothing but in the mercies of God, and in the cross of our Lord Jesus. Every chain is a ray of light, every prison is a palace, and every loss is the purchase of a kingdom, and every affront in the cause of God is an eternal honour, and every day of sorrow is a thousand years of comfort, multiplied with a never ceasing numeration,—days without night, charity without stain, possession without fear, society without envying, communication of joys without lessening—and they shall dwell in a blessed country, where an enemy never entered, and from whence a friend never went away.—*Jer. Taylor.*

Grass of Thought.

Truth cannot be discerned amid the smoke of wrathful expressions.

Our life is but a dream within a dream, from which we awake as we grow older. Death is not the last sleep, but the final awakening.

"I would," said Lord Chatham to his son, "have inscribed on the curtains of your bed 'Rise early!' for if you do not, you can make progress in nothing."

"I reasoned and debated," said Dr. Gordon, "but I found no peace until I came to the gospel as a little child, and received it as a babe."

Cloudy, is it? Well: there is a silver lining to every cloud, if we were only lifted up high enough to see it, or had faith to believe it.

To put off our religion when we are called to mix with men of the world is like taking off our shoes when we are going to walk.

True pleasure is paid for before we enjoy it—false pleasure must be paid for afterwards, and always costs more.

As the sails of a ship carry it into the harbour, so prayer carries the soul into the bosom of God.

Religion consists in receiving Christ as our only Saviour; then, living and walking in him, we shall dwell with him for ever.

Jesus Christ lives and loves. He watches over, and pleads for, and waits to be gracious to every penitent. Believe in him and be happy.

All the restraints under which God has laid us, may be summed up in one word, "Do thyself no harm."

Robert Hall loved to think of heaven as a rest, and Wilberforce, as a state of ceaseless activity. They were both right.

Poetry.

ASLEEP IN JESUS!

Asleep in Jesus! blessed sleep!
From which none ever wake to weep—
A calm and undisturb'd repose,
Unbroken by the last of foes.

Asleep in Jesus! oh, how sweet!
To be for such a slumber meet;
With holy confidence to sing
That death has lost his venom'd sting.

Asleep in Jesus! peaceful rest!
Whose waking is supremely blest;
No fear, no woe, shall dim that hour,
That manifests the Saviour's power.

Asleep in Jesus! oh, for me
May such a blissful refuge be;
Securely shall my ashes lie,
Waiting the summons from on high.

Asleep in Jesus! time nor space
Debars this precious hiding place!
On Indian plains, or Lapland snows,
Believers find the same repose.

Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep.

Reviews.

1. *The Warrior-Statesman.* By J. Whittemore. London: J. F. Shaw.
2. *Wellington and War.* By Newman Hall. London: Snow.
3. *Wellington and Victory.* By Dr. A. M. Brown. London: Snow.
4. *Iron and Clay.* By J. De Kewer Williams. London: Snow.
5. *Pulpit Estimate of Wellington.* By John G. Manly. London: Partridge and Oakley.
6. *Wellington, as Warrior, Senator, and Man.* By T. Binney. London: Hamilton's.

WHEN death, who sooner or later conquers all men, was commissioned to strike down, almost suddenly, one of earth's mightiest sons—a man who, on many a battle field had escaped his missiles, and who, for many years by prudent temperance, had warded off all the usual intimations of his approach—when such a man at length fell beneath his irresistible stroke, it might be expected that the pulpit would notice the event. Hence the numerous sermons which were preached both at his death and burial. Some of these have been printed, and we give above a list of those of which we have received copies. We can only add that all these discourses are pertinent, evangelical, and worthy of serious perusal.

The Case of the Manchester Educationists. A Review of the Evidence taken before a Committee of the House of Commons in relation to the State of Education in Manchester and Salford. By John Howard Hinton, M. A. Prepared and published under the direction of a Committee formed in London for opposing the Manchester Education Bills. London: John Snow.

SINCE the new parliament met, other more pressing matters have occupied the attention of both Houses, and it may be some months ere the Education question can again be brought forward. But as it certainly will be, as soon as opportunity is seen, we earnestly recommend, in the mean time, the careful perusal of this able pamphlet to all who feel any interest in a matter of such vital importance to our national welfare.

The Last Beatitude. A Sermon occasioned by the death of Edward Hatfield, Esq., Stamford. By John Baxter Pike. Stamford: Wrigby.

WE regret that this pamphlet is without the name of a London publisher; for it is decidedly the best we ever perused from the text, Rev. xiv. 13. Comprehensive in range, evangelical in sentiment, eloquent in language, and rich in consolation, it cannot be read without personal edification, and emotions of gratitude to God for the hope set before us in the Gospel. We hesitate not to state our conviction that Mr. P.'s preaching capabilities have never been duly appreciated, and that they are worthy a more extended and influential sphere than any he has yet occupied.

The Heresies of Rome. By J. F. Sparke. London: Houlston and Stoneman.

OF making of books against popery there seems just now to be no end. Every month we are receiving volume after volume. We hope they may all find readers, and thus will the late impudent aggression on the realm of England meet with a decided repulse. Mr. S. has arranged his chapters of nearly 300 pages under distinct headings, with a chronological list of the popes, and an appendix of racy facts. Our author, who is minister at the baptist chapel, Waterloo Road, London, is not a man to mince matters—he speaks out fearlessly and faithfully of the manifest and glaring errors of the Great Heresy.

Mr. G. J. Holyoake Refuted in his Own Words. London: Houlstons.

THIS is the leading title of a series of penny tracts, written and sold by our neighbour, Mr. Sanders J. Chew, formerly a student in Bristol College, and now a bookseller in Leicester. We have read them with much satisfaction. Mr. C. displays considerable dialectical skill, and has placed the "representative" of atheism in some awkward positions. We hope the christian public will circulate these tracts extensively, not only in sanction of such efforts for the vindication of the truth, but to diffuse among the victims of atheism a distinct knowledge of the outrageous errors and follies of their public teachers.

1. *Heads and Hearts.* 2. *The Foundation, Construction, and Eternity of Character.* London: Hamiltons'.

THESE are two lectures delivered before the Birmingham Young Men's Christian Association, in the Town Hall; the former by John C. Müller, M. A., Rector of St. Martin's, and the second by John Angell James. They are sold at the value of the smallest silver coin, and well would it be for the future of England if all her rising youth could be persuaded to read and ponder their excellent contents.

Cassell's Almanacks, for 1853.—This spirited publisher has, for the coming year, enlarged his list. We have now before us, not only his "Protestant Dissenters"—as valuable and well-pictured as ever—and his "Temperance"—pure as clear water from the fountain—but

we have "The Illustrated Exhibitor"—a splendid affair—and, what do our readers imagine? an "Uncle Tom's Cabin Almanack," rich in pictorial representations, slavery tales, and music! Of course we have only had opportunity for glancing at their contents, but the reputation which Mr. Cassell has now secured for himself as a caterer of healthful literary food to the public is a guarantee for their general excellence.

1. *Union Magazine, for Teachers, 1852.*
2. *Bible Class Magazine, 1852.*
3. *Notes on the Scripture Lessons, 1852.*
4. *Child's Own Magazine, 1852.*
5. *Class Register and Diary for 1853.*
6. *Teachers' Class Register, 1853.*

THESE annual publications of the Sunday School Union, have, as usual, our warmest commendation.

Correspondence.

THE LEICESTER DISCUSSION ON SECULARISM.

As we have received many letters during the past few weeks having reference to the discussion between Mr. J. F. Winks and Mr. G. J. Holyoake, we deem it expedient to refer to some of the facts of the case. The first intimation Mr. W. received of Mr. H. was in the following note from an atheistic periodical-seller in Leicester:—

Rev. J. F. Winks,

Sir,—Permit me to direct your attention to lectures announced by Mr. G. J. Holyoake, (Ed. *Reasoner*, author of *Logic of Death, &c.*) to be delivered in the Assembly Room, Three Crowns Hotel, on the evenings of May 19 and 25. Subjects:—"Roman Catholicism the Type of all the orthodox churches around us.—A new development of the principles of Free Inquirers." I am not one who thinks accredited ministers are bound to take notice of, and rebut, all that any one may say in opposition to popular doctrines, but Mr. Holyoake being considered a "representative man" in sceptical circles, having great influence with many in the metropolis and the provinces, I think it would be well to notice what he says, and to correct (what) may be disapproved of. Should you, sir, feel disposed to attend, I could guarantee that your convenience and comfort would be consulted; and I only regret that our

New Hall Company have not a greater faith in truth, and our common protestantism, so that they would trade with every earnest and sincere party in a free and honourable manner, and then, sir, you would have been invited to the recognised lecture room of the town. But, sir, as it is the best philosophy to put up with what cannot be avoided, may I again ask you the favour of your presence and company.

Yours respectfully,
May 17, 1852. THOMAS EMBRY.

To this note Mr. W. paid no regard; but in a few days the writer called on Mr. W. who gave him rather a smart lecture on its contents, telling him that his note was, like the movements of a boa-constrictor, slaving first to swallow afterwards—he did not like the note, for there was in it a sort of presumption that he to whom it was sent, was either a vain or a silly person; and of all things he never liked to be thought a fool, with whom such tricks might be played off successfully—"a representative man" was representative humbug, and "our common protestantism" a mere daub and a fetch. This plain dealing started the scribbler, who withdrew without any promise that Mr. W. would attend the meetings; and it was only on passing the rooms to the Post Office on the second evening that he was reminded

of the matter. He went up, and found, for Leicester, but a small assembly, chiefly of infidels. Mr. H. was closing his lecture, saying some unfounded things of christianity and its teachers, which Mr. W. afterwards contradicted. Having, on two former occasions, discussed with Robert Owen and Lloyd Jones on infidelity, the appearance of Mr. W. excited no little commotion among the anti-bible men, but he gave way in favour of Mr. James Cecil, a young gentleman of superior talents, a stranger; who, after puzzling Mr. H. with a few metaphysical questions, gave him a challenge for public discussion, which came off in May, Mr. W. acting as chairman for Mr. C. This discussion was thought by many too abstruse for plain-thinking working men, and hence a new proposition was offered by Mr. W., and accepted by Mr. H., and the discussion took place on the evenings of Oct. 26 and 27, in the New Hall. The place was crowded to excess, so that the doors were locked to prevent further ingress. The proceeds allowed to each of the speakers, about £5 after all expenses were paid. Mr. W. stated that after appropriating 2s. to the Infirmary and the same sum to the Dispensary, he should use the rest in printing his collation of scripture texts and his replies to Mr. H. in the form of a tract, for gratuitous distribution, at the same time inviting Mr. H. to publish his "Views" and remarks, that they might appear together. To this proposal Mr. H. said he was favourably disposed, but did not make any distinct promise. Arrangements were in progress between Mr. W. and a friend of Mr. H., that they might appear together, an equal number of pages being allowed to each; but another person interfering improperly with the arrangements, Mr. W. refused to proceed, and published his own separately. Since Mr. W.'s tract appeared he has received a copy of an atheistic publication, in which the person who interfered has been allowed to publish a letter containing a most untrue representation of the matter. This is all the notice Mr. W. intends to take of James Plaut, the writer of that letter, who seems as if he could never forget the ludicrous position in which Mr. W. was once compelled to place him, when, with the most consummate boldness he stood up before a large assembly, and called on Mr. W. to be-

lieve that the gas then blazing before his eyes was not burning! The atheistic periodical contains a copy of the whole of the tract published by Mr. W., texts and all; for which Mr. W. desires to thank its Editor. And then follows Mr. H.'s statement in reply, in which this pertinacious man reiterates his outrageous misrepresentations of christianity and its friends, and as if not satisfied with these, crosses the Atlantic to drag before liberty-loving Englishmen those unprincipled men, who, professing to be disciples of the Saviour of all men, would not offer a single prayer for the liberation of three millions of their fellow-men from unbearable and brutal bondage. But Mr. H. is too late! Harriet Beecher Stowe, a christian, had already held them up to the scorn of an indignant world. No, George Jacob Holyoake, you will not be allowed, however skilful you may be in such tricks, so to mix sterling coin with "brummagem" counterfeits.

Having furnished these details we have only to add that the tract published by Mr. W. will be sent to any person who sends a stamped envelope with his own name and residence written thereon to "Mr. Winks, Publisher, Leicester." Two thousand of these were printed for gratuitous distribution. The texts were also published in full in the *Christian Pioneer* for Dec., 1852, a little monthly publication sold at one halfpenny, which may be had in any quantities of the publishers of the *Reporter*.

Mr. W. forwarded copies of his tract to various eminent ministers who take an interest in such matters. He has received numerous replies all expressive of strong approbation of the course pursued, especially in the selection and arrangement of texts in proof. One, who has lately written some admirable papers on the Divine Attributes, remarks:—

"The words of God are 'tried words.' 'Every word of God is pure.' I heard that 'the texts floored him.' There is a power and authority, a majesty and a grace, in the sacred scriptures, which even to the inmost soul of the infidel attests their divinity. When I saw your well-arranged battery of well-selected texts, I did not wonder that the poor sinner quailed and fell before it.

If Holyoake does not bow down and confess that the christian system is more favourable to the secular interests of man

than any other, it is because he is either an ignorant and stupid man, incapable of understanding anything; or, because he is willfully blind, and 'hates the light,' and will not come to it lest 'his deeds be re-proved.' What good thing has infidelity ever done for man? It debased and covered France with murder and robbery: it has blighted the hopes of many a home—degraded many a promising character—and filled many a dying chamber with 'mourning, lamentation, and woe.'

How different Christianity!

'Blessings abound where e'er He reigns,
The prisoner leaps to lose his chains,
The weary find eternal rest,
And all the sons of want are blest.'

We could furnish from other letters, but our space will only permit us to select a portion of one from the Rev. John Angell James.

"Dear Sir,—I have received and read your tract with great admiration for its tact and ability. Nothing could be more in point than your collation of texts. It was unanswerable. Holyoake was confounded at once. He could not rise after that. I am persuaded he only needs to be met with a cool clear head, and a warm kind heart, to be foiled before any audience. Your replies to his "Views" were very good, and I am sure that those who were present must have gone away satisfied that atheism has little to say for itself before one who is able to speak for Revelation.

Holyoake was a boy in my Sunday school five years. He then went, through the persuasion of a companion, to Mr. Cheate's for a short time—then to the Unitarian school (I believe)—entered a debating society, and soon became an infidel. He is a good son, and kind to his mother, who is a member of one of our baptist churches."

Christian Activity.

BREWSTER GRANT'S LECTURES ON ATHEISTIC SECULARISM.

ON the evenings of Tuesday and Wednesday, Nov. 30, Dec. 1, the Rev. B. Grant, B.A., delivered two powerful lectures against modern infidelity, to crowded audiences, in the Rechabites' Hall, Blackburn. That on Tuesday evening, on "the Literature of the Atheistic Secularists," was a complete exposure and condemnation of the unfair and dishonest mode in which the advocates of atheistic secularism defend and propagate their pernicious principles. The name Freethinker, which they affect to assume, in no respect designates these men. Others not only think as freely as they, but far more fairly. In all their writings there is not found one full and fair statement of christian truth, or of one argument by which Divine Revelation is defended. With all their pretence of fair inquiry and becoming candour, their opposition to christianity is marked by ignorance, bigotry, insolence, and intolerance. And after showing, with admirable ability, the endless contradictions, absurdities, and blasphemies, that appear in their writings and public lectures, Mr. Grant called on the secularists present, to renounce their folly and their wickedness, and to seek

the wisdom, and holiness, and blessedness of the christian, and resumed his seat amidst great and prolonged applause. An opportunity was then given to any of the infidels who chose, to impugn the lecture, or defend their literature, when two of their leaders came forward, and occupied the time of the meeting about half-an-hour. But instead of impugning the lecture, they introduced subjects that had no connexion with it; and one of them made a disgusting attack on the bible, quoting several passages, not from the bible itself, but from an infidel publication that he held in his hand. It was in his reply to these men that the lecturer, Mr. Grant, especially showed his admirable fitness for the work to which Providence has called him. His exposure of their ignorance, folly, and insolence, was complete and triumphant. From the interest excited, and the satisfaction given, on the Tuesday evening, it was expected that the place of meeting would be too small for those who might wish to be present on the Wednesday evening. Accordingly the hall was packed in every part. The lecture for this evening was "Christianity the true Secularism, as the best security for the duties of Justice and Kindness." This lecture deserves the high commendation it has received,

as showing in different ways the superiority of man to the lower animals, the mode in which christianity recognises and enforces that superiority, and the foundation that it lays for man's duty to himself and his fellow men; while secularism, rejecting or disregarding God and a future life, denies man's superiority, and deprives him of any adequate motive for the true interests of the present life; an exclusive care for which has led the advocates of this system to call themselves secularists. The lecturer was exceedingly happy in proving that the name these persons assume is not descriptive of their principles; and that their enjoyment of the life that now is comes far short of that which is experienced by those who, in addition to their enjoyment now, have the hope of endless blessedness in the world to come. The lecture was in every respect most effective. It was well fitted to shew the nature and effects of our holy religion, when placed in contrast with the nature and effects of secular atheism. Throughout the lecture Mr. Grant was frequently and warmly cheered, and at its close received several rounds of applause. As on the former evening, two of the leaders of the secularist party came to the platform; but they were made to feel the folly of their temerity. Instead of replying to the lecture, or exercising their reason on what they had heard, they introduced the most irrelevant matters, with which they had evidently come prepared. The audience bore with them, and gave them every indulgence; but the scorn and pity of that vast assembly were specially called forth by the confession of one of the infidels, who, in answer to a question from one of the ministers on the platform, acknowledged that he had given up his belief in a God and his hope for eternity, without having read one book on the evidences of christianity. Mr. Grant, in his reply, again shewed his extraordinary tact and ability; and after he had received the best and most enthusiastic thanks of the meeting, the audience rose and sang, as on the preceding evening, the doxology. The chairmen, Mr. Porteous on the Tuesday, and William Hoolo, Esq., on the Wednesday evening, discharged their duties with great ability, and received unanimous thanks. The following ministers and

other gentlemen were on the platform, and most of them took part in the business: The Revs. Edward Jukes, G. B. Johnson, H. H. Scullard, D. Williams, J. Baker, and J. Unwin, Independents; Francis Skinner, United Presbyterian; R. Cameron and J. Barker, Baptists; and W. Kidd, Methodist. There was but one opinion among them, that Mr. Grant is admirably fitted for the mission which he has undertaken, and which the venerable Mr. James so ably advocated in his excellent letter to the *British Banner*, in which he suggested and defended the propriety of the churches, or some of their liberal members, sustaining Mr. Grant as a missionary in this work of faith and labour of love.

NORWICH CITY MISSION.

THE sixteenth anniversary meeting of the friends and supporters of this valuable institution was held in St. Andrew's Hall, on Wednesday evening, Nov. 17. There was a large attendance, and deep interest was evinced in the proceedings. J. H. Gurney, Esq., occupied the chair. Mr. Fletcher read a very gratifying report. The agents now at work consist of seven missionaries and one superintendent missionary, who had held during the year nearly 1,600 meetings, had paid 18,000 visits, and had distributed 15,000 tracts. The results of their labour had been very encouraging. There had been fifty-seven cases of conversion, and seventy-six of reformation; thirty-nine had joined christian churches, and sixty-one had died giving evidence, more or less satisfactory, that they had found the Saviour. Four females had been reclaimed from a course of vice, and thirty-two couples married, who before had been living in unlawful union. Twelve drunkards and nine infidels had been reclaimed, and four shops formerly open on the Lord's-day had been closed. And at least twenty persons were now engaged in tract distribution, and forty as Sunday school teachers, as the results of the city mission agency. A female missionary had also been appointed, who had been able, through the providence of God, to effect much good amongst the fallen women of the city.

Narratives and Anecdotes.

THE BAPTIST AND THE JESUIT.—A few months ago, sitting at my usual work, a gentleman was announced, who introduced himself as Mr. —, some long Italian name which I now forget, who informed me that he was the person who had sent me two letters respecting church-rates, to which I had returned certain replies, and he wished to have some further conversation. I invited him to be seated. He was a little man, of courteous manners, and spoke English pretty well. We talked of church-rates, and then glided easily into religious questions. Observing an oil picture of the baptism of the Eunuch over the fireplace, he made some remarks on it, and then followed a long conversation, of which I need only say that I determined he should not depart without hearing something about the gospel. Here, thought I, is an Italian, educated in all the mysteries of popery, and all the arts of jesuitism. He shall just hear some plain simple truths, at all events, and I will watch their effects. I proceeded to detail the leading facts of scriptural christianity. He listened, not only with attention, but with apparent interest, and seemed absorbed in thought. When I came to describe the real kingdom of God as composed only of those who are believers in Christ, and that such, and such only, ought to be baptized, he started from his reverie, and exclaimed, "But you are only a small sect. Who ever heard of you until lately? Who ever heard of a nation of baptists?" "Heard of us, indeed!" was my reply. "Where, sir, could you be educated, or what ecclesiastical history of your own could you have then read that did not mention the heretical Ana-baptists? from your own books of history we trace the existence of baptists in every century, in your own records of persecution we discover them, in your proclamations against heretics we find them. And as for a nation of baptists, why that is the great blunder of all national or state establishments, whether popish or protestant. Only so far as individuals receive Christ and walk in him is his kingdom extended." I then told him more than he seemed to know about the

baptists in England, America, India, Germany, the West Indies, and other parts of the world, and what they had done and were doing. I have only space to add, that he listened to all as one who hears strange things. Several times during the long conversation he seemed to be convinced of the propriety of my remarks, and sometimes yielded assent; again, as if recollecting himself, he would urge some little objections. He was evidently not prepared for a close combat. At length he departed with expressions of respect and many thanks, and my prayers followed him that he might, through divine grace, be led to the knowledge of Christ.

THE MONKS OF ST. BERNARD AND THEIR DOGS.—A tragical story is told of an adventure that happened to the monks of St. Bernard, in the days when the breed of their celebrated dogs was in its full perfection. No less than thirty robbers, to whom the supposed possessions of the monastery offered a rich booty, had, by degrees, introduced themselves to the retreat, arriving in parties at intervals, and always received in the most friendly manner. As soon as the whole band was assembled, they threw off their concealment, and summoned the abbot to produce the keys of the treasury. The monk was, fortunately, a man of more resolute character than usually occurred in these places of seclusion, and did not loose his presence of mind. He observed to them, mildly, that their conduct was unworthy, and an ill return for the hospitable attentions they had received. The robbers, as may be supposed, were deaf to this appeal, and continued their demand. "If it must be so," said the superior, "as we have no means of defending ourselves, I must submit; follow me, therefore, to the spot where our treasure is kept." He led the way, and was tumultuously attended by the eager band. He placed his hand on a door, but before he turned the key, he looked back and made another appeal: he was answered with execrations, and no choice being left him, he threw the door wide open. It was the den in which the dogs were kept; he raised his voice,

to which a loud yell responded, then gave a rapid signal, and in an instant the powerful animals bounded forth upon their prey, tearing some, strangling others, and sending the few robbers who escaped their attack flying for their lives headlong down the mountain in frantic terror, to be dashed to pieces over the precipices which yawned beneath.

Miss Costello, in British Journal.

A VOUCHER FOR PETER.—A few weeks ago a writer in the *Patriot*, giving a report of a tour in Ireland last autumn, says, "The editor of the *Watchman Independent*, a Ballina paper, was at our meeting. He said, among many excellent things, he could vouch for the following fact:—'A sick and dying man in the neighbourhood sent for the priest. The friends found him at his dinner-table drinking whiskey punch, and urged his immediate presence to administer the last rites of the church. The priest declined coming immediately, but they pressed the necessity of the case, and the danger of the dying man. Messenger after messenger came, and at last he was told, 'The man is dead; you need not come.' He then ordered his horse, rode to the house, and told the people to be quiet, for he would set all right immediately, if they would only pay the fees; they demurred to any payment, as no duty had been performed, and extreme unction was not now needed. The priest retired to a corner of the room, took out his pencil, and wrote on a bit of paper, 'Dear Peter, admit the bearer; the fees are paid; all is right.' The priest folded up the scrap of paper, and put it into the mouth of the dead man, and assured the people that their departed relative was gone straight to glory.'"

A RELIC OF JOHN BUNYAN.—In looking over the leaves of an old Bible, a friend of our's found the following memorandum, which was written on both sides a slip of whity-brown paper, about two inches wide and eight long, in a plain neat hand. He also found written on old red paper, a number of chronological notes and references. They appear to have been written many years ago.—"Sir Francis Wingate's indictment against John Bunyan, at the Quarter Sessions, apprehended November 12 and 13, 1660.—'John Bunyan, of the town of Bedford, labourer, had devilishly and per-

niciously abstained from coming to Church, to hear divine service, and was a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our Sovereign Lord the King, &c.' The facts were not proved—no witnesses produced against him—but, by his confessing, in his conversation with the justices, that he was a dissenter, and had been at meetings for prayer and exhortation. These confessions were taken as a conviction, and recorded. Mr. Keeling, the chairman of the sessions, then said, 'Hear your judgment. You must be had back again to prison, and there lie three months following; and at three months end, if you do not submit and go to Church to hear divine service, and leave your preaching, you must be banished the realm: and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, you must stretch by the neck for it, I tell you plainly;' and then said to the jailor, 'Take him away.' His works published in two folio volumes, 1736, with a preface by Mr. Wilson of Hitchin, and Mr. Chandler, of Bedford. Born 1628, died August 31, 1688. August 12."

INTEMPERANCE ON THE SABBATH.—Intemperance, did we say?—that is too mild a term. Absolute drunkenness we mean; and on the day of rest too! Can anything be more unseemly, more indecent, more outrageous? What are the facts—simple facts—without attempt at exaggeration? Work and wages are now abundant. How is the money spent? On Saturday evenings the public-houses, gin-shops, and beer-shops, are all full. Many do not go to bed at all, or only tumble themselves upon it undressed. Early on the sabbath they must drink again, and when a christian family leaves home on sabbath morning to go to its place of worship, it is scarcely possible to reach it without seeing the sad spectacle of a drunken man or woman in filth and dirt, staggering through the streets. Is not such a sight a disgusting nuisance? And ought it not to be removed by the power of the police? It is, in some notorious cases, we know; but generally it is not. Magistrates and their clerks are very shy of acting in such cases. We know not what can be

done, but assuredly something ought to be, to remove out of sight this ugly spot on the sanctity of our peaceful sabbath-days. In serious soberness we apprehend more evil to our land from this loathsome sin, than from all the schemes of crafty jesuits, or all the bold attempts of blaspheming infidels. Every christian is bound to use all lawful means for the suppression of this sin, which must be as injurious to society as it is offensive to God.

A PICTURE OF WAR.—Mr. Binney, in his pamphlet, "Wellington, as Warrior, Senator, and Man," observes: "I need hardly say, that I am no admirer or advocate of war. I turn with loathing from its 'pomp and circumstance.' I hold very cheap the eloquence and poetry by which its hideous features have not only been designedly concealed, but have been made to appear dazzling and attractive. War is a fearful thing;—ruinous to life, property, and virtue. It inflicts death in the most horrid forms;—it maims and mangles where it does not destroy. It interferes with commerce, suspends trade, wastes harvests, devastates the country, depopulates cities; it transforms men into wild beasts; it aggravates every infernal passion; it provokes violence, rapine, and lust; it spares neither age nor sex; it drives its chariot over man and woman, parent and child; it crushes

beneath its wheels innocence and wisdom; it blows to atoms the muscular and the young; it carries in its train famine and pestilence; it leaves behind it smoking homes, impoverished families, violated beauty, parents bereaved of their children, widows and orphans without hope! It has an arm for blood, and a mouth for blasphemy;—hands reeking with the one, a hoarse throat blackened with the other. It is the suspension for a time of all the laws and principles of virtue; and it sends thousands to their last account, it is greatly to be feared, in a state of mind far more in harmony with the habitudes of hell than with the love and purity of the upper world! It is no use attempting to extenuate the horrors of war. Our great captain, who was 'a man of war from his youth up,' and whose success in the field might have induced in him a pardonable admiration of it, has left his testimony to the fearfulness of the scourge, and explained the price at which he would have purchased exemption from its terrors. 'My lords, I am one of those who have probably passed more of my life in war than most men, and principally, I may say, in civil war too; and I must say this, that if I could avoid, by any sacrifice whatever, even one month of civil war, in the country to which I am attached, *I would sacrifice my life in order to do it.*'"

THE DEMON WAR.

THE war-banner floats,—there are spears on the coasts,—
 And the valley resounds with the landing of hosts!
 The ships in the offing like bacchanna's reel,
 And the bayonets flash forth like a river of steel!
 The villagers flee from the coming of war,
 And their flocks speed alarm'd to the mountains afar!
 Mead, vintage, and garden, that till had made sweet,
 Lie trodden and tossed 'neath the tempest of feet:
 But vain is their flight,—for the war-blast is there,
 And the red breath of slaughter is loading the air;
 The carnage rolls onward, nor ebbs in its flow
 'Mid the storm-blaze of havoc, and ravage, and woe:
 See! the ranks have been routed, the centre hath broke,
 And, like lightning, the sword through the sulphurous smoke
 Flashes doom on the flying; resistance is gone;—
 Whilst the madness of passion yields mercy to none!
 The steed whose proud neck in war's tempest was lost
 Now leaps from the strife, but its rider is lost!
 The columns are shatter'd—the banners o'erthrown,
 And the lips are now stiff that the trumpet have blown.
 Such are some of the horrors of horrible war,
 May the men that promote it be scatter'd afar!

Baptisms.

FOREIGN.

INDIA.—*Silnagor, Aalm.*—Mr. Brown writes:—"I had the happiness of baptizing two women, on sabbath day, June 6th. One was the widow of a brahman, and the mother of one of our school girls; the other was Hupahi, another of the school girls, a Doom. It was pleasant thus to see the highest and the lowest castos coming out and being baptized together."

Landour.—Mr. Phillips, of Muttra, had the pleasure to baptize three persons in the reservoir of a mill stream at the foot of Landour hill, on sabbath morning, June 13. He writes:—"There were a few European and several native spectators. Baptism by immersion is quite a new thing here, and some present looked on with great curiosity. I hope they will profit by what they heard."

Calcutta.—On Lord's-day, the 25th July, two believers were baptized at the Lal Bazar Chapel; one a Jewess, whose husband made a similar profession of his faith in Jesus as the promised Messiah, some two or three years ago; the other, the daughter of pious parents, members of the church, who has been led in early youth to follow the Saviour.—On sabbath day the 1st of August, one believer put on Christ by baptism at the Circular Road Chapel, and one on the same day at the Colinga Chapel.—On Lord's-day, August 15th, three were baptized at Intally.

Dacca.—Two persons were immersed, on a profession of their faith in Christ, by Mr. Bion, on July 25th.

Cawnpore.—Mr. Williams had the pleasure to baptize one European believer, on Thursday evening, July 29th, in the presence of many witnesses.

Serampore.—Two persons were immersed, upon a profession of their faith in the Redeemer, at the christian village near Serampore, on sabbath-day, Aug. 1.

Orissa.—One young man was baptized at *Cuttaek*, on the 2nd of May; two young women from the Female Asylum, on the 6th of June; and three others on the 1st of August.—On the 9th of May, one young man was baptized at *Choga*.—On the 4th of July, five were baptized and added to the church at *Berhampore*. It is pleasing to add, all these are young

persons. May the Lord preserve them from the snares to which youthful piety in this country is so much exposed, and keep them unto his eternal kingdom!

Dacca.—On sabbath-day, September 5th, Mr. Robinson baptized Mr. Atherton, Commissioner of Abkary. Mr. Atherton does not intend to abandon the communion of the Church of England, but having long doubted the divine authority of infant baptism, and being now, "after full consideration, of opinion that adult baptism is alone warranted by Scripture and common sense," he has felt it his duty to make an open profession of christianity, and to be baptized in accordance with our Saviour's commands.

Cawnpore.—Mr. William had the pleasure to baptize two Europeans on sabbath morning, September 12th.

Berhampore, Orissa.—Mr. Stubbins writes:—"Last Friday, September 3rd, we had a peculiarly interesting day at our new location. Three youths, who had been rescued from the Khunds, and placed in our asylum, were baptized. This is the first baptism we have had there: the Lord grant us to see very many more! Next Lord's-day, we expect to baptize five more approved candidates."

DOMESTIC.

SUNNYSIDE, Lancashire.—The ordinance of believers baptism was administered by Mr. Nichols, Nov. 28; when three young men thus put on Christ. One is a trustee of our new chapel, and the other two were from the young men's bible class. This was the first baptism in the new baptistry. Mr. Nichols preached from Job xxxii. 17, "I also will shew mine opinion." Dec. 5, Mr. Nichols baptized another young man. In the afternoon the newly-baptized were received into the church in the presence of a large number of spectators, many of whom seemed deeply impressed with the importance and solemnity of the services. It is hoped a good work has commenced here; several are under deep concern; and the four recently added were from families in which we previously had no members.

DEVONPORT, Pembroke Street.—Mr. Horton baptized two females in the above chapel, on Wednesday evening, the 1st of December.

BEDFORD, Mill Street.—On the last sabbath in November, our little church experienced a time of refreshing from the presence of the Lord. Our pastor, Mr. Killen, preached a sermon on baptism, which was listened to by a large and attentive congregation, after which he baptized six disciples into the names of the Sacred Three. Many were melted into tears during the services, and we have reason to believe that good impressions were produced. A man and his wife, who have been long in communion with the Church of England, afterwards declared their conviction that it was their duty and privilege thus to follow Christ in his holy ordinance. They have both expressed a wish to unite themselves with us. There are several others among the young much concerned for the salvation of their souls.

BEDFORD.—Ten persons were baptized by our pastor, Mr. Arthur, in the presence of a large assembly, Dec. 5. During the present year the Lord has been very gracious to certain families of this congregation. From one family four have been baptized, the mother and three children. In another, the mother and daughter: and in four instances the husband and wife have been baptized. Also sixteen young persons have been added to the church from the sabbath school. And many more, both in the school and congregation, are inquiring the way to Zion. Thus we have abundant reason "to thank God and take courage."

BATH, Somerset Street.—After an impressive address, to an attentive congregation, on sabbath morning, October 17, our pastor, Mr. D. Wassell, baptized four believers, all females. In the afternoon they were added to the church. May they be faithful unto death! We hope this is the beginning of a shower of divine grace upon this vineyard of the Lord.

LITTLE STAUGHTON, Bedfordshire.—Three believers were immersed upon a profession of faith in our Lord Jesus Christ, Dec. 5, by our pastor, Mr. T. Robison, in the presence of a numerous congregation, many of whom appeared to be deeply impressed. Two were brother and sister. They were all added to the church.

LAMBETH, Regent Street.—On Thursday evening, Dec. 2, Mr. C. T. Keen baptized four disciples, after a discourse from Acts xxii. 16.

LONDON, Shouldham Street.—On Lord's-day, Nov. 21, the ordinance of believers' baptism was administered to three females and two males, after a sermon by the pastor, the Rev. W. A. Blake, from the words, "These are they that follow the Lamb." The interesting ceremony was performed before a large congregation.

We incoorrectly reported in our last number that Mr. Kelly, a man of colour, was baptized. We should have said that Mr. Kelly, a baptist minister of America, a man of colour, visiting this country, opened the service, and stated how he was led to follow our Lord in the ordinance of baptism; and that one of the candidates, Mr. R., who was a Wesleyan, gave an account how he was led to conclude that immersion was the correct mode of baptism.

BEXSTON, Notts.—After a discourse on "One Baptism," our pastor, Mr. J. R. Pike, immersed four believers in the watery grave of the Redeemer, Dec. 5. We had a large and very attentive audience. One, who had been for many years a hearer of the word, now became a doer of the same; another was the fruit of faithful sabbath teaching. May they persevere, and may many others be led by Divine grace to tread in their steps!

WOLSTON, Warwickshire.—A man and his wife followed their Lord down into his liquid grave, after a sermon by our pastor, Mr. Jones, Dec. 19, and were buried with him in baptism. One of these was first impressed by reading a tract; the other by reading the Scriptures. It was a solemn and delightful season.

ROGBY.—On Lord's-day, Nov. 7, our pastor had the pleasure of baptizing into the name of the Sacred Three, five individuals, in the presence of a deeply interested and affected audience. In the afternoon of the same day they were received into the church at the Lord's table.

BLACKBEATH, Dacre Park.—On Dec. 2, the baptistry in this new chapel was first opened, when two persons, husband and wife, formerly Wesleyans, were baptized by Mr. Jones, who preached on the occasion from John v. 11.

BRANDON, Suffolk.—On Friday evening, Nov. 26, Mr. Scarr baptized four believers in the Lord Jesus. There are others amongst us who we hope will shortly follow their example.

SHREWSBURY, Coles Hall.—The friends meeting in this place received five disciples by baptism, Nov. 24, making about fifteen added this year. After a discourse by Mr. Hill, the friends adjourned to the old chapel, kindly lent for the purpose, when Mr. Davies immersed the candidates. These were added on the next Lord's day. T. M.

BURNLEY, Fison Chapel.—On Lord's-day evening, Sep. 26, after a sermon by Mr. Batey, six persons were baptized into Christ. On sabbath evening, Dec. 12th, eight more followed the Saviour through the water to the fold. Thirty-one have now been baptized since the opening of our new chapel, in April last.

NEWCASTLE EMLYN.—Three believers in the Saviour, one of whom had been an Independent twenty years, were baptized on a profession of faith in Him, Sep. 5. And on Oct. 2, one female was baptized. Others are asking the way to Zion.

LEDBURY.—On Lord's-day evening, Nov. 28, our pastor, Mr. C. E. Pratt, immersed three female disciples, upon a profession of faith in Jesus. The attendance was good, and our prospects, we hope, are somewhat improving. May the Lord revive his work in our midst! J. D. T.

IPSWICH, Turret Green.—On the first sabbath in September, our pastor, Mr. Lord, baptized two young female friends, who were the same day admitted into church fellowship. May they remain faithful. We hope soon to record the decision of others. G. R. G.

PETERBOROUGH.—We are gratified in being able to report the baptism of three believers in the Holy Redeemer, by our minister, Mr. Barras, on Dec. 19.—W. S.

KEYSOE, Beds.—One believer was baptized here, Nov. 21, and we are not without hope that others will shortly yield obedience to their Lord's commands

Baptism Facts and Anecdotes.

BAPTISM OF A METHODIST MINISTER.

THE American papers have of late recorded many baptisms of pædo-baptist ministers. An occurrence of this nature took place in September, 1851, in Maryland, a state where the baptist interest appears to be remarkably feeble. Dr. Isaac Cole, a methodist minister of long standing, having embraced the doctrine of believers' baptism, was immersed at the Spring Gardens, by Dr. Fuller, on the afternoon of sabbath-day, September 28th, and on the evening of the same day he addressed a densely crowded congregation on the alteration which had taken place in his views. Dr. Cole afterwards published his reasons for becoming a baptist, in a letter which appeared in the *True Union*, and which we extract for the benefit of our readers.

If any one, six months ago, had predicted that such an event as transpired on sabbath afternoon, September 28th, would occur in my history, I should have thought he was indulging in the wildest speculation. How little do we know what is concealed in the future.

It is true, I have been, more or less, at times, concerned about baptism; and have often wished that I had been immersed instead of sprinkled. I never had full confidence in infant baptism as a Divine institution. I did not conceal

my views, although I avoided any agitation on the subject. I loved the church too much to disturb her peace. For a long time I have been endeavouring to dissipate my doubts and difficulties with regard to those points, by reading such pædo-baptist works as would strengthen my faith in the views of the church to which I belonged. Still doubts and uncertainties perplexed me. I studiously avoided reading anything on the opposite side—fearful that my impressions might be confirmed. Every time I performed the rite of infant baptism, my aversion to it increased, until it has now settled down into a fixed opposition. I saw nothing in the Scriptures to justify me in performing it. I often wished that I had never been ordained, so that I might not be requested to perform that rite.

It pleased God, about three months since, to lay me on a bed of sickness—many thought a bed of death. The subject was brought impressively before me, and the thought fixed itself immovably in my mind, that I had been performing a rite without Divine authority. I then and there determined to do so no more. I resolved, however, if my life was spared, so soon as my health would permit, to examine the subject in all its bearings, let the consequences be what they might. I have done so to my

perfect satisfaction. I am now convinced that there is not a shadow of evidence for infant baptism in the Bible, and that there is but one mode of baptism, and that is immersion. These are my settled convictions.

No one knows, except a person who has been similarly situated, what I have suffered in mind for the last three months in view of this subject. To obey my convictions, would bring about consequences the most painful to my mind. I must be immersed or be miserable. I must abandon infant sprinkling, and the application of water to an adult in any way but by immersion. To do these things would necessarily separate me from the church of my choice; to which I had been attached for twenty years, and of which I had been a minister about fourteen years. During all that time, I never had the smallest difference with ministers or people. They had always treated me with marked respect, and honoured me more than I deserved. I had many warm friends in the church: some dear relatives, and one as dear to me as my own life. For these reasons, I must ever love and respect the Methodist Episcopal Church, let my destiny be what it may.

To submit to my convictions of duty would sever the ties that bound me in church relationship to those dear friends and beloved brethren. But my obedience to my Divine Master demanded the sacrifice.

There was another difficulty which presented itself to my mind. Where shall I go? I looked around upon other churches; nearly all of them practised the things I objected to—or there were objections to other subjects more serious to me than the difficulties I was endeavouring to shun. The baptist church was the only one whose views and practices coincided with my own. But I must confess that I did entertain prejudices against her. I, however, attended a prayer meeting at the seventh baptist church, (Dr. Fuller's) and was astonished to find them worshipping as I had been accustomed to worship. They sang the same spirited tunes and hymns as I sung and heard sung by my methodist brethren. They prayed with as much fervour as I had witnessed in other places. So my prejudices began to vanish, and I thought to myself, these people are not the cold, frigid christians I had imagined. Thus providence led me to seek admission into the baptist church.

My convictions with regard to the subject of baptism are not attributable to baptist books on the subject, for I had read none,—nor to baptist preaching, for I never heard a sermon on the subject that I remember—nor to my association with that people, for we moved not in the same circle. The only source from which I learned the baptist arguments was in pædo-baptist books, where they were opposed by pædo-baptist objections; and seeing them there, was to learn to oppose them, and not to be convinced by them.

When I determined to give this subject a fair and honest investigation, I resolved to go to the New Testament, the Magna Charta of the christian church. With regard to infant baptism, I saw nothing to support it; and as to the scriptural mode of baptism, I am satisfied that it was immersion.

But the question was repeatedly put to me, Why not be baptized and remain where you are? But my continued connexion with that church would be sanctioning practices I condemned. As a minister, I should be called upon to perform rites and practices which I must conscientiously refuse to do, and by so doing, expose myself to the displeasure of the church. Another consideration that influenced me to withdraw from the church, was that I could never, as a minister of the church, have discussed the subject from the pulpit—my lips would have been sealed. Now I am free to preach the gospel and the ordinances as I believe them.

With regard to my own baptism, I am now satisfied. Before I was immersed, according to my present convictions, I was an unbaptized christian.

Do not suppose I attach too much importance to baptism. The baptism of my body has effected no moral change in the soul.—I base no hope upon it. Christ is my only hope, and blessed be God, he is a safe hope. My creed may be summed up in a very few words. Justification by faith in Christ, the renewal of the soul by the power of the Holy Ghost, and good works as fruit and evidence of that renovation. I would that all were found walking in this way, that their comforts and joys on earth might be increased, and their souls saved in Heaven.

My prayer is, that I may be more useful than I have ever been.

ISAAC COLE.

Sabbath Schools and Education.

A PROPOSAL FOR SPECIAL PRAYER.

AMONG the various institutions that are established in our land, and which are maintained by the generous friends of christianity, next to the ministry of the gospel, there is not one that has stronger claims upon the sympathies of the church of Christ than sabbath schools. And there is no class of labourers in the vineyard of the Lord more worthy of countenance, aid, and encouragement, than sabbath school teachers; and though their arduous toils and numerous discouragements may be overlooked by many, there is still accessible to them the aid and blessing of God, whose ear is ever open to the voice of prayer, and who, by the gracious answers he has often vouchsafed, has proved that "prayer moves the hand which moves the world." It is, therefore, the wish of the writer to remind all pious teachers, whose hearts and energies are devoted to this "work of faith and labour of love," that there ever remains a power accessible to them, which, when communicated, will amply compensate the toilsome duties of their work. But how shall this essential power be obtained? Obviously, by fervent and effectual prayer. For the residue of the Spirit is with the Lord, and it is written, "I will be inquired of by the house of Israel to do it for them." That divine influences may copiously descend, and be more widely diffused, the following means are sincerely proposed for adoption in every school.

Let the most convenient portion of the first sabbath of every month be devoutly set apart by teachers to implore the Divine blessing upon themselves and upon the children. Let the supplications presented be not confined merely for their own schools, but let them embrace the efforts and the interests of all their fellow-labourers throughout the world. Let all unite in lowly, yet believing prayer, and besiege the throne of Him who has promised to give his Holy Spirit unto them that ask him, entreating him to bestow the grace which will enable them to, impart, and their youthful charge to receive, the wisdom that cometh from above. Oh! who can adequately conceive the sacred impulse

which the idea of such a movement would have upon those who are engaged in this good work. What motives to diligence would it inspire! And while on such a scene, the eye of Omniscience will gaze with delight, the devout teacher would again enter upon his duties with invigorated zeal and love.

It is the earnest wish of the writer that the means now suggested will be adopted by those devoted servants in the work of God to whom they are addressed; and that, in answer to their fervent appeals to heaven, the Spirit may be abundantly poured out upon them, and upon our rising race, that their souls may, in multitudes, be converted; that thereby large accessions may be made to the numbers of the saved, and the glory of our Divine Redeemer be thus extensively promoted. R. W.

INTELLIGENCE.—We have often stated that we have not space for sabbath-school reports, which are usually only of local interest, and yet willing to oblige some of our best friends, we shall attempt to give, very briefly, the substance of such as are of a more general character.

Cardiff.—The teachers of the *English* baptist schools presented their late indefatigable superintendent, Mr. Edy, with a handsome easy chair, Nov. 29, to rest in, we presume, after his long labours; but we question if he will not often be found leaving it to see how his friends are going on. A silver plate on the chair records his long labours.—On Dec. 1, a meeting of the *Bethel* teachers was also held, when three elegant vols. of the Bible Encyclopædia were presented to Mr. J. T. Barry, after ten years service as superintendent. Both services were of a most interesting and cheering character.

NEW SCHOOL ROOMS have recently been erected and opened at *Sleep Lane, Halifax*, at *Vine Street, Leicester*, and, of very spacious dimensions, at *Mary's Gate, Derby*.

HER MAJESTY THE QUEEN, we have seen it stated, has a class of the children of the domestics of the palace, whom she instructs on the sabbath-day from the Holy Scriptures.

Religious Tracts.

OUR DONATIONS OF TRACTS.

NUMEROUS applications for grants have reached us within the past few days. Now we should be sorry to disappoint the expectations of any of the applicants; but until we know whether the circulation of the *Reporter* will be so increased as to permit us to continue the donations, we shall not be able to come to any decision upon the subject. Ever since we reduced the price of the *Reporter*, giving more in proportion for twopence than we did for threepence, we have continued to make our usual donations in the hope that when 1853 arrived the enlargement of the sales of the *Reporter* would enable us to continue them. At present we cannot tell how that will be, and must wait for a few weeks to see. We shall be glad to be able to resume them; but to secure this, our friends should be diligent in endeavouring to extend the lists of our subscribers. We have, however, one application which we cannot refuse. It is from Jamaica, in the following letter, just received:—

PROVIDENCE, *Black River*.—Dear Sir, —Knowing the interest you take in the cause of Christ, and of the efforts you are making to diffuse scriptural sentiments on the subject of baptism, I am induced to ask your aid in the defence of truth, in this sorely afflicted, but deeply interesting island. Permit me first to give you a hasty sketch of the progress of our principles in this part of Jamaica. Some years since, a devoted missionary, Mr. Allsop, was sent here by the General Baptist Missionary Society, and laboured with great success, gathering a church in the town of Black River; but he was early called to his rest, and the people, not being able to obtain another pastor, were scattered. At this time, an evangelical clergyman was labouring in the Church, who seized the opportunity of building up his own church, gathered the baptists around him, and adopted their system of “classes and leaders.” This good man has since been removed, and his people are now as “sheep having no shepherd.” About twelve years since, the Particular Baptists commenced a cause in the interior of the parish, and subsequently one at this place; and there are now two small, but flourishing

churches, which have connected with them three out stations, all of which have been supplied, until this year, by one missionary. In the early part of the year, it was thought advisable to send another labourer into this field, with a view of commencing a cause in the town of Black River, now destitute of a gospel ministry. With this view, we have rented a house, and have preaching every Wednesday evening, and three sabbaths in a month, when we have a congregation of from one hundred and fifty to two hundred. Several persons formerly connected with the church gathered by Mr. Allsop have expressed their desire to unite with us, and some of the world are beginning to enquire after truth. On Lord's-day, Oct. 13, we baptized seventeen in the sea, in the presence of five hundred spectators. Among the candidates were several seceders from the Church, one of whom publicly stated his reason for joining the baptists. This, as we expected, has excited very angry feelings in the minds of many church-goers, who are determined to oppose us in every possible way, until they drive us out of the parish. Their last move was to deluge the town with tracts on the “*Dangerous Errors of the Wicked Anabaptists*.” Now, sir, can you make us a grant of tracts, to enable us to do battle with them in their own way. This parish is proverbially dark, but we are full of hope. Our people say, “The time for baptists has come,” and certainly I never laboured amid prospects so encouraging. I verily believe God is about to bless us in this parish as in the first days of our mission. The only thing that clouds our prospects is, want of funds. Our people are few and poor. Our missionary brethren have to struggle to maintain their own ground. Unless, therefore, British christians help us through the Special Fund we fear we shall be compelled to relinquish a field full of hope. We trust in God, whose is the gold and silver. Do, sir, if you can, help us with a grant of tracts; they will be of essential service. If sent to the Mission House they will be forwarded to yours in the gospel,

Nov. 6, 1852.

W. CLAYDON.

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

Total 521,800 25,575

And also several thousand copies of the "Reporter," and 60,000 Invitations to Worship.

Intelligence.

BAPTIST.

DOMESTIC.

THE BIBLE TRANSLATION SOCIETY, though comparatively a feeble institution and supported by a small income, has been privileged to do a great work. It sustained the translators of the Word of God at a time when others deserted them, and it has subsequently carried on, not only without diminution, but at an increased ratio, the production of copies of the sacred scriptures in the languages of the East. The Committee cannot refrain from expressing the hope that the denomination will uphold it, so long as the circumstances in which it originated shall continue to deprive the learned labours of our missionaries of that support to which they are entitled from the christian church at large. The brethren at Calcutta have, through God's rich mercy, uninterruptedly pursued their work through the past year in all its departments. The distributions from the commencement of 1847 to the end of 1851 amounted to two hundred and twenty-two thousand, seven hundred and sixty-nine, which added to those previously sent into circulation, make a total of six hundred and nine thousand, nine hundred and six copies of the Word of God, or of larger or smaller portions of it, issued from the Baptist Mission press to the end of 1851. Of the 222,769 distributed during the last five years, 155,684 were in Bengali; 26,138 in Hindusthani; 28,067 in Hindi; 8,715 in Sanscrit; and 3,025 in Persian. Who can contemplate such a circulation of the Sacred Scriptures amongst the heathen without lifting up his heart in devout thankfulness to God for what he has enabled his servants to accomplish? And

who will not at the same time acknowledge the importance, the Committee might rather say, the imperative obligation of upholding this special department of the great work of evangelization, mainly carried on during the last twelve years by this Society, and still resting upon it for its chief support. And all the more so when it is considered that, large as the preceding numbers appear viewed by themselves, they are but as a drop in the ocean compared with the myriads of human beings who on the Indian continent and its islands are thirsting and perishing for want of the water of life. How vast is the work yet to be achieved; and what unremitting and devoted zeal, combined with learning and pecuniary resources, does it not demand? May the Fountain of all grace and wisdom still supply his servants with every endowment requisite for the faithful discharge of their duty, and then accept their humblest efforts to advance His glory, and bless them to the salvation of their fellow men.

Report, 1852.

BAPTIST BUILDING FUND.—The twenty-seventh annual meeting was held at the Mission House, Moorgate Street, in October, Joseph Fletcher, Esq., treasurer, in the chair. The report stated that, "During the year twenty-two applications from churches in debt had undergone the careful consideration of the committee, to nine of which loans of money had been voted, and that the remaining number had yet to be examined with a view to the same result. There were, in all, thirty-one cases awaiting decision, whose united debts amount to upwards of £10,000. The principle of the Loan Fund was explained, by which it appeared, that a sum of money was lent to various poor churches, without interest, for ten years, the

amount being repaid by equal half-yearly instalments; four respectable persons becoming guarantee for the repayment. This plan had been adopted for upwards of six years, and not one case had failed; every instalment had been regularly, cheerfully, and punctually paid. It was also agreed, that the society, being conducted by gratuitous agency, entitled it to support. The Chairman stated, that during the year, £800 had been lent to various churches, and £20 given to one church. The subscriptions and donations amounted to upwards of £540; the return from loans £430. During the last six years £4,700 had been lent to forty-one churches, and there was £3,247 afloat, so that the society might now be considered on a permanent basis. George Bayley, Esq., said, that though the dissenters were not rich, they ought to perform their duty to the extent of their ability. The churches were not sufficiently thoughtful in relation to the pecuniary necessities of their ministers; this arose, in some degree, from the burden of debt on their chapels. Remove this, and the pastors of our churches would be better cared for. M. Poole, J. Luntly, W. H. Watson, R. Lush, J. Oliver, and N. Eastly, Esqs., with Dr. Acworth and Rev. G. W. Fishbourne, addressed some valuable observations to the meeting in commendation of the principles and objects of the society; Dr. Acworth remarking that a similar society was about to be formed in Yorkshire. Mr. Watson hoped they should soon be able to raise £10,000, a sum that would meet the requirements of the body. Mr. Lush wished the money spent in superfluous decorations of certain chapels was invested in this fund.

LOUGHTON, *Essex*.—After a public tea meeting, held in the British school rooms, on Thursday evening, Dec. 16, consisting of members of the baptist church and congregation and other friends, Mr. Brawn, pastor of the church, briefly addressed the numerous assembly. Mr. G. Gould, deacon, then rose, and after reminding the assembly that their pastor had laboured amongst them for thirty-five years, during which period the more aged had passed away, and the present assembly had nearly all been trained up under his unwearied and persevering care, delicately alluded to the recent indisposition of Mr. B. and the prayers of the church on his behalf, which he believed had been answered in the restoration of his health. Mr. G. then informed Mr. B. that he had another pleasing duty to perform, of which he believed Mr. B. had no apprehension. He then presented his pastor with a purse of forty sovereigns, subscribed by his friends, richer and poorer, who all heartily joined in promoting this expression of their love and attachment. Several other friends having expressed their sincere respect for

their pastor, Mr. B., who was evidently surprised and much affected, replied in terms of tender attachment to the people he had so long served, assuring them that he appreciated, more than their valuable present, their kind expressions of affectionate attachment. He hoped yet to be spared to labour among his beloved people, whose approbation was only next to that of the Master it was his honour and happiness to serve. His prayers would ever be for them and their children. The friends separated glad in heart for what they had seen and heard. Happy the churches that can present such a spectacle of christian love!

ROMFORD, *Essex*.—On Tuesday, Nov. 30, a public tea and meeting took place in the large room of the Corn Exchange, to present a testimonial to the Rev. Ebenezer Davis, the late esteemed minister of Sa'em Chapel, and to recognise his successor, the Rev. Standen Pearce. Joseph Mattland, Esq., of the East India House, admirably performed the duties of the chair, and kept the meeting in thorough good spirits by his pertinent and lively observations. The following ministers and gentlemen assisted:—Hall, of Brentwood; Joseph, of Upminster; Woodward, of Ilford; Kendell and Lindsay, of Chadwell-beath; and Pearce, Davis, and Clerk, of Romford. The presentation to the Rev. E. Davis, which consisted of sixteen volumes, including Scott's Commentary and the Pictorial History of England, was made by J. O. Lucas, one of the deacons, who appropriately referred to the onerous labours of his late pastor, in building the large British School Room, and in the erection of the present chaste and commodious place of worship. George Gould, Esq., of Loughton, supported the presentation, and generously introduced to the ministers present the Rev. S. Pearce, as a minister and gentleman well worthy the confidence and respect of all denominations of christians, and the public generally.

BROUGH, *Westmoreland*.—In 1834, we are told, there was not a single baptist church in this county. A promising interest now exists at Brough, where a new chapel, to seat 250, at an expense of about £300 has been erected. The friends there are few and not rich, but very zealous; for they have nine preaching stations, and three sabbath schools. They are now £180 in debt, and Mr. James Kay, their active pastor, who is also doing the work of an evangelist all around, would gladly receive any pecuniary aid. Messrs. Pottenger and Carriek say, that the friends have gone about the matter with much economy and prudence, and deserve assistance in their very isolated position.

BAPTIST ACADEMY, HAVERFORDWEST.—This institution is placed under the care of Rev. D. Davies, of Haverfordwest, with Rev. T. G. Jones, of Beulah, as classical tutor. From the report, we gather that nearly fifty young men have passed through the Institution from its commencement. There are now eleven in the house. The report is a plain practical statement; for instance:—"As thousands and tens of thousands of our countrymen are emigrating to distant climes, the churches at home should be anxious to meet their wants, by aiding in sending out men thoroughly furnished, not so much with classical, as with general knowledge—able to take their stand in the front rank of those who arrive on those distant shores; men of piety, who will gather around their schools and congregations, and thus maintain and extend that religion, which, by all christians, is deemed the one thing needful. The population of those distant countries will, in a few years, be immense. And should the children of the present emigrants grow up a christian people, to what an amazing extent will the resources and power of the church be increased; but if neglected, christians of this country will have to send missionaries to infidels and semi-barbarians, who speak their own language. The committee feels that something ought to be done by individuals on their own responsibility, or by a society formed for the purpose. There are valuable and useful young men willing to go, but they have not the means. Two or three from each of our colleges should go forth every year. It is believed that young Welshmen, who are thoroughly educated, would be more eligible for this enterprise than any others, because they have not been accustomed to the luxuries which their more favoured brethren, trained in English colleges, enjoy. The young men in this academy must work hard, and learn to live upon little. Some of these the committee would (were the means provided) send forth, and with confidence that the happiest results to themselves, to the church of Christ, and to the world would follow."

BETHNAL GREEN, London.—In this locality infidelity is known to abound—indeed, it is rampant. But at this we do not wonder, when we are told that for a population of about 20,000 in the district, there are two Episcopal Churches, one supplied by a puseyite, the other by a parson, who, when Mr. Baptist Noel seceded from the Church, preached from the words, "Will a man rob God?" with special reference to Mr. N. These have not 400 hearers, and the dissenting chapels, altogether, have not more. The chapel in Morpeth Street has been lately supplied by two baptist preachers, with a view to the formation of a baptist church, and zealous efforts have been made

to accomplish this object. But the infidels have now, by offering a higher rent, secured this chapel, in which they will utter their blasphemies on the sabbath day, and dance and play music on the week days. The two preachers who have supplied the pulpit in Morpeth Street are anxious to find another place, or erect a new one. We know not what to advise in the matter; but surely the circumstances, as thus stated to us, call loudly for the serious consideration of the baptists of London. We want plain, clean, and commodious places for the poor, as well as elegant and splendid places for the rich!

THE DIORAMA AND THE BAPTISTS.—It is currently reported that Mr. Peto, M.P., has purchased the building known as the Diorama, Regent's Park, for the purpose of converting it into a baptist chapel. The name of a respected baptist minister in the provinces has been mentioned as likely to occupy the pulpit; but at present, for obvious reasons, we refrain from naming the reverend gentleman. The purchase money is said to be about £4000.—*Patriot*.

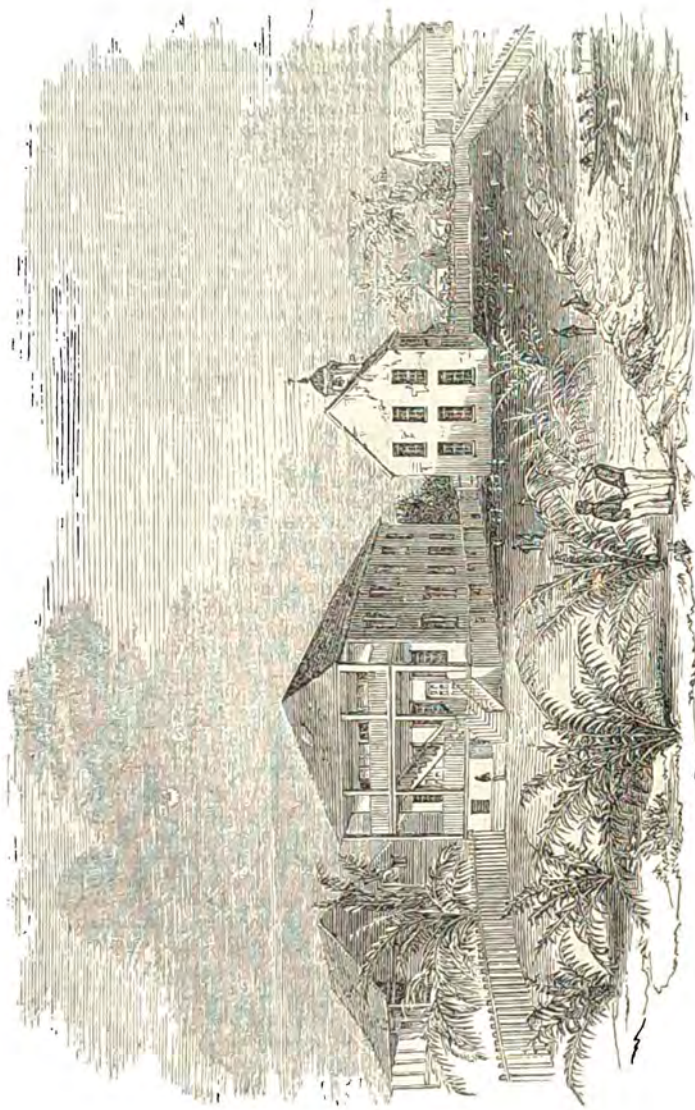
MODERN SCEPTICISM.—Mr. W. Landells, minister of the Circus baptist chapel, Birmingham, delivered the second lecture of the season, before the Young Men's Christian Association, in Exeter Hall, Nov. 23. A very large audience listened with the utmost attention to an able exposure of the folly and ignorance of modern unbelievers.

BAPTIST METROPOLITAN CHAPEL BUILDING SOCIETY.—It affords us pleasure to observe that this new Institution is in active operation. Elevations and plans of chapels have, within the past few days, been submitted to the inspection of the public, at the Mission House, in Moorgate Street.

WILLENHALL.—The friends now meeting in Gomer Street, contemplate the erection of a new place of worship in this town. At a large tea meeting, Dec. 6, several neighbouring ministers attended, and some handsome donations for the object were announced.

PRESTON, Lancashire.—We hear with pleasure that above £1000 is already subscribed towards the erection of a new handsome chapel for the first baptist church in this high seat of English popery.

REMOVALS.—Mr. R. Hogg, late of Armley, near Leeds, to Long Preston.—Mr. Joseph Green, of Tenderden, to Great Yarmouth.—Mr. E. Davies, of Romford, to Union Chapel, High Wycombe.—Mr. Sargent, B. A., from Glasgow University, to Praed Street, Paddington.—Mr. T. Howarth, of Accrington, to Vauxhall Road, Preston.—Mr. John Compton, of Preston, to Inskip.—Mr. T. Barras, of Holbeach, to Peterborough.—Mr. E. Bolt, of Heptonstall, to Barton, Leicestershire.—Mr. W. H. Bonner, to Keppel Street, Russell Square, London.



MISSION PREMISES, BELIZE, HONDURAS.

MISSIONARY.

CAR FESTIVAL OF JUGGERNAUT, AT PURI.

By the Rev. W. Miller.

THE Puri Car Festival has passed away, leaving, like all its predecessors, effects un- speakably more calamitous than "the pestilence that walketh in darkness, or the destruction that wasteth at noon day." Having been present and witnessed its deeply affecting scenes, we are constrained to record a brief account of them, with the view of augmenting the immense mass of evidence already extant, which proves the system of idolatry maintained at Puri to be "India's greatest scourge," and that it is not only the imperative duty of her Rulers to disconnect themselves entirely from it, but also to employ legitimate means for its overthrow. On the afternoon of the 19th June, 1852, according to the lowest estimate, sixty thousand persons, two-thirds of whom were strangers and non-residents of Puri, had assembled in front, and in the vicinity of the temple. Amidst this immense congregation, the cars, with their gaudy trappings, and filled with the attendants of the idols, were very conspicuous; while groups of pandás, accompanied by musicians, dancing and playing in honour of Jagannáth,—Bengáli and Hindustáni females reciting in joyous strains the deeds of Hari and Rám,—bairágs, with their whitened and naked bodies, extorting alms from the by-standers,—respectably dressed young Bengáls from the Hugbly College and Missionary Institutions in and near Calcutta, joining in all the idolatry and wickedness of the occasion, apparently with as much zest as the most ignorant of their countrymen,—and infatuated creatures covered with dust and almost exhausted, measuring their way to the general centre of attraction, were among the more striking features of the scene.

To a stupid idolater doubtless all this appeared truly grand and imposing; while to the christian it was the most humiliating, shameful, and distressing scene fallen humanity could furnish.

Alas! that sixty thousand rational and immortal beings could be found, so fallen and so completely the slaves of satan, as to assemble from almost every part of Hindustán to prostrate themselves before a hideous, lifeless image, and participate in all the unutterable abominations and woes attendant upon its infernal worship! Surely, if angels could weep, it would be over such a scene.

The idols not appearing at the expected time, inquiry as to the reason was instituted, and it was found that the Rájá had refused to give the Dyas, or parties who convey the images to the cars, their ordinary fee;

eventually, however, he was obliged to yield to their demand, and Jagannáth, his brother, and sister, proceeded in the usual complaisant and graceful manner to their chariots. This, of course, was a time of intense excitement, all eyes were fixed in one direction, all hands were raised in adoration, and every tongue proclaimed "victory to Jagannáth." On the following day, the cars were removed a considerable distance toward the Gundecha temple. In pulling the ropes and dancing and singing before the cars, none distinguished themselves so much as the Bengáls, male and female. They appear to be Jagannáth's greatest devotees, and far outstrip the Oriyas in their zeal. One day's labour, however, cooled their ardour, as the cars subsequently moved very slowly and experienced repeated stoppages. Indeed, had it not been for the Kala Bathens, men who are annually summoned by the Raja to drag the cars, it is quite uncertain when they would have reached their destination. The indifference of the people after the first day, and the annual diminution in the number who attend the car festival, are among the many indications of Jagannáth being on the wane. Though the pilgrim hunters were never more numerous and persevering, they are not so successful as formerly. Several have recently returned from Bengal and the Upper Provinces without a single pilgrim.

In the meantime, different cries and scenes arrested our attention. Heaven's destroying angel had passed through the ranks, and smitten hundreds of these idolaters; hence, almost in every street were seen the dead and dying: the former lying in the pathway or the gutters, or being carried to the various Golgothas; the latter occasionally attended by a friend or relative; the dying mother by an affectionate son; the husband by his young and weeping wife; and the brother by a beloved sister: each and all trying in vain to arrest the progress of the king of terrors, and impart ease and consolation to the objects of their affection and solicitude. In many instances the unhappy creatures were abandoned by their friends long before the spirit had quitted its earthly abode, and though quite near, were allowed to perish like dogs, unpitied and unaided. The manner in which the hearts of the pandas and the inhabitants of Puri at large are closed against anything like sympathy for the dead and dying, is most lamentable. If you attempt to engage their attention in behalf of their victims, they reply, with a fiendish smile, "By dying here they obtain salvation."

Visiting one of the Golgothas, we beheld the remains of about eighty human beings: some had just been thrown down, some were being devoured by dogs and vultures, others

were being consumed on the funeral pile, and many had been reduced to ashes or completely eaten up by dogs. Having neither time nor disposition, we did not visit the other Golgothas, where doubtless similar scenes were to be witnessed: as at the lowest estimate five hundred persons had, before the close of the third day of the festival, perished in the town of Puri, and probably as many more on the road to Cuttack. Standing near the Atharamala bridge, the morning of the second day, sixteen persons, apparently in the last stage of the disease, were carried by in dulis within a period of half an hour. Notwithstanding our enquiries, we could not ascertain by whose authority, or to what place these parties were being thus conveyed; and hence were forced to the painful conclusion that their inhuman bearers would, on reaching a retired spot beyond the town, after stripping and robbing them, consign them to a ditch to end their sufferings. In order, however, to form anything like a just idea of the effects of this wicked system, we must remember that the disease long survives the festival, carries off multitudes in Puri, and visits almost every district of Orissa; hurries thousands into eternity, and occasionally depopulates large villages; we must also follow its victims into the unseen world, and by the light of revelation contemplate their eternal destiny; we must at the same time visit their habitations, and hear the cries and lamentations of their bereaved families and relatives; and we must not overlook the vast multitudes who are thereby robbed, corrupted, and fitted for destruction. Having thus viewed these, a few of its legitimate effects, we are furnished with the most impressive comment on the words of Jehovah, "Their sorrows shall be multiplied that hasten after another god." An unanswerable argument against its being in any way identified with a professedly christian government. A bitter reproof to those who advocate so iniquitous a connection, and a loud irresistible appeal to all christian and philanthropic men to unite their influence and cause it to bear upon the overthrow of this, the most loathsome, demoralising, and destructive system of idolatry in the world.

In noticing the missionary labours connected with the festival, we have to state that Messrs Bailey and Miller, with two native assistants, removed to Puri before the close of May, and were joined by Messrs. Buckley and Brooks, of Cuttack, with three native assistants, before the commencement of the festival; hence the gospel was daily proclaimed in the town over a period of thirty days. Our congregations were generally large, and composed of Bengalis and parties from the Upper Provinces, as well as Oriyas. From the former we had many

bearers who were bitterly opposed to the truth, and seemed quite familiar with the objections of Paine, and other infidel writers, to christianity. Also, an unusually large number of young men with a smattering of English, who, to use their own language, had come to see the beauties of Jagannath, but, when romonstrated with, appeared ashamed, and had recourse to some less objectionable reason for being present. The pandas maintained their character for insolence and determined opposition to the proclamation of the gospel.

One fellow had the audacity to approach the speaker, and call upon the bearers to throw dust and stop his mouth; and when reproved, poured forth such a torrent of unutterably obscene language as never previously had fallen upon our ears. On the whole, we found these men much more insolent and determined in their opposition than they were last year; which may be attributed, in a great measure, to the Draft Act for the withdrawal of the donation, notwithstanding its publication, having hitherto remained a dead letter. This has done immense mischief, by giving rise to a very general impression that the Government dare not meddle with Jagannath; and that instead of withdrawing entirely, they intend augmenting the annual donation.

We were not, however, without encouragement in our labours: multitudes listened with great attention to the gospel; proposed various questions; argued with us in a calm profitable manner, and seemed truly desirous of increasing their knowledge of christianity. We met with several persons who had read and committed to memory a large portion of the contents of some of our tracts and gospels, and individuals occasionally came to our residence to converse on religious subjects and obtain books.

We were much interested in a man from Guzerat, who visited us several times. He had been on intimate terms with a missionary, had read with him the New Testament, and was well acquainted with its contents. He had, however, imbibed some erroneous views in reference to the personal appearance of the Lord Jesus, and believed that he was now in some part of the world; hence he declared his sole object in leaving home was to search for the Saviour. "Tell me," he would exclaim, with great emotion, "where I can find the Lord Jesus; and I will go to him wherever it may be!" On the morning after the idols made their appearance, we repaired to the vicinity of the pilgrim-tax gate, and distributed a large number of tracts and gospels to the departing pilgrims. May these labours be succeeded by the Divine blessing, and eminently contribute to the glory of God and the salvation of man!

RELIGIOUS.

THE NEW CRYSTAL PALACE.—We are requested to state, that the decision of the Government on the application of the Directors of the Crystal Palace Company for a Charter has now been given. This decision has been postponed until the opinion of the law officers of the crown had been ascertained as to the hearing of an old Act of George III.—prohibiting the opening of disorderly places, under the pretence of disussing religious and political questions, on Sundays—on the case of the Crystal Palace. This opinion has been given to the effect, that the wording of the statute in question renders it illegal to open any portion of the Crystal Palace or Park on Sundays, and consequently the Charter has been given with a clause providing that no such opening shall take place, unless the Legislature shall think fit to sanction it.

Times, Dec. 3.

But these are not all the reasons why permission was not given. Now, however, a new battle is to be fought, and the Trades Unions are to be enlisted, in favour, not only of opening this new building and its walks on the sabbath, but the British Museum, and other places—theatres, and opera houses too, we expect. Every church, congregation, and school, should now pour in petitions to Parliament by thousands.

THE DUKE'S RELIGIOUS OPINIONS.—We can state, from the testimony of one who was cognisant of the fact, that the favourite religious book with the Duke of Wellington, during the last twelve months, was "Baxter's Sinner's Rest,"—a work which, as many of our readers are aware, is one of the most spiritual and experimental ever written. It is a fair presumption, from this circumstance, that the illustrious Duke had, in the latter period of his life, embraced evangelical opinions. *Morning Advertiser.*

FATHER GAVAZZI.—This eloquent orator has been lecturing in Edinburgh and Glasgow, to crowded audiences, on the machinations of Rome to subvert the Protestantism of Britain. The lectures were first delivered in Italian, with all the force and fire which distinguish the orator. He then gave an English translation, and, although the idiom and accentuation were strongly Italian, it was remarkable for the graphic power with which it was delivered.

DR. HENRY FOSTER BURDER having resigned the pastorate of the Independent church, St. Thomas's Square, Hackney, his friends have subscribed £1000 to secure a "Burder" scholarship at the New College.

REPORTING SERMONS.—Mr. Binney, of the Weighhouse chapel, has been both preaching and writing against the practice of reporting sermons without permission.

THE JEWS IN NORTH AFRICA.—At a meeting in Craven chapel, Sep 27, Dr. Leifeldt presiding, the Rev. Ben Oziel, in describing his former brethren, assured the meeting that they were strict observers of the Talmud and all Rabbinical rites, and best described as Pharisees. They numbered nearly 800,000 souls—a spacious field for Missionary labours. They lived, however, in a district which had been sadly overlooked by Christendom; for while the preachers of the gospel were busy on the other side of Africa in converting the savage population, no steps had been taken to place such a blessing within the reach of the Jews of North Africa, through whom only the Mohammedians of that district could receive it. A tariff duty of 5d. per pound upon imported books was, he said, a great impediment to the progress of the gospel in Algiers and Fez; still his own experience in distributing copies of the scriptures was full of lively hope. If he gave them away gratis, he might think that they would be cast aside unread; but inasmuch as he sold them, he was sure that they were perused, and would in time bear fruit. The British Society had now nineteen agents employed in the district, and had seven under preparation for the same mission. He himself was about to proceed to Tunis, whence he hoped to be able to send home favourable tidings.

SPREAD OF PROTESTANTISM IN THE WEST OF IRELAND, hitherto asserted only by the Protestants, is now admitted by the Roman Catholics. The *Nation* says, that systematized proselytism has had "immense success in Connaught and Kerry." "The altars of the Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland." Galway and Mayo are suffering from the "foul and abominable traffic" of Catholic tenets in exchange for Protestant alms. The Roman Catholic clergy are summoned to arms to stop the inroads of the enemy. "Shall the soupers and tract distributors accomplish the work which all the force of England for three hundred years has been unable to effect?"

MORE PERSECUTION IN TUSCANY.—The Jesuits have found another victim. M. Guarducci, a clerk in the bank of Messrs. Fenzi and Hall, has just been arrested for the crime of Protestantism! The arrest was effected at three o'clock in the morning, when his house was searched, and a copy of Diodati's Bible found on the premises. M. Guarducci is one of the five individuals who, at the commencement of these proceedings, were sentenced with Count Guiccardino to a year's imprisonment for reading together the 10th chapter of the Gospel of St. John, but whose imprisonment was commuted through the prompt exertions and

indignant remonstrances of Mr. Shiel into a year of exile. M. Guarducci passed the term of banishment in Piedmont, and then returned to Florence, renewing his engagements in the bank of Messrs. Feuzi and Co., by whom he is much esteemed. The fact of this arrest following immediately upon the decrees by which the punishment of death is revived for offences against religion, has given rise to the most serious apprehensions of his ultimate fate. His wife and children, from whom he has been thus suddenly torn, are in a state, as you may imagine, of cruel anxiety.—*Daily News*.

THE ROMANISTS IN AMERICA.—We have more than once presented our readers with the frank confessions of the *Shepherd of the Valley*, a Romish paper, in regard to the intolerance of popery. The Romanists of Cincinnati seem about to carry out these principles, as they have recently mobbed and broken up an assembly in that city to which the Rev. Dr. Giustiniani, a well-known convert from popery, was quietly preaching on a sabbath evening. Have things already come to such a pass in this country, that papists can dictate to protestants what they shall, and shall not, say to the people? The *Presbyterian of the West*, from which we take the account of this mobbing, says that the occurrence has excited a degree of feeling in Cincinnati it has never before witnessed.—*Philadelphia Presbyterian*.

POPISSH INTOLERANCE AND PERSECUTION prevail in those countries where papacy has power. In *Spain*, not only the natives, but foreigners sojourning or passing through the land, are forbidden to profess any religion but the Romish—in *Tuscany*, the Medians, although suffering from ill health, are yet enduring bonds, for reading the Bible.—And *Rome* has just issued a fresh list of books containing “depraved and damnable doctrines,” among which the Bible occupies a prominent place!

“**GORGEOUS TEMPLES**,” says a writer in the *Patriot*, “cannot induce men to be religious or to abhor that which is evil and cleave to that which is good, or enable them to worship God in spirit and in truth. Perhaps, after all, it is only a proof that some Dissenters are running after the Church of England, while the Church of England is running after the Church of Rome, and the Church of Rome is herself running after the world, the flesh, and the devil.”

PITCAIRN'S ISLAND.—Mr. G. H. Nobbs, who lately visited this country, in order to obtain Episcopal ordination, before he returned to the scene of his labours, had an interview with the Queen and Prince Albert. This island is the abode of the descendants of the mutineers of the “*Bounty*.”

THE SABBATH IN THE UNITED STATES.—Dr. Baird says: “While there is yet too much violation of the sacred day in the suburbs and neighbourhood of our large cities, it is pleasant to see, that the streets of none of them (so far as I know) are disturbed by the rumbling of omnibuses. All of the states, I believe, have made laws for the observance of the sabbath. This has been done on the avowed principle, that we are a christian nation. That doctrine we hold. And though the state requires of no man that he attend this or that church, or any church at all, or do anything to support any form of worship, yet, it does require him to desist from labour; at least, from such labour as interferes with the sacred employments and enjoyments of others. It seems so near to a dictate of natural religion and of common sense, as well as christianity, that man and beast should rest part of their time, that our lawgivers do not seem to have had any misgivings on the subject. . . . There is not a car running on any of the railroads in New England, I believe, on the sabbath, nor is the mail carried there on that day. A similar change is going on in the middle and other States. The carrying of the mail on the sabbath was discontinued on 8,000 miles of road last year.”

AN EPISCOPAL SCOTCH BISHOP has just been elected by his own casting vote. This gentleman, as it is a Scotch affair, may not be required, as the English bishops are, to say, “I would rather not be a bishop!”

AN EXPELLED WESLEYAN MINISTER, the Rev. S. Dunn, has entered upon the pastorate of the Independent church, Garden St., Sheffield.

GENERAL.

ARBITRATION AND PEACE CONFERENCE AT MANCHESTER.—This important conference is now decided on to be held in this city, on Thursday and Friday, the 27th and 28th of January, 1853, and is expected to prove the most efficient of all the meetings hitherto held on the above subjects. Its circular of invitation having received the signatures of nearly two hundred of the most influential men in all parts of the kingdom, including some twenty members of parliament, it will be seen at once that the conference will be one of the highest possible character for influence and ability. It will not deal so much with abstract principles as with practical measures; and we feel confident that the sympathy and support which the public will render to a movement that aims to substitute rational arbitration for the brute and barbaric force of war, will amply reward the honest exertions of the gentlemen who have so appropriately taken this important business in hand.

PRINCE ARTHUR'S NURSE.—On her recent visit to North Wales, the Queen sent for Jenny Jones, Prince Arthur's nurse, who lives at Abergole, and gave her a parcel, desiring her not to open it until she reached home. Imagine her delight on discovering a picture of the little prince and twenty-five sovereigns. Jenny had £400 given to her when she relinquished her charge, and she and her husband have expended the money on a house at the sea side, which they call Prince Arthur's Cottage, and where they afford accommodation to strangers visiting the locality.

FREEHOLD LAND CONFERENCE.—The fourth conference of the members and friends of the freehold land movement was held on Wednesday, Dec. 8, at the King's Arms, Palace Yard, Westminster. The chair was taken by Mr. Scholesfield, M. P. The Report showed that there are 130 societies, 85,000 members, 120,000 shares, 310 estates purchased, and 10,500 allotments made, and the sum actually received is £700,000.

STAMPING NEWSPAPERS.—Three very handsome little machines for stamping newspapers are now in use at Somersot House, London; they have been invented by Edwin Hill, Esq., supervisor of stamps. These ingenious inventions will, attended by two children, stamp 18,000 newspapers daily. Mr. E. Hill is brother to Rowland Hill, Esq., the author of the penny postage system.

THE POPULATION OF THE UNITED STATES of America must be nearly twenty-five millions. The coloured inhabitants—Africans and their descendants—exceed three millions and a-half; of whom, in the year of our Lord 1852, more than three millions two hundred thousand are yet slaves.

SUBMARINE TELEGRAPH TO BELGIUM.—We understand that the cable enclosing the electric wires, intended to unite Belgium and England, will be sunk in a few days should the weather admit of its being safely submerged.

AUSTRALIAN MINING SCHEMES are very likely to do as much mischief as the railway-scharos mania did some few years ago. We earnestly caution all our friends against having anything to do with them.

ALMANACK.—This is a well-known word, but it is not so well-known whence it came. Some suppose that "old man's ashes," indicating the state of the weather, gave rise to it.

A CURIOUS DEFINITION.—A negro from Western Africa brought to America, was shown a piece of ice, and asked what it was. "Him be water fast asleep," was the reply.

THE GREAT NORTHERN RAILWAY of Scotland was commenced, as regards the manual labour, a few weeks ago.

REVIEW OF THE PAST MONTH.

ABROAD.—The man who calls himself the nephew of Napoleon has been elected Emperor of the French, with the title of Napoleon III. He says his "the Empire is peace." No doubt at this moment France has need of peace to recruit her resources. But who can trust a man already perjured—a bold bad man, who believes in deception and destiny? And then, can even he controul 300,000 soldiers and their officers, burning to wipe off the stain of the defeat of Waterloo, and boasting that they will do for England what has not been done since the days of the Norman William? We have no faith in either the man or his men. Our confidence must be placed on Him alone who ruleth over all. The votes for the Empire were nearly eight millions, with only about 250,000 against. It is now said that the Princess Carola of Vasa refuses to become the wife of the new Emperor, and the Pope is shuffling excuses for not coming to Paris to crown him. In the meantime, the young Emperor of Austria is visiting the King of Prussia, at Berlin, and the Emperor of Russia is expected, no doubt for the purpose of conversing on the new aspect which France presents to European Governments.

AT HOME.—The Battle for Free Trade has been fought and won in the House of Commons; only fifty-three stood out stoutly to the last for Protection, as it is called. Even the House of Lords recorded a resolution that to agitate the question again would be mischievous. Then came the budget, proposing some great changes; but after a long discussion, ministers were defeated by a majority of nineteen, in a house of 505 members. Lord Derby, on hearing this, immediately waited upon the Queen, and resigned. Lords Lansdowne and Aberdeen were then sent for, and at the time we write Lord Aberdeen is forming a coalition ministry of Peelites and whigs. We congratulate our friends on these results. Free Trade is now recognized, and must be carried out fully. The Derby government is broken up, and so is their monstrous budget, which seemed to have been framed in favour of the drinkers of malt and hops, at the expense of the friends of temperance. Their proposal to extend the income tax would also have been a grievous burden on all with limited incomes; whilst doubling the house tax, and bringing it down to ten pound houses, would have driven hundreds in boroughs out of such houses at the loss of their franchise. With regard to Lord Aberdeen, the new premier, he is a tory; but what we want now, at almost any price, is peace. We must have peace. And Lord Aberdeen is most likely to secure it.

Marrriages.

Nov. 10, at Bloomsbury baptist chapel, by Mr. Brock, Mr. Alfred Hill, of King Street, Bloomsbury, to Louisa, youngest daughter of the late Mr. Richard Hughes.

Nov. 23, at York Street baptist chapel, Bath, by Mr. Gillson, Mr. Samuel Newman, to Miss Sophia Neate.

Nov. 23, at the Cavendish Street baptist chapel, Ramsgate, by Mr. W. Garwood, Mrs. Beechono of St. Ives, Hunts, to Jobu Rutter, Esq., of Mitcham.

Dec. 2, at Busby, Herts, Mr. W. Poole, lately of Bristol Baptist College, to Mary, youngest daughter of the late Mr. John Coles, of Wokingham, Berks.

Dec. 7, at Siloah baptist chapel, Tredgar, by Mr. D. Lewis, Mr. W. Griffiths, to Miss E. Jones, both of Ebbw Vale.

Dec. 10, by the Hon. and Rev. Baptist W. Noel, at Denmark Place Chapel, Camberwell, William, fourth son of the late George Payne, Esq., of the Priory, Peckham, to Hepzibab, youngest daughter of Henry Dodson, Esq., of Albert Square, Clapham.

Dec. 21, at the dissenting chapel, George Street, Oxford, by the Rev. J. H. Hinton, M. A., William Plater Bartlett, Esq., of Rose Hill Road, near Oxford, to Sarah, eldest daughter of the Rev. J. H. Hinton.

Deaths.

Oct. 17, at Hong Kong, Mrs. Mary Isabella Legge, the beloved wife of the Rev. James Legge, D. D., President of the Missionary Seminary in that colony, and only daughter of the Rev. John Morrison, D.D., L.L.D., of Montpelier Square, Brompton, universally regretted by all who knew her. Her end was perfect peace.

Nov. 9, at Portland Terrace, Stoke, Devonport, aged 58, Mrs. Mary Jeffery, one of the oldest members of the baptist church, assembling at Morice Square, Devonport. The departed will long survive in the affections of an attached family, and the grateful recollections of the poor, whom she befriended. Mr. Horton, formerly pastor of the church, interred the remains at Saltash, and preached a funeral sermon from, "He that overcometh, shall not be hurt of the second death."

November 26, at his residence in Ramsgate, after a few hours' illness, Mr. Richard Bayly, aged 55, deeply and deservedly regretted by his surviving widow and sorrowing family; likewise by the church, meeting in Cavendish baptist chapel, of which he had been an honourable deacon for many years.

Nov. 30, Mrs. Giles, wife of the Rev. J. E. Giles, baptist minister, Portmahon chapel, Sheffield.

Dec. 5, at Purton Vicarage, Wilts, in the 88th year of her age, Esther Arkell, for above seventy years the attached and devoted servant of one family.

Dec. 11, at Blaby, near Leicester, aged 78, Mr. R. Glover, many years a member of the baptist church in that village.

Dec. 12, at Nottingham, the Rev. Joseph Gilbert, Independent minister, aged 73.

Dec. 17, at Thrapstone, aged 27, Mr. Walter Warder Collier, Bookseller. Mr. C. had been ill for sometime, but appeared to be recovering. On that morning he dressed himself, and read over a printer's proof, and marked the corrections. No alteration was visible until about one o'clock, when he was suddenly, as in a moment, seized by death, and removed, we have every assurance, to a brighter and better world. For many years, he was a faithful and devoted teacher in the baptist sabbath school. Great sorrow is felt for our loss, but we sorrow not as those who have no hope. His consistent example will long endear his memory in an extensive circle. He was the second son of the late Mr. Henry Collier, who for many years was a deacon of the baptist church, Thrapstone.

Dec. 17, at Montpelier Square, Brompton, Mr. Alexander Waugh Morrison, aged 31, of acute rheumatic fever, son of the Rev. John Morrison, D.D., L.L.D., minister of Trevor Chapel.

Dec. 21, Miss Elizabeth Hutchinson, a member of the G. B. church, Archdeacon Lane, Leicester. Her illness was brief, but of a severe character; and her removal from the family circle, in which she displayed great ability and diligence, is deeply felt. The closing scene was radiant with christian hope.

Mrs. G. Mc. Arthur, a member of the baptist church, Windsor, departed this life in the peace and hope of the gospel, Aug. 20.

THE
BAPTIST REPORTER.

FEBRUARY, 1853.

THE PRESENT YEAR—WHAT WILL IT DEVELOP?

THE inhabitants of the earth during the present year are destined to be whirled through three hundred and sixty-six (sideral) revolutions of the earth, at the rate, of course, if they happen to live in the vicinity of the equatorial regions, of about one thousand miles per hour, by day and night. But what is this velocity compared with our ærial flight around the great central luminary of our system—a journey of some six hundred millions of miles a year, averaging some eleven hundred and forty miles every minute, in addition to the speed we make in whirling around the axis of the earth!

Nor is this the only speed we make. It has been ascertained, by actual observation, that the great central luminary of our system, with all the planets and satellites that play around it, is hurrying through the heavens towards the constellation Hercules. But as the objects which furnish the data for this conclusion are situated at an immeasurable distance from us, our velocity in that direction cannot be accurately computed.

The earth then, on which we ride at such a rapid rate, may be compared to a passenger-car, which, impelled by an unseen motive power, is hastening all its passengers towards their final station.

*“Thus shall this moving engine last,
Till all the saints are gathered in;
Then for the trumpet’s awful blast,
To shake it all to dust again.”*

What an immense distance will every creature on the earth be hurried

towards eternity during the present year, even those who may not this year terminate their life-voyage.

*“An hour, a day, a week, a month, a year,
Is each a sculptured waymark on the road,
Which tells the speed of our sublime career,
As we are flying to the bar of God.”*

But what shall be this year, besides the annual routine of births, and deaths, and conflagrations, and murders? of political intrigue and knavery? of fortunes made and lost? What great men are destined to fall this year, whose fall shall clothe a nation in sack-cloth, and wrap the civilized world in weeds of mourning? What faithful watchman shall descend, or rather ascend, from the walls of mourning Zion? The liberties of what nation shall be sacrificed to the dire ambition of some haughty autocrat? And what proud tyrant or usurper shall be trodden in the dust by an excited populace, in their simultaneous rush towards the goal of freedom? The foundations of what empire shall be upheaved and crumbled to atoms by the working of the restraint-defying leaven of liberty in the substratum of the mass? And what additional demand will slavery this year make upon our nation’s liberties? Or shall the hand-writing on the wall against this foul oppression, begin to be fulfilled? And what insidious workings of the papacy will be this year developed in our own country or in protestant Europe—the man of sin, sure to be destroyed by the brightness of the coming of the Ancient of Days, and

just as sure, in his terrible death throes, to shake the world and fill the earth with blood?

And what progress shall be realized the present year, as intellect shall march with giant strides towards that far-distant, ever-fleeing goal, perfection? "March," did we say? No, this is not the word. The speed of progress has been geometrically increasing for many years since that phrase was coined, till now it flies. And man, not satisfied that progress should fly alone, nor content with having mounted intelligence on the swiftest winged Pegasus among all the steeds of the Almighty, must needs fly himself to keep them company. Success to him in his aerial course. For the time is past when the world shall say of a man for almost any project, as it was said of Fulton when he proposed to move a huge vessel that could float a hundred men at the rate of four miles an hour by steam—"he is mad."

And what success shall this year attend that greatest of all enterprises, the subjugation of the world to the rule of its great Redeemer? Shall any nation this year "be born in a day?" Shall any kingdom or republic, instead of lavishing its hundreds of thousands and millions to improve its subjects in the refined art of human butchery, begin to set an example for the christian world, by turning these currents of wealth and energy upon

the wheel of internal improvement?—by instituting such means as shall improve the physical and moral condition of the poor and the degraded?—by "beating their swords into ploughshares, and their spears into pruning hooks?"—by beginning to revere the higher law, and the higher Lawgiver, instead of tempting the Almighty to smite their Herods for receiving and relishing the praise that belongs to Him alone? Would God that this nation this year should begin to strive for that immortal honour.

And what progress will the church and her individual membership make this year in the science of holiness? Will she redeem her lost character for purity, and, forsaking all her paramours, "come up out of the wilderness, leaning on her Beloved?" Will she separate herself from all those principles of worldly policy, the practice of which has so long partially sacrificed that protection and aid which God has promised to the truly pure in heart? Will she set her face steadfastly against covetousness and oppression? When this shall be, then shall she become the light of the world without eclipse. Then shall she become the delight of all nations, the glory of the earth—"fair as the moon, clear as the sun, and terrible as an army with banners."

From United States "Morning Star."

A DIALOGUE ON ANTINOMIANISM.

ON THE MORAL LAW.

QUES.—What is an Antinomian?

ANSWER.—An Antinomian is one who denies the obligation of the moral law as a rule of life and conduct. The word antinomian comes from two Greek words—*anti*, against, and *nomos*, law—and signifies against, or opposed to law.

Q.—If the Antinomian be under no obligation to obey the moral law, there can be no sin in his disobeying it?

A.—Certainly not: he may covet his neighbour's goods, and his neighbour's wife; he may break the sabbath-day, and take the name of God in vain; and still there will be no sin in this, for "where there is no law there is no transgression."

Q.—Then the principle of Antinomianism throws the reins upon the neck of sin, and leaves the person without restraint to practice every kind of evil?

A.—This certainly seems to be a natural and logical conclusion.

Q.—I have always understood that all men, both believers and unbelievers, were under obligation to obey the moral law?

A.—You are right.

Q.—Will you favour me with some scripture reasons to shew that believers are under obligation to obey the moral law, as a rule of life and conduct?

A.—I will. One passage out of many may be sufficient to shew this. It is the following: "Whosoever committeth sin transgresseth also the law." 1 John, iii. 4. A believer often commits sin, therefore a believer transgresses the law; but a believer must be under obligation to obey the law, or he could not transgress it: in other words, a person who is under no obligation to obey the law, cannot transgress the law; but if a believer sins, he transgresses the law, and must therefore be under obligation to obey the law.

ON REPENTANCE.

Q.—Are there not some other unscriptural and pernicious dogmas generally held by Antinomians?

A.—Yes; several.

Q.—Does the Antinomian deny that it is the duty of all men to repent of their sins?

A.—He does; and were an earnest, faithful minister to urge men to repent, the Antinomian would burn with indignation against him, would sit ill at ease upon his seat, would charge him with taking the work of God into his own hands, and perhaps pronounce him to be a false prophet and a graceless character.

Q.—But is it not one of the plainest doctrines laid down in the scriptures, that all men ought to repent?

A.—It is, as the following evidence will shew. 1st, John called upon sinners to repent, "Repent ye."—Matt. iii. 2. Our Lord urged the same duty, "Repent ye."—Mark i. 15. He sent forth his apostles preaching, "that men should repent."—Mark vi. 12.

Peter, on the day of Pentecost, pressed home on the hearts and consciences of his hearers the duty of repentance; "Repent, and be baptized every one of you."—Acts ii. 38. 2nd, It is the plain and express *command* of God, that all men should repent; not only that Jews and Gentiles should repent, that a person in this place and a person in that place should repent, but that all men everywhere and in every age should repent; God "now commandeth all men everywhere to repent."—Acts xvii. 30.

Q.—How is it, that with all these facts before him, the Antinomian denies it to be the duty of all men to repent?

A.—It is hard to say, unless it be, that he is spiritually blind, and cannot see the truth—that his heart is carnal, and consequently unwilling to yield to the requirements of God.

ON ETERNAL JUSTIFICATION.

Q.—Does the Antinomian hold the doctrine of eternal justification?

A.—Yes; and also some others hold it who are not Antinomians.

Q.—What is meant by eternal justification?

A.—That justification, by which a sinner is pardoned and acquitted, "does not begin to take place in time, or at believing, but is antecedent to any act of faith."

Q.—What scripture passages do they adduce in support of such a dogma?

A.—I will give you one as a specimen, which I am sure will be quite satisfactory to your mind. It is the following: "Faith is the evidence of things not seen!"

I will offer you some reasons for which I object to this silly figment of the imagination.

1. Eternal justification is *impossible* in the nature of things; for that which never had an existence, could never be annihilated; and a person who had never existed, and who consequently had never actually sinned, could not be justified.

2. It is contrary to *common sense*. God has said there shall be a general resurrection of the dead, and a final judgment of mankind: but to say, the resurrection has taken place, and the final judgment has passed, simply because God has appointed them, is absurd; and never till the bodies of the dead are actually raised, and the final sentence of mankind has been pronounced, can we affirm that these events have transpired. So God may have determined that a person shall be justified; but to declare that because God has thus determined, the person is justified, even before having an actual existence, is repugnant to reason and common sense.

3. Eternal justification is a dogma *opposed* to the truth of scripture. We are "justified by faith." Faith is the act of a person's own mind—one which cannot be done by proxy. Being an act of his own mind, he could not perform it prior to his own existence; and as he has not existed from all eternity, he could not have been eternally justified.

4. To affirm that a man is eternally justified, is flatly to *deny* the scripture doctrine of justification by faith; because if he were justified from eternity, that act was passed upon him before he was capable either of believing or disbelieving; and therefore upon this hypothesis, he must have been justified in some other way than by faith.

5. The scriptures declare, "He that believeth not is condemned already." I know there was a time when I was not a believer in Christ; I was therefore condemned. I trust I am now a believer in the Redeemer, and am therefore justified. But according to the assumption of eternal justification, I was justified and condemned—in a state of justification and condemnation at the same time, which is impossible and absurd: "therefore we conclude that a man is justified by faith;" and if by faith, it must be in time, and not in eternity.

ON REPROBATION.

Q.—Is it true that Antinomians generally hold the fearful doctrine of final reprobation; that God from all eternity doomed a large portion of the human family to everlasting damnation?

A.—Fearful and revolting as this doctrine is, it is nevertheless held and taught by the majority, if not by all Antinomians.

Q.—But is such a doctrine reconcilable with the spirit and tenor of divine revelation?

A.—No: it is opposed. 1st, To the character of God as revealed in the scriptures. God "delighteth in mercy;" but how could a Being who delights in mercy create souls for the purpose of shewing them no mercy? "God is love;" but how could a God of love determine from all eternity to call intelligent creatures into existence, for the purpose of hating them in this world, and punishing them for ever in the world to come? 2nd, To plain and oft repeated declarations of scripture: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—Ezekiel xxxiii. 11. "The Lord is not willing that any should perish, but that all should come to repentance."—2 Peter iii. 9.

Q.—Is not the influence of this fearful doctrine likely to check men in their endeavours after salvation, and lead them to settle down into the belief of a cold and cheerless fatality?

A.—This has been the effect on the minds of some. Abandoning the use of all the divinely appointed means for obtaining salvation, and resting in the idea of an invincible necessity, they have said, "If I am to be saved, I shall be saved, live as I may; and if I am to be damned, I shall be damned, do what I may to obtain salvation: I will, therefore, go on as I am, and leave myself to the unalterable decrees of God!"

ON CHRISTIAN DUTIES.

Q.—Does the Antinomian deny that there are any christian duties?

A.—He resolves all his christian duties into *privileges*.

Q.—Would he deny it to be his duty to love his God?

A.—Yes: the writer of these lines once put the question to an Antinomian, Whether it were his duty to love God supremely? and he flatly answered, “No!”

Q.—Would he deny it to be his duty to love his neighbour as himself?

A.—He would; for he denies that there are any christian duties whatever.

Q.—Are we not *commanded* to love God with all our heart, and our neighbour as ourselves? Does not Christ say to his disciples, “A new commandment I give unto you, that ye love one another?” And does he not speak of christian duty when he puts this language into the lips of his servants: “When ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do?”—Luke xvii. 10.

A.—Yes: we are *commanded* to love God supremely, and to love our neighbour as ourselves; we are expressly told by Christ that it is our *duty* to obey all his commands; and yet the Antinomian, in the face of all these solemn declarations, denies that there are any christian duties.

Q.—How do you account for his denying a fact which is so plain, and which has been admitted by all good men since the days of Christ?

A.—It must be either, 1st, That his mind is so constructed, that he cannot understand the meaning of some of the plainest words in the Bible; or, 2nd, That for the purpose of supporting a false and unscriptural theory, he denies what he sees and knows to be true.

Q.—If it be not the duty of men to love God, there can be no sin in withholding their affections from God; and consequently they may rest con-

tented in a state of alienation of heart from God?

A.—True: but it is a sin *not* to love God—a sin which merits eternal condemnation. “If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha!” If it be a sin, therefore, *not* to love God, it must be our *duty* to love Him; for there is no sin in omitting that which we are under no obligation to do.

ON THE AUTHOR OF SIN.

Q.—I have heard it stated, that Antinomians believe God to be the *author* of sin, and that he predestinated Adam to fall. Do you think it is possible they can hold such a doctrine?

A.—I could not say, that all Antinomians hold this doctrine; but I have myself heard Antinomians declare, that God was the author of sin; and that Adam was predestinated from eternity to commit the sin by which he dishonoured God, destroyed himself, and ruined all mankind.

Q.—Is it true that God is the author of sin?

A.—No: God is infinitely holy, and has an infinite love for holiness, consequently must have an infinite hatred of sin: for him to produce that of which he has an infinite hatred, would be an infinite impossibility. The very statement that God is the author of sin, is sufficient to make one's blood run chill through every vein.

ON PRAYER.

Q.—Do not Antinomians pray for the conversion of men generally?

A.—No: they sometimes pray that God in his own time and way would call forth certain favoured individuals; but the rest of mankind they allow to go on quietly to perdition, without offering one petition to God in their behalf.

Q.—Are we not exhorted to pray for all men without limitation?

A.—The apostle Paul, in writing to Timothy, says, “I exhort—that prayers be made for all men—for this

is good and acceptable in the sight of God our Saviour."—1 Tim. ii. 1—3.

Q.—Then, those who refuse to pray for all men, live in the neglect of an important scripture duty?

A.—They do; which must be very offensive to God, and injurious to their own souls.

Q.—Would not Antinomians pray for the conversion of their neighbours and poor relatives?

A.—Only on the condition that they might be of the number of the elect. If they are not of this number, they do not wish to offend God by asking for their salvation.

Q.—Did not the apostle Paul pray for the salvation of his neighbours and his relatives according to the flesh?

A.—He prayed earnestly for them: "My heart's desire and prayer to God for Israel is that they might be saved." But Antinomians are wiser than Paul was, and know better who to pray for than he did! "Abraham said unto God, O that Ishmael might live before thee!" But Abraham was no Antinomian. The Antinomian would not teach his child to say the Lord's prayer. He would not pray for the conversion of his own wife, or even of his child, except on the condition that they were amongst the elect. So cold and deadening is the influence of Antinomianism upon the heart, that it would damp the risings of paternal

affection, and suppress the instinctive emotion that would breathe forth the prayer, "Lord, save my child."

CONCLUSION.

Q.—Can a person who is an Antinomian in heart be a real christian?

A.—Certainly not. The word of God is plain on this point: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." The mind of the Antinomian is not *subject* to the law of God; if not, it is a *carnal* mind; if a carnal mind, it is *enmity* against God; and no man whose mind is enmity against God, can be a real christian.

Q.—Is it well to argue with an Antinomian on the peculiar doctrines of the Bible?

A.—To do so, is to cast pearls before swine, which our Lord has strictly forbidden.

Q.—What course, then, is to be taken with the Antinomian?

A.—1st, Try to convince him that he is a sinner in the sight of God. 2nd, Shew him the necessity of "repentance toward God, and faith toward our Lord Jesus Christ," before he can be saved. And, 3rd, pray earnestly, that God would slay the enmity of his heart, and bring him to a saving knowledge of the truth as it is in Jesus.

R. B. L.

Spiritual Cabinet.

THE SABBATH.

BY THE REV. W. BROCK.

A PRIVILEGE AND NOT AN INCUBUS. —There, then, I think you have the whole case: our knowledge of the Saviour's will is to be increased; our dependence on the Saviour's meditation is to be renewed; our consecration to the Saviour's service is to be repeated; our sympathy with the Saviour's benevolence is to be expressed; and our expectation of the Saviour's coming is to be revived. And now tell me if sabbath keeping

after an evangelic sort be not a glorious privilege—a precious, an invaluable boon. Talk of it as servile, sabbatarian bondage! Talk of it as bitter, sour puritanism! Talk of it and write of it as though the cultivation of it for ourselves is consummate, personal folly; and as though the commendation of it to others is a grave national offence! Talk of it to put people upon their guard against it, especially to put the working classes of the land

on their guard! Talk of it as an infringement on our liberty—a deterioration of our manliness—a barrier to our improvement—a bane to our welfare—an incubus on the bounding, boundless aspirations of an immortal mind! Many times before now have men talked grievously at random; but never more grievously than when they talk like this, in respect to keeping holy the sabbath day. What! does it infringe on my liberty to obey from the heart the only-begotten Son of God? Does it obstruct my improvement to become familiar with the mystery which has been hid from ages and from generations? Does it deteriorate my manliness to hold fellowship with the Father and with his son Jesus Christ? Is it baneful to my welfare to visit the fatherless and the widows in their affliction, and to keep one's-self unspotted from the world? Are precious promises an incubus to bounding aspirations? Is the strong consolation an incubus? Are the things which are within the veil an incubus? Is that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ an incubus? Verily it is not so. Brethren beloved, you know it is not so. You know that the sabbath was made for man,—that it was made for you; for in the keeping of it you have had great reward. Keep it, then, more carefully than ever. Anticipate its arrival with your most earnest prayers! Engage in its exercises with your souls, and with all that is within. Perpetuate every hallowed impression you receive, by the invocation of power from on high!

A DUTY INCUMBENT ON THE UNCONVERTED.—Say some of you, "We are not Christ's, and, therefore, sabbath duty pertaineth not to us?" Say you so? Be not deceived. If it pertain not to you directly, it does indirectly. If the exercises I have mentioned, as appropriate sabbath exercises, are not for you immediately, there is one which is for you immediately and urgently indeed: and that

is, the exercise of submission to the Son of God. And here comes in the bearing of the sabbath law on the community at large. They are all bound to love God. That is the first and great commandment. Unless they keep that, of course they cannot properly keep the sabbath law. But this is their sin; in nowise their excuse. The greater includes the less. Every man here is under the highest of all obligations to do that very thing out of which sabbath-keeping would naturally arise. This, therefore, does pertain to you, as it does moreover to our unconverted fellow-countrymen at large. To say that they cannot keep, and that you cannot keep the sabbath holy, because you are not Christ's disciples, is to say nothing in justification of your sabbath desecration. You ought to be Christ's disciples, and the sabbath was made for you as so much opportunity and inducement to discipleship. Why not take advantage of the opportunity now? Why not yield to the inducement now? Your indifference to Christ is a great sin, to be confessed without delay. Your neglect of the great salvation is a guilty habit, to be abandoned this very hour. Be it so, that the woe of eternal punishment is not denounced against you for sabbath-breaking, that woe is denounced against you for not receiving Christ. Then, receive him. The sabbath is one indication of his authority,—of his authority over you. The sabbath is one pledge of his loving-kindness,—of his loving-kindness towards you. The sabbath is one memorial of his redemption,—of the redemption that waits to comprehend you. Sanctify and immortalise this sabbath, by submitting to the authority, by accepting the loving-kindness, and by confiding in the redemption of the Lord of the sabbath, saying, "Other Lords besides thee have had dominion over us, but henceforth will we be called by thy name—even by the name of the Lord of the sabbath day."

Poetry.

WEEP NOT—HE WEEPS NO MORE!

THE widow of a Baptist Minister, on the eleventh anniversary of his departure, found on her dressing table the following lines written by one of her daughters:—

I HEARD a gentle voice,
And, oh! methinks it said,
Forbear to shed those tears
Over the pious dead.
Their race is run, their conflict o'er,
"They are not lost, but gone before."

Safe in their Father's house,
They are for ever blest;
The wicked cease from troubling there,
And there the weary rest.
Then dry your tears, and raise your eyes
To those bright mansions in the skies.

Your faith can view them there,
Released from every pain,
They never more shall thirst,
Nor hunger feel again.
By Christ the Lamb their souls are fed;
By him to living fountains led.

How oft, while here below,
They mourned an absent God;
And then, the soul oppress'd,
Nigh sank beneath its load.
But now they rest in his embrace,
Nor dread the hidings of his face.

Satan, who once desired
"To sift their souls like wheat,"
May strive, but strive in vain,
To reach their safe retreat.
Though by his malice oft assail'd,
Through Jesus's blood they have prevailed.

No sorrow or distress
Shall e'er disturb them now;
A holy, heavenly calm,
Is settled on their brow.
The tyrant, Death, is overcome,
And endless glory is begun.

Oh, shall we then indulge
The vain and selfish wish,
To call them back again
To such a world as this!
Where pleasures fade, and joys decay,
And all we love soon pass away.

No: rather we'll rejoice
In prospect of that day
When our Redeemer God
Shall call our souls away,
To join them on that blissful shore,
Where friends who meet shall part no more!
Evil.

FAITH'S PROSPECT OF HEAVEN.

Written by a Missionary in India—the late Samuel Dyer—from the Highlands of Penang.

Beyond,
Far, far beyond
Yon glorious canopy,
I see, by faith, the gates celestial.
Oh, how my heart does burn with ardent fire!
Oh, how my soul does breathe the intense desire,
To enter in!

More bright,
And yet more bright,
The pure ethereal vision:—
As much unlike the scene below,
(Though it to me has charms almost divine.)
As the bright orb of day does far outshine
A twinkling star.

Roll on,
Yet faster roll,
Ye lingering months and years;
And haste the beatific morn.
My soul would even *now* take wing, and fly,
And leave this world, with all its pagantry,
For yonder gates.

But ah!
My soul, ah, where
Thy pass to admit thee in?
I've nought—*am* nought—and can do nought:—
I'll point to Him who died on Calvary—
My Jesus,—my Redeemer,—and my Lord,—
My pass to heaven.

Reviews.

Three Sermons about the Sabbath. By the Rev. W. Brock, Bloomsbury Chapel. London: Cooke and Whitley, Bowdler Street.

WE have read these sermons with much pleasure. They are just adapted to the times. The first is on the perpetuity—the second on the period—and the third on the occupations of the sabbath. Mr. B., in a brief preface, says:—

“The preacher of these sermons has been surprised at the way in which some apparently worthy people talk about the sabbath. It seems as if there were difficulties about the whole subject which are insuperable. The question is designated “a knotty question,” and one from which it is better to keep aloof. Inquiry will be dangerous. Once set the sabbath keepers to justify their course before an intelligent tribunal, and very likely indeed they will bring themselves into considerable disrepute. It is wiser a good deal to let well alone. Their safety consists in their discreet silence.

Verily, such safety is worse than worthless: and the men who can be content with it will get to be worse than worthless men. If there be no justification of sabbath keeping it should be fully known. If there be justification of it, whether to a greater or to a less extent, that should be fully known. The opponents of sabbath keeping may, for their own reasons, desire the continuance of the uncertainty, and its timorous friends may be ready enough to let it continue, but such uncertainty is not to be endured. There is a truth about the sabbath somewhere, and to that truth every good man should labour to attain. The obligation is a very manifold one to prove whatever may be proved, that, instead of being tossed to and fro, he may hold fast that which is good. To assist the members of a well-beloved congregation to attain the truth on this subject, and to set them in the way of solving certain difficulties in which, by passing circumstances, some of them had become involved, the preacher delivered to them from the pulpit the sermons which now in the fear of God he issues from the press.”

Elsewhere in this number we have given some extracts from these discourses, which will furnish a better idea of their point and excellence than any description of ours. We wish Mr. B. had given us a few more thoughts on the paradisaical sabbath; for it appears to us that, even in a state of innocence and holiness, man kept sabbath; resting

on that day from tilling the ground, when “the LORD GOD took the man, and put him into the garden of Eden to dress it and to keep it.” And if so, the sabbath is the oldest institution in the world, and should be the last that any man who fears God should think of impairing or relinquishing.

Funeral Oration and Discourse for the Rev. F. Franklin, Coventry. London: B. L. Green.

“FATHER FRANKLIN,” as this venerable minister, for many years, was affectionately called by a large circle of attached friends, was deserving of such an appellation on account of his well-known paternal virtues. Few men for so long time better sustained that character in the family, the church, and the world. Mr. Sibree, Independent minister, for many years his friend and neighbour, delivered the Oration, after reading and prayer by Dr. Winslow, and Mr. Rosevear, his colleague and successor in the pastorate of the baptist church, at Cow Lane, delivered the Discourse. The authors dedicate their pamphlet to the church and congregation, the venerable widow, and the bereaved family. We are told in the preface that:—

“The Rev. F. Franklin, to whose decease the following pages refer, was born at Marsley, a village in Buckinghamshire, on the 9th of Dec. 1772, and died at Coventry on the 12th of Nov., 1852. Nearly fifty-four years of his life having been spent in the latter place as a minister, and, consequently, in some sort, as a public man, his removal naturally excited a considerable degree of interest, heightened doubtless, by the fact, that from his extensive and cheerfully familiar intercourse with all classes of the inhabitants, he was very generally known, and was as generally respected, not to say revered.

On the day of his funeral, Nov. 18th, while congregated thousands in the metropolis were witnessing the obsequies of England's most illustrious son, and bearing him to a place among the ‘mighty dead,’ the friends and family of the deceased were moving to the beautiful Cemetery which adorns our city, to bury, amidst the serious respect and chastened sorrowings of a large assembly, the remains of one whose life among them had been a sermon, a prayer, and a blessing; and whom many delighted to know and designate as ‘Father Franklin.’

On leaving the chapel, a large body of friends followed the corpse to its last resting-place, through streets lined with the inhabitants, all desiring to see the last of a man they had known so well, and respected so much. Arrived at the Cemetery, devout men, members of the church, bore the coffin along the terraced highway to the appointed burial-spot, immediately behind the chapel—the various dissenting ministers of the city bearing the pall. After the Scriptures had been read, the beautiful hymn beginning—

‘Hear what the voice from heaven proclaims,’

was sung by the solemn assembly around the open grave; and the parting words of prayer and heavenly benediction having been pronounced, he—who might well be styled the patriarch of the place—having buried the first person for whom a grave was there opened—was left, himself a tenant of the ground, in the faithful care of Him who is ‘the resurrection and the life,’ and who will ‘raise him up again at the last day.’”

Of the merits of the Oration and the Discourse we need not speak—the names of the esteemed ministers being a sufficient guarantee. For little more than sixpence our readers may secure a copy of this interesting memorial of departed excellence.

The Past Teaching the Present. A Discourse by S. J. Davis. London: B. L. Green.

THIS discourse, or lecture, for it has no text, was delivered at Newcastle-on-Tyne, before the Northern Association of Baptist Churches, June 1, 1852, at the Bicentenary of their formation, and is published at their request. In this the association acted wisely, for we find that Mr. Davis laid before the brethren many important facts and considerations, of which they might well desire to have a permanent record. Alluding to their original places of meeting, Mr. D. observes:—

“In the days of Cromwell, when your churches and many more were originated, matters of greater moment than locality or structure absorbed attention; while in the gloomy days of persecution which followed, the brethren were thankful to obtain security at the cost of almost total seclusion. In Newcastle itself, then as now, the metropolis of the North, the place of meeting was of a humble order. In the rural districts not only was worship conducted, but year after year the associated churches met in a private house.”

For a small sum our friends may be gratified by perusing the whole of this practical and useful discourse.

The Doctrine of a Supreme Being Vindicated, and the Fallacy of Infidel Arguments exposed and refuted. By the Rev. Woodville Woodman. London: Pitman, Paternoster Row.

SATAN and his agents always overshoot their mark! Disguise themselves as they will, they are sure to be detected. Truth, like light, can, when it has clear course, penetrate into the darkest recesses of error and sin. We have abundant evidence of this in the present controversy with infidels, who not liking the name, or any of their own old names, are now calling themselves Secularists. No matter: we know them under whatever disguise they may appear. This penny tract before us consists of strictures on one of Holyoake's lectures; and we assure our friends, for we have read it carefully, that it is a masterly performance. Any bookseller can procure it from his London Publisher. The more such tracts are circulated the better.

Australia and the Church of Christ: a Sermon, by the Rev. J. P. Chown. London: B. L. Green.

How wonderful are the workings of divine Providence! One hundred years ago this enormous island and the “ten thousand isles” of the Southern Ocean were without any knowledge of God and of his Christ. Fifty years ago attempts were made to evangelize some of them, with more or less of success. In other parts colonies were settled, which gradually grew into importance. Recently, however, gold has been discovered in almost unprecedented abundance, and thousands are flocking to this modern Ophir. The question is serious—Will they take with them the bible, the sabbaths, the gospel, and the worship of their fatherland; or, will they become heathen? The future well-being of generations of men in these vast regions depends on a satisfactory reply. We are glad Mr. Chown is directing, in this little sermon-tract of 16 pages, the attention of the christian public to this important matter; for at this moment we know not of any movement upon earth, more eventful in importance to its inhabitants, than the occupation of our antipodes by men of the right character, who will sustain the christian faith, and spread it through those vast regions.

Correspondence.

"THE BAPTIST—HIS NAME AND ANTIQUITY."

ON the 20th of the past month we received a letter, overweight, for which we paid the double postage, dated "Exeter, January, 1853." The writer commences—"To the Editor of the *Baptist Reporter*. Sir: During a sojourn at Hatherleigh, in this county, a copy of the *Baptist Reporter* was handed to me, and my attention was called to the article headed, 'The Baptist,' &c. The writer then proceeds to animadvert in strong terms on the article referred to. We read down the first page, and then turned over six pages of quarto post to find the signature of our correspondent, when we discovered that his epistle terminated with a quotation from a Latin classic, pouring ridicule on our leader, and subscribing himself "A Pædo-baptist." Seeing this we read no more; and we have now to inform the writer that we never publish anonymous correspondence, and in this case we have not read it, and we will tell him why. We observed on his first page the following offensive words—"Should you be so honest as to publish the following remarks." A very nice sense of honesty this gentleman must have, really, to make such an insinuation, and yet he himself is neither honest nor honourable enough to give his own name! We gave the name of the writer of the extracts in full on page 3 of that *Reporter*, and we shall not allow our pages to be made the medium of a cowardly attack on a minister of reputation, able though he be to defend what he has advanced before all comers, whether disguised or open.

We have, therefore, laid aside the letter of the "Pædo-baptist" without reading it; but we promise him that if he will have the manliness to forward his address to us we will then peruse it, and give it a place in our columns, providing we find it relevant to the subjects, and not scurrilous, of which we stand in some doubt on account of some rude expressions on the first page.

We have another word to say:—If we do not hear from the writer by the 20th of Feb., we shall then take the trouble of inquiring who has been sojourning at Hatherleigh lately.

CHURCH RATES.

WE have said little on the subject of these impositions lately. Not that we are unmindful of them, but because other matters, of immediate importance, have called for more direct attention. In most of our populous towns they are abolished by a refusal of the rate, and they are not likely to be re-imposed. In other places, where dissenters are few or weak, they are producing their usual mischievous effects. A correspondent in a western county, a member of the Society of Friends apparently, says:—

"Respected Friend,—May I solicit thy aid and influence in the pages of the *Baptist Reporter* to call the attention of its readers to the necessity of petitioning parliament on the subject of "Church Rates;" for it is very certain that unless something is done to urge parliament to abolish them, they will always remain as they are whilst dissenters so quietly submit to the impost. I do, therefore, hope that a strong article on the subject will appear in the *Reporter*, as also in many other magazines, that united effort may be obtained throughout the country. I think, then, there will not be much difficulty if the people demand it.

The tracts of the Anti-State Church Association on the subject are excellent and cheap, and may safely be recommended."

THE LEICESTER DISCUSSION ON SECULARISM.

WE have received, during the past month, many applications, by post, for copies of the tract "Secular Christianity," all of which were supplied by return of post. We have yet a reserve for those of our friends who wish to secure a copy. Only we wish them, in order to save our time, to do no more than enclose a good sized envelope ready directed and stamped. If the party making application has any other business with us, we will thank him to send a separate letter. Nothing need be written inside—we shall know that the enclosed envelope is for, if it reach us in the way we have now directed.

Christian Activity.

DOING GOOD ON THE SABBATH-DAY.

It is lawful to do good on the Lord's-day, to do the things which will promote the good of others. How Jesus went about doing good you well remember. His ministries of mercy are coming up before your minds now. Despite the opposition of the Pharisees, if healing was to be done, he would heal; if teaching was to be done, he would teach; if blessing of any kind was to be done, he would bless. And he has left us an example that we should follow in his steps. Nothing more suitable than acts of mercy on the day which belongs to the Lord of Mercy: nothing more becoming the period of cessation from ordinary labour than occupation in labours of christian love.

And what need of such labour on every hand! In your own families there is need of it. Have you a child whose heart is not given to the Saviour? Have you a servant whose mind is un-renewed? Have you inmates committed to your care who know not God? What a sphere for evangelic operation there! What necessity for immediate action! The sabbath gives you time for action: especially does it give the father and the master time. You, sirs, are at home then. Enact the patriarch then. Relieve maternal responsibility, upon which, in our times, a great deal too much is made to rest. Take your share of the religious responsibility. Gather your household about you in a body, and in appropriate exercises of devotion seek their salvation after that manner. Take the members of that household individually, and in personal conversation and prayer seek conversion after that manner. Make it evident that you want all about you to be saved. Invest Christianity in its attractions. Exhibit Religion in her beautiful garments. Let it be seen that the Gospel is worthy all acceptance. So pass the sabbath in your families that one child after another, and one servant after another, shall be constrained to say, "We will go with you, for we see that God is with you."

But such spheres of labour are not open to you all. For you, however, there are other spheres. There are,

alas!—there are scenes of sorrow in abundance: those scenes may be visited; and with words in season to those who are weary, they may be sweetly cheered. There are multitudes of youth who are uninstructed: those youths may be got together, and with kindly teaching and genial discipline may be told of Christ. There are groups of ungodly ones about amongst our alleys and our courts: those groups may be familiarly accosted, and far more respectfully than you imagine will they receive the communications of everlasting truth. Bad as humanity is, there is a charm in the Gospel to which it often yields. Irrecoverably gone as it seems to be, let the teacher in meekness instruct those who oppose themselves, and God will give his blessing: peradventure he will give repentance to the acknowledging of the truth. Where sin aboundeth his grace will much more abound. The fields are really white unto the harvest, and the sabbath is the day, the day especially, the day exclusively, for some of you in which to go and gather fruit unto life eternal. Then the opportunity comes to you. Then a thousand congenial influences sustain you. Then the example of the Son of God invites you. Then these significant answers to the wicked Pharisees at once instruct and encourage you to serve your own generation according to the will of God. Such service is well pleasing unto Christ.

As he sees you with a fatherless child in your arms, to whose broken-hearted mother you are acting the part of the good Samaritan, he is honoured. As he sees you go into the haunts of indigence and vice, not as a spy, but as a benefactor; not to upbraid, but to conciliate; not to denounce, but to attract and win, he is honoured. As he sees you tranquillising the incipient tumult of a ragged school, by a manner and with a tone which you have borrowed from his own cross, he is honoured. As he sees you writing another and yet more earnest letter of expostulation to some friend, whom you believe to be the enemy of God, he is honoured. As he sees you entreating some feeble one of the little flock not to be afraid, only to believe,

he is honoured. As he sees you absorbed amidst your class in the Sunday school, telling there how for children he became a sacrifice, and how to children he will joyfully be a loving friend, he is honoured. As he sees you moved with holy gratitude when looking on your domestic circle, explaining to them the meaning of Holy Scripture, aided by their vocal—yes, and by their instrumental music in singing praise, pouring out your heart in patriarchal intercession, animated all the while by the good hope, through grace, that you shall meet them all in heaven;—as he sees all this, he is honoured; and thus to honour Christ, is to keep holy the sabbath-day.

Brock's Sermons on the Sabbath.

PLACES FOR PUBLIC WORSHIP.

WE have heard much, and read more, of late, about the erection of new places of worship—churches or chapels—as they may be called, according to the views and tastes of the parties who erect them. And we have observed, further, that most, if not all, of these new places, are of a superior character, decorated within and without to attract attention. But on the propriety of some of these erections and their medieval adornments, we are not about to say anything now. We only state the fact that they are generally of a superior character. Now let it be borne in mind that all this is doing at the very time when we hear so many complaints, on all hands, about the success of infidels among the working classes, and the desirableness, above all things, of bringing those working classes and the destitute poor under the influence of gospel teaching.

The question we ask is:—"Is this the way to accomplish this desirable object?" We think not; for the parties we wish to reach and benefit will not be induced to visit elegant places; neither if they did, would they, in many cases, find ready and encouraging accommodation. If the elegant places are intended for elegant people, so let it be; they must have accommodation as well as others. But what we wish to point out is, the impolicy and unfairness of spending all the money for respectable accommodation. This do, by all means, but leave not the other undone. Why not apportion a moiety of such funds to the erection of spacious, plain, and comfortable buildings for the

poor and the working population in their own localities? Or why not engage any public building that may be hired for the purpose and preach there? In illustration of what we mean, we give the next paragraph from the public papers, only adding our hope that we shall hear more of this sort of work going forward in populous places. The working classes will not be left as a prey to infidels then.

THE THEATRE SANCTIFIED.

ON Lord's-day, Nov. 21, the Rev. Richard Knill, minister of Queen-street Independent chapel, Chester, preached a sermon in the Theatre Royal of that city. He had been much impressed by a remark in a local paper, to the effect that few, if any, of the churches had a service on the sabbath afternoon; and amongst dissenters, the Wesleyans were the only body who opened their chapel in the afternoon. His object was to attract those to the theatre who would never enter a place of worship, and be still less inclined to hear a dissenting minister. The reverend gentleman has entered into an engagement with the lessee of the theatre, and has taken it for twenty sabbaths. He has also purchased a harmonium expressly for these services, and engaged a choir of singers. On Sunday, the house was full; every seat was occupied, and wherever standing room could be obtained, it was taken. Numbers who strove to enter were obliged to return. The weather, although very wet, seemed to have no effect in diminishing numbers. Copies of the hymns to be sung had been printed for distribution, and these were eagerly seized by the assembly. Many were there whose whole life and daily practices have earned for them the character of scoffers. The text was taken from Revelation xiv. 6. The subject was "The flying angel." No religious assembly in church or chapel could have behaved with greater decorum, and we trust that the good seed has been sown in some hearts hitherto indifferent to spiritual things, or determinately inimical to them. The matter has caused a little excitement in the city, and many and various are the opinions as to its propriety; but, we doubt not, God's blessing will rest upon this effort of his servant.

Narratives and Anecdotes.

JOHN FOSTER AT NEWCASTLE.—We stated, in our December number, that the friends meeting at the old baptist chapel, Tuthill Stairs, had resolved on erecting a new place of worship. On occasion of laying the foundation of the new place, Nov. 9, Mr. Pottenger, the pastor of the church, said :—

“ He had been told that the first place of meeting, or one of the first, was near the old bridge that was swept away by a flood many years ago. In 1720, premises were purchased at the Tuthill Stairs, the under part of which was used for a chapel, and the upper part occupied as the minister's house. John Foster, the great essayist, preached in that chapel for four months, and writing to a friend he described its spaciousness and all its other beauties in the following terms :— ‘ A correspondent of genius and observation might give you an amusing account of Newcastle ; but such qualifications are but in a small degree mine. The town is an immense irregular mass of houses. There are a few fine uniform streets ; but the greater number exhibit an awkward succession of handsome and wretched buildings. The lower part of the town, as being in the bottom of a valley, is dirty in an odious degree. It contains thousands of wretched beings, not one of whom can be beheld without pity or disgust. The general characteristic of the inhabitants seems to be a certain roughness, expressive at once of ignorance and insensibility. I know little of the dissenters in general. I was one evening lately a good deal amused at the Presbyterian or Scotch meeting, by the stupidity of their psalms—the grimace of the clerk—the perfect insignificance of the parson—and the silly, unmeaning attention of a numerous auditory. But *our* meeting for amplitude and elegance ! I believe you never saw its equal. It is, to be sure, considerably larger than your lower school ; but then so black, and so dark ! It looks just like a conjuring-room, and accordingly the ceiling is all covered with curious, antique figures to aid the magic. That thing which they call the pulpit is as black as a chimney ; and, indeed, there is a chimney-piece, and a very large old

fire-case behind it. There is nothing by which the door of this same pulpit can be fastened, so that it remains partly open, as if to invite some good person or other to assist you when you are in straits. My friend *Pero* (a dog), whom I have mentioned before, did me the honour one Sunday to attempt to enter ; but, from some prudential notion, I suppose, I signified my will to the contrary by pulling to the door, and he very modestly retired. Yet I like this pulpit mightily ; 'tis so much the reverse of that odious priestly pomp which insults your eyes in many places. I hate priestly consequence and ecclesiastical formalities. When I order a new coat I believe it will not be black. In such a place as this it would be unnatural to speak loud, and consequently there cannot be a great degree of exterior animation.’ That was what the great John Foster wrote sixty years ago about the canny town of Newcastle.”

THE EXPECTED DOOM OF ROME.—Dr. Cumming, in his *Apocalyptic Sketches*, and many other authors, have asserted, as their interpretation of some parts of the Apocalypse, that Rome will be destroyed by fire from heaven, or swallowed up by earthquakes, or overwhelmed with destruction by volcanoes, as the visible punishment of the Almighty for its popery and its crimes. I am unwilling to deduce any argument of this kind from the prophecies which are unfulfilled ; but I beheld everywhere—in Rome, near Rome, and through the whole country of Italy from Rome to Naples—the most astounding proofs, not merely of the possibility, but of the exceeding probability, that the whole region of central Italy will one day suffer under such a catastrophe. The soil of Rome is tufa, of a volcanic origin ; the smell of the sulphur, which we found to be most disagreeable, must be the result of volcanic subterranean action still going on. At Naples, the boiling sulphur is seen bubbling near the surface of the earth. When I drew a stick along upon the ground, the sulphureous smoke followed the indentation ; and it would never surprise me to hear of the utter destruction of the entire peninsula of Italy.—*Townsend's Journal of a Tour.*

CHANCE OR DESIGN?—I am travelling through the streets of a great city where splendid architecture everywhere meets my eye, and I am told that all the statues and streets and buildings arose by chance; or I am standing in a magnificent gallery of art, where I am enchanted with the genius that breathes in the marble and radiates from the canvas, and I am told each statue was formed, and each picture drawn and coloured, by chance. Or yet again: "Paradise Lost" is in my hand, and I am entranced with the eternal visions mirrored to my fancy; and I am told that the various letters which compose the lofty poem entered into the various words, sentences, and paragraphs, by chance. What should I say to a man who would thus speak to me, either in that city, or in that gallery, or with that immortal volume in my hand? Why, should I not brand him either as a contemptible jester, a brainless madman, or some insolent dolt who sought to insult my reason? Yet what is that city to the architecture of the universe!—what that hall of art to the blooming landscape, and the brilliant spheres!—what that poem to those realms of imagination into which every flower introduces me, and that spirit of poetry which haunts the world, and sets the elements to music! Verily, I could sooner believe that chance built Rome than that it constructed an insect's eye.

Homilist.

THE FIRST RESIDENCE OF THE JEWS IN ENGLAND takes its date from the time of the Heptarchy, and the first mention of their existence is made in an ecclesiastical canon of Egbert, Archbishop of York (A. D. 740), which forbade Christians taking any part in the Jewish festivals. The laws of Edward the Confessor (A. D. 1041), declare them to be the property of the king, in the same manner as they were in France. Many Jews came over to England with William the Conqueror. We find especial mention made of them in the time of William Rufus, the second king of the Norman line. The king himself, the enemy of the clergy, and but little attached to the church, permitted the Jews to defend their religion in public, as much as they pleased. What, however, he liked best in them was their wealth, which, for his own sake, he gave them every opportunity of amassing, especially from the clergy. At that time the Jews possessed, in London and elsewhere (as at Oxford, Lincoln, and York),

considerable mansions, resembling the castles of the nobility in their exterior; and whole streets were afterwards named from them.

THE WAR SYSTEM.—Baron Von Reden, who is esteemed the first statistical writer in Germany, and, perhaps, in the world, calculates (and his calculations are unquestionably much below the mark) that the annual cost of the war establishments of Europe amounts to £81,178,200; and that the loss occasioned by the withdrawal of the men engaged in their several armies and navies from all productive labour, is at least £36,000,000; making a total yearly expenditure of £117,178,000. The same writer estimates that the national debts of all the European States (almost all of which have been contracted for war purposes) amount, at the present moment, to £1,883,786,850. If this were distributed over the whole population, it would be above £7 to each man, woman, and child throughout Europe. The annual interest of this sum, according to Baron Von Reden, is £71,324,400; and if all the cost of collection and disbursement be included, it will probably be little less than £100,000,000. If we add this sum to the expenses of the actual war establishments, and the loss of labour, as stated above, we shall find a total of more than £200,000,000 wrung from the toil and industry of the people of Europe, every year, by the war system!

TEMPERANCE AND INTemperance ONE HUNDRED YEARS AGO.—Goldsmith said:—"In the towns and countries I have seen, I never saw a city or village yet, whose miseries were not *in proportion to the number of its public-houses*. In Rotterdam you may go through eight or ten streets without finding a public-house. In Antwerp almost every second house seemed an ale-house. In the one city all wears the appearance of happiness and affluence—in the other, —." But we need not proceed. You may fill up the picture from places nearer home.

CROMWELL A TERROR TO PUBLICANS.—A writer in *Eliza Cook's Journal*, speaking of public-house signs, says:—"There are Marlboroughs, Abercrombys, and Wellingtons; Duncans, Rodneys, and Nelsons, by dozens. I have seen an admiral painted on horseback somewhere; but I never saw *Cromwell on an alehouse sign yet*. This is a singular and a significant fact."

Baptisms.

FOREIGN.

UNITED STATES.—Looking over our American papers for the past few months, we find several reports of baptisms of a pleasing character.

Providence, Rhode Island, Roger Williams's Church.—We have enjoyed a precious revival. I have baptized thirty, and we have more candidates. We have had no extraordinary or exciting meetings—no noise—all solemn and serious.

Portsmouth.—Six, seven, five, and five, have been baptized. The scenes were delightful, and the congregated thousands were quiet and orderly.

Lewiston Falls.—A revival beginning in our church has spread; about fifty are hopefully converted. Thirty-nine of them have been baptized at various times.

Burlington.—Our church at present is in a very prosperous condition, we have a handsome, commodious building, and a pious pastor. Within the last two years the members have increased in number from twenty-seven to one hundred and ninety-four, and we are increasing with great rapidity; baptisms take place almost every sabbath. On the last occasion seven were received into the church, and the names of four are known who will be baptized the coming sabbath. Surely God assists us in thus converting sinners. Here, then, on the banks of the Mississippi, where fifteen years since the wild Indian roamed, on the very spot where the greatest of his race, Blackhawk, crossed the river in his course of rapine and slaughter, and on this very spot where his remains lie buried, we assemble on the day of rest to perform a service rendered necessary by the command of God.

In addition to the above, we enumerate:—at *Berlin*, sixteen, and a new church formed.—At *Benton*, twenty-one.—At *Rutland*, twelve, and new church formed.—At *Oakfield*, fourteen.—At *Lansing*, eight.—At *Dover*, seventeen.—At *Soriba*, eleven.—At *East Sandford*, seven.—At *Adamsville*, twenty-one; formed into a church.—At *Greenwood*, seven.—At *Greenbush*, nine.—At *Lake Village*, sixteen; and the revival continues; a new meeting-house building.—At *Huntington*, twenty-nine, a new church formed.—At *Gerry*, ten, a scene of deep interest to a large

concourse of people.—At *New Market*, fifteen.—At *Salem*, seven.—At *Burlington*, fifteen, and a new church formed.—At *Rochester*, five young converts.—At *Mason*, twenty.—At *Troy*, four, the baptismal scene was solemn and affecting.—At *Boston*, six, a delightful spectacle.—At *Parma*, twelve.—At *Fayette*, eleven.—At *West Ellsworth*, eleven.—At *Biddeford*, seven.—At *Freeport*, thirteen.—At *Little Valley*, nine.—At *Deerfield*, twenty-six.—At *West Camden*, twenty-three.—At *Harrisburgh*, seventeen.—At *Mercer*, ten.—At *Schroepel*, nine.

INDIA, *Dacca.*—One person, connected with the band, was baptized on the 22nd of August by Mr. Bion.

Chhobikarpar, near *Barisál.*—Mr. Page baptized four persons here, two men and two women, on sabbath-day, Sep. 12.

Serampore.—One young man, a student at the college here, was baptized at the mission chapel by Mr. J. Robinson on Lord's-day, October 3. May others follow his example.

Berhampore, Orissa.—Mr. Stubbins writes: "We had a baptism of five candidates last Lord's-day, October 3. We had hoped that another would have been baptized; but she was forcibly detained by her father, who is—not a Hindu, nor a Muhammadan, but—an Englishman!"

Kalikapore.—Three persons—two men and one woman—were baptized at this place on the morning of November 18, by Mr. Johannes of Chittagong.

Agra, Civil Lines.—Two believers were immersed here by Mr. Smith of Chitaurá, on sabbath morning, October 24.

Piplí, Orissa.—Mr. Miller writes: "Yesterday, Oct. 31, I had the privilege of baptizing an elderly man who renounced Hinduism several months ago, and has been for a considerable time a candidate for baptism. His case is a very encouraging one, and we ardently hope that through the grace of God, he will prove himself to be a sincere, devoted, and useful disciple of Jesus."

Jellasure, Orissa.—Mr. Phillips says:—"On the 25th of July I had the pleasure to baptize a young man of the East Indian community, who had recently been led to renounce infidel sentiments, and embrace the truth as it is in Jesus."

BAHAMAS.—Mr. Capern says:—"I baptized seven candidates at San Salvador on the 8th of August. The kingdom of heaven is gradually enlarging there; the dead are rising, the blind receiving sight, the deaf are hearing, the lame are getting strength to walk in the road to heaven; yea many impotent folk are inquiring after the pool of healing waters. Our little chapel, which is, I think, about twenty-eight feet by fourteen feet, is now getting too small for the congregation." Samuel Kerr, a native teacher, baptized eleven believers, Aug. 1. After much care in examination, Mr. Capern observes:—"It may be asked, do these native pastors or missionaries in receiving candidates for baptism exercise discrimination as they ought to do? In answer to such a question I would say, that European missionaries would baptize the very same persons if presented to them for the ordinance. We have never known much about those whom we have baptized on the islands. We have taken the reports of the leaders and acted upon them, and not upon personal knowledge of character. As a proof that our native pastors use some discrimination in receiving members; I may mention the fact that when I was at Rum Cay in June, seventeen inquirers were brought before me, but I baptized none of them, leaving them for the native pastor to receive. Eleven of these seventeen were selected by Mr. Kerr, and baptized—a number no larger than I might have received; in all probability, indeed, not so large. For, the missionary's visits being few and far between, there has generally been, during his visit, great eagerness evinced to be baptized then, and numbers have doubtless been very prematurely received. The plan of native pastorates, therefore, if we can obtain men after God's own heart, is one of great moral and religious moment in this colony at any rate."

DOMESTIC.

SUNNYSIDE, Lancashire.—On the evening of what is called "Christmas Day," we had our annual tea meeting, of teachers, scholars, and friends; after which the bible class presented their teacher, Mr. Hulme, unexpectedly, with a very handsome Bible. The service concluded with the baptism of a young man, by Mr. Nichols; who, on the first day of the new year, also baptized a young female—a teacher.

H

BIRMINGHAM, Heneage Street.—On the first sabbath in December, Mr. Taylor baptized seven believers, on a profession of their faith in the Redeemer, and they were all added to the church in the afternoon. I don't know why, but it seems to me a matter of regret that the ordinance was administered without anything being said, in the sermon or afterwards, on its behalf. For is it not a most gratifying fact, which the pages of the *Reporter* abundantly testify, that the exhibition of this part of the mind of Christ on these occasions has often been blessed, not only to the conviction of believers respecting their duty, but also to the conversion of sinners? and no wonder, for it forms a part of the commission of our blessed Lord. I have heard of similar omissions in other baptist places in this town. Why, I know not.

W. H.

BLOCKLEY.—On the morning of Lord's-day, Jan. 2, four believers were baptized by Mr. Henry Hull, our pastor's son, who is at present studying for the ministry, at Stepney. It was an interesting spectacle; several hundreds of all classes were gathered at the water side, in the open air, at the early hour of eight, on a winter morning. The utmost decorum was observed, and I think a good impression was made. The wife of one of the candidates would have been baptized but for a constitutional infirmity. She was, however, with the others, added to the church at the Lord's table the same day.

GLASGOW, College Open.—Four have lately been baptized and added to this church. One is an old disciple, and one very young; the other two compose a household, who, attracted by our outdoor preaching, were induced to attend our place of meeting, and were, through Divine grace, brought to a knowledge of the truth. Since January 4th, 1852, thirty-one have been baptized and added to this church, for which we thank God and take courage.

J. R.

CARDIFF, Bethany.—On Thursday, Dec. 23, Mr. Fuller immersed a young female, the child of pious parents, who had made frequent and earnest petitions to the throne of divine grace, that their only daughter might remember her Creator in the days of her youth; and God has graciously answered their prayer in her conversion to himself.

J. J.

CANTERBURY.—On Thursday evening, Dec. 30th, Mr. Kirtland baptized nine believers, after preaching from "They have changed the ordinance;" when the error of substituting infant sprinkling in the place of believers' immersion, was clearly pointed out. The ordinance was administered before a large and attentive audience, and we hope that, as usual, good will result. It is pleasing to add, that during the time our pastor has been amongst us, forty-four have been added to this church. These were all received on the next Lord's-day. May they be but as the droppings of a more copious shower!

W. H. B.

TROWBRIDGE, Wilts, Bethesda.—Seven believers in the Lord Jesus Christ were baptized upon a profession of their faith, by our pastor, Mr. Webster, Jan. 2, being the first-fruits of his ministry among us. Our commodious chapel was well filled with an attentive congregation. Three of the candidates were from Westbury, their pastor taking part in the service. Our four baptized friends, with three others dismissed from Westbury Leigh, were received. This is the first time, for nearly four years, that this scriptural ordinance has been administered at this place.

HAY, Breconshire.—There is a time to sow, and a time to reap. We trust the reaping-time is come at Hay. On Lord's-day, Jan. 2, our pastor, Mr. J. H. Hall, led three believers down into the water, and baptized them. On the same day they were added to the church. It has been our happiness to accomplish a great improvement in our place of worship; and we trust the cause of the Redeemer is also improving. We have had several other baptisms, but generally in the singular number.

BECKINGTON, Somerset.—We ought to have told you and your readers sooner, that in August last, nine believers in the Redeemer were buried with him in baptism in the river Frome, by Mr. Aikenhead, in the presence of a large assembly of spectators. One more, a married female, would have made the tenth, but her husband locked her in-doors. May he be led to seek for mercy of the Lord before that day!

J. J.

HALIFAX, Pellon Lane.—On the first sabbath of this year, our pastor baptized three young females, who had professed their faith in the Lord Jesus. One is a scholar in our sabbath school.

J. C.

LONDON, Church Street, Blackfriars Road.—On the last Lord's-day of the past year, five male and four female believers were buried with Christ by baptism. J. D.

Meard's Court, Soho.—Six females, believers in the holy Saviour, put on Christ in baptism, at this place a few weeks ago.

J. D.

Regent Street, Lambeth.—On the evening of Lord's-day, Dec. 26, Mr. C. T. Keen baptized four believers. This addition completes our baptisms for the year, which, through the goodness of God, have amounted to fifty-four. May we, and all the churches, enjoy, in 1853, if spared to work through it, greater blessings than we have ever yet realized, in the large outpouring of the Holy Spirit, to establish and sanctify saints, and bring the ungodly to Christ!

CHENIES, Bucks.—On Lord's-day morning, Jan. 2, Mr. T. C. Carter administered christian baptism, in the name of the Sacred Three, to two female believers, and in the afternoon they were received. These were from our sabbath school, and we cherish a hope that there are others desirous of obeying their Lord's commands.

S. C. C.

NEWTOWN, Montgomeryshire.—After a discourse on the nature of christian baptism, Mr. B. Price immersed seven believers in the Lord Jesus, Dec. 24. We had a large and attentive audience, and the scene at the baptism was solemn and impressive. May many more be constrained by divine grace to follow the Lamb whithersoever he goeth.

J. B.

LOUGHBOROUGH, Baxter Gate.—After a sermon by the pastor, Mr. E. Stevenson, four males and four females were baptized on a profession of faith in Jesus, Jan. 2, before a large assembly. These were welcomed to the fellowship of the church at the Lord's Table on the afternoon of the same day.

E. G. L.

NEWTON ABBOTT.—We had several baptisms during the past year, which were not reported. The last was on Nov. 7, when two believers were thus buried with their Lord. We have hope of others following in the same way.

J. M.

EBBW VALE, English.—On the first sabbath of this year, three believers put on Christ by baptism. Mr. Hill, from Pontypool College, administered the ordinance. We enjoyed a refreshing season. We have four more candidates for baptism and fellowship.

D. P.

EYNSFORD, *Kent*.—Mr. Whittemore baptized four believers, Dec. 19. Two of these—a man and his wife—had been Independents. We have hope that others will soon say, "Hinder me not."

G. C. B.

LEWES, *Sussex*.—A young man, imitating the example of his Lord, went down into the water, and was buried with him in baptism, Dec. 26. May others, who ought, follow his example.

T. E.

MARKET HARBOURGH.—On the second sabbath in January, Mr. Sole baptized a young man—a teacher in the sabbath school, and formerly a scholar.

J. F.

CRADLEY, *Worcestershire*.—Mr. Smith baptized two believers, Jan. 16. One is a teacher in the sabbath school.

J. M. C.

[We have a word to say, which we hope will be regarded by one friend at least in connection with every baptist church which the *Reporter* visits—and it is, that he will send us, as soon as may be after the services, a report of any baptisms which take place. He, or she, need not be very studious or careful about the wording of the intelligence. That may be left in our hands. What we want are the leading facts, and anything remarkable or interesting in the service, or in the cases of the candidates.]

Baptism Facts and Anecdotes.

"HIPPLYTUS AND HIS AGE."

KITTO's *Journal of Sacred Literature* for January, 1853, contains a notice of Dr. Bunsen's work with this title, in which we are informed that "Hippolytus was bishop of Portus, the harbour of Rome"—"he was contemporary with Zephyrinus and Callistus, bishops of Rome, and suffered martyrdom, in all probability, under Maximin, about 236, A.D." We give the following extract from page 474 of the *Journal*:—

"But while these and other classes will doubtless dislike the book before us, some will welcome it. The Baptists will hail its appearance as corroborating their distinctive views. Paedo-baptism was unknown to Hippolytus. It was unknown in the *post-Apostolic* Church (to which Bunsen unhesitatingly adds the *Apostolic* itself) till Cyprian first established it as a principle. Baptism of *children* had only begun to be practised in some countries, being defended in the time of Tertullian and Hippolytus merely as an innovation; but *infant* baptism was not known. On this interesting point we refer to the third volume, where the subject is treated more correctly than in any other work. Even Neander has failed to perceive the true sense of certain passages in Origen and Tertullian. Here, for the first time, the thing is cleared up. Tertullian speaks of the baptism of *growing children* (*parvuli*), and pleads for delay till they be able to take the vows upon themselves. The three classical passages in Origen re-

lating to the subject also speak of *parvuli*, not *infants*. In accordance with this is a passage in the Alexandrian church-book which states, that the baptism of *children* is an apostolical tradition. What Tertullian and Origen oppose is the baptism of young, growing children, not of newborn infants. The latter was introduced by Cyprian and his African contemporaries at the close of the third century, who looked upon it as a washing away of the sinfulness of human nature and connected it with the ordinance of circumcision. It is unfortunate that Neander has confounded the *parvuli* of Tertullian and Origen with *infantes*, and has consequently furnished a very imperfect account of the origin of infant baptism. And it is somewhat remarkable, that Schaff has erred in the same matter, perversely deducing from Tertullian's testimony the general practice of infant baptism.

But while baptists rejoice in this testimony to the antiquity of their views, they are far from realising the picture of ancient baptism as practised in Hippolytus's time. Those immersed by them do not go through the formal, triennial instruction of catechumens. They do not undergo a public examination at the end of their probation. The baptismal vow and immediate preparation for it are different with them, or rather, they are almost unknown. The mode of admission into the church is different. If, therefore, they would conform to the

earliest recorded practices in connection with baptism by immersion *from the time Christianity became general*, they must alter their present procedure. 'The baptists,' says our author, 'find it difficult to understand that the idea of the German Protestant act of baptism, which concludes with the vow and benediction, corresponds exactly with the idea of the Gospel commandment, the letter of which they push to such an extent; and, under the yoke of an utterly one-sided rigid Calvinism, they are inclined to attach to their own form a superstitious power, by which the efficacy of a continually renewed faith is thrown into the background.'"

Sponge-baptism by Papists in China.

MUCH has been said in this country of Popish Missions abroad, and of the great success which they experience. The following statements from the authorized reports of these Missions, will throw some light upon the nature of this success, and of the kind of Christianity they labour to disseminate. The Vicar Apostolic of Su-tchuen, thus describes the success of the Chinese Missions. "Our 'Angelical Society' it is that gives us the greatest consolation. The number of the children of the infidels baptized, in danger of death, continues constantly to increase; this year, it amounts to 84,416, about two-thirds of whom, already in possession of unutterable felicity, will love and praise God eternally. We have opened small shops, where christian (Romish) physicians gratuitously *distribute pills* for young persons who are sick, and generously give attention to the children brought to them. This work produces marvellous effects, and causes a very large number of children to be baptized. China is covered with poor persons. The mothers die of hunger and cold; the infants they support perish with them. It is these nurses who give an abundant harvest to our baptizers, who seek these poor wretches in preference to others—testify a warm interest in their young families—give pills, and some-times add alms; they are, therefore, regarded as angels descended from heaven, and are easily allowed to baptize the perishing little ones. Sponges are here unknown. We fell on the idea of getting some from Macao, as more convenient than cotton for baptizing. The pagans admire these

sponges, and regard them as an infallible remedy. They are delighted at seeing the foreheads of their sick children laved with so marvellous an instrument. We hope that next year, the number of our baptized infants will reach 100,000: by and bye, it may amount to 200,000 per annum, if you send us good support. In no other part of the world *can your money achieve the salvation of so many souls!*"

Pike's Curse of Christendom.

POWER OF PREJUDICE.

THE power of this influence in religious matters is sometimes seen. Was not this an instance? Some little time elapsed after Mr. Noel's work on "Church and State" was first published, ere it reached the knowledge of a member of the Calvinistic Methodist church in B——. But having heard of the work, he eagerly purchased a copy, and as eagerly perused it, undoubtedly much to the enlightenment of his mind on State-Church matters. The fame of this book beginning to spread, a baptist friend called upon the methodist one day, requesting the loan of the work. The gentleman reluctantly consented, limiting the time of his keeping it. Before the expiration of this term, another baptist heard of the work, and he also requested the loan of it; his request was also granted, but still for a limited time. Before the last-named baptist had returned it, the Hon. and Rev. author was baptized. I should have remarked that the owner of the volume on "Church and State" had previously declared that he would not part with it upon any account whatever. But he was now quite as anxious to sell it, as he had been to retain possession of it previous to the author's important decision. Both the baptists respectfully declined purchasing it; but subsequently, the members of the baptist church procured a copy for themselves, and it is still read with interest by all.

It may be worthy of remark too, that the book has been read by two neighbouring clergymen, who have expressed their astonishment at the contents. One of them paid a visit to the Exhibition, and went one evening to hear Mr. Noel preach, and was much pleased with the discourse. The Episcopalian was less under the influence of prejudice than the Methodist.

J. J.

Sabbath Schools and Education.

THE SABBATH IN THE DAYS OF THE STUARTS.

THERE were no sabbath schools then, and but few day schools. We have thought it might excite in the minds of teachers in our sabbath schools, both gratitude and diligence, by laying before them an extract from Cassell's "Protestant Dissenter's Illustrated Almanack, for 1853." They will, we are persuaded, after reading it, feel thankful that they live and labour in better days.

"Man is endowed with powers that prepare him for active and energetic effort. But he periodically requires rest, and hence the merciful bestowment of the sabbath. On earth he tarries for a time—a time that always rapidly passes, and is often suddenly terminated. But he is destined to an endless being, and it becomes him to seek that he may be 'made meet for the inheritance of the saints in light.' To do so he has need of some sequestered retreat, where the voice of Jehovah may be heard, where solemn and infinite realities may have time to brighten on his view, and where they may pour out their influence on his heart. But even the gospel without the sabbath would have done the world but little good; for without the sabbath, who would have taken time to attend to the gospel? Who, then, can justly estimate the guilt of efforts to destroy the sabbath? And yet this tremendous aggregate has been accumulated again and again. When, for instance, James I. was returning from his tour to Scotland, he lamented that his English subjects were so much addicted to what he considered a strict and puritanic observance of the Lord's-day, and, to promote through the kingdom the religion of the court, he published the 'Book of Sports.' He had previously ratified the articles of the church of Ireland, in which the morality of the sabbath was asserted, but now, under the guidance of his prelates, he showed his people with what amusements they might entertain themselves, in accordance with the law. The royal declaration for Sunday sports was drawn up by Bishop Morton, and recommended dancing, archery, leaping, vaulting, May-games, whit-sun-ales, morrice-daunces, setting up of

May-poles, and 'other sports therewith used.' All ministers were commanded to sanction this stimulus to licentiousness, by reading it in their congregations; and those who refused to comply with the profane and impious mandate, were proscribed in the Court of High Commission, suspended from their office, and thrown into prison. It was intended, Bishop Kennett says, in his history of the time, as a trap to catch men of tender conscience, whom they could not otherwise ensnare; and as a means of promoting the ease, wealth, and magnificence of the prelates; but it made the very stones in the walls of their palaces cry out against them. Certain it is that the awful violation of the Lord's-day gave fresh liberty to the king and the people in the practice of almost every abomination; and it proved as an open flood-gate to every kind of debauchery and wickedness. An effort to close this flood-gate in the days of Charles I. signally failed. A complaint having been made to Lord Chief Justice Richardson and Baron Denham, two of the judges on the western circuit, of the great inconvenience arising from public revels and profane sports on the Lord's-day, they made an order, founded on various precedents, and at the request of the justices of the peace, for the suppression of these occasions of such public riot; and enjoining every parish minister to publish this order three times every year in the church, and punishing some few for disobedience. But Archbishop Laud, having obtained information of this measure, complained to the king of these judges invading the episcopal jurisdiction, and prevailed on him to summon them before the council, where Richardson defended his conduct, but utterly in vain. He was sharply admonished, and commanded to revoke his order at the next assizes; and as he retired from the council chamber, he told the Earl of Dorset, with tears in his eyes, 'that he had been miserably shaken by the Archbishop, and was likely to be choked with his lawn sleeves.' 'And for this cause alone,' says Oldmixon, 'he was, by Laud's means, to his great grief and loss, put from riding the western, and forced to go the Essex circuit, reputed the meanest of all others, and which no justice but the puiſne

judge of serjeant used to ride.' No wonder at the wickedness that continued to increase in the land. 'Evil men and seducers wax worse and worse.' Let, then, the state of things that prevailed be a warning to the present, and to all coming time. To keep holy, or to violate the sabbath, is an individual act. Be it, then, the anxious concern of each one of us to avert from ourselves and from others, by all rightful means, enormous guilt and incalculable misery, and to bring down on them, as well as ourselves, 'showers of blessings' by remembering the sabbath day to keep it holy."

INTELLIGENCE.

SABBATH SCHOOL INSTRUCTION A PRESERVATIVE FROM ATHEISM.—A young man (J. B.) applying for a copy of our tract on "Secular Christianity," says:—"When I was working in London, I was induced through curiosity to go and hear Holyoake and others. I listened attentively whilst they were shooting their

poisoned darts into the hearts of the young; but I thank God I came off unhurt, and I believe it was because I had been taught better in a Welsh Sunday school. I am now a sabbath school teacher." We advise our young friends not to go near an infidel lecture, either from curiosity or any other motive. They cannot touch pitch without being defiled. It was the indulgence of a sinful curiosity which ruined the world.

EVENING SCHOOLS FOR ADULTS.—R. B. W. says:—"You are willing to take hints: let me give one. There is a wide field yet unoccupied by christian teachers. I refer to adults—young men and women, and grown-up people. In our parish the clergyman and a benevolent gentleman have opened a school for such persons on week evenings. Many who could not read have been taught, and some have been taught writing and figures. Three nights every week the school is open. I visited the school and was surprised at the eagerness of the scholars and the progress they had made."

Religious Tracts.

THE AUSTRALIAN EMIGRANTS.

MR. CHOWN, in his discourse on "Australia and the Church of Christ," bears the following honourable testimony to the benevolence of the Religious Tract Society towards the British emigrants to our Australian colonies:—

"But it must be confessed, notwithstanding, that hitherto the church has not felt in the matter as we would have her feel, and are assured she ought. She has not seized upon it, and made it—as she should have done, because she might have done—her own movement. One society alone, as far as we know, has done much in the matter, namely, the Religious Tract Society, and that has done nobly; and we do not hesitate to say, that if it had done nothing from its first institution till now, the work that it is doing now, and doing silently, and unostentatiously, is more than a return for all that has ever been contributed to its support. One good man or more, we believe, is stationed at our several ports, going on board all the emigrant ships; and through the christian kindness thus

evinced, no emigrant leaves our shores without the word of God, and some other good books besides,—no emigrant family without a *parcel* of good books well-arranged,—and no emigrant vessel without good *libraries*, both for the crew and passengers; while other libraries are sent out for the use of the colonists on their arrival. And now we say again, that is noble, and if other societies had been as alive to the emergency, who shall say what might not have been done, and how great a work might not have been accomplished."

APPLICATIONS.

OUR regular readers will perceive that we have resumed our usual donations of tracts. We are encouraged to do this from the faith we have in the willingness of our friends to do what lies in their power for the further extension of the sales of the *Reporter* for the present year. To secure this, we flatter ourselves that they have but to show to their neighbours a copy of our January number. For we

are not afraid of being charged with boasting when we say, that we know not of any religious publication of the same character which contains a greater amount of intelligence at so very reasonable a price. Were our sales only what they might be, for there is room enough to extend them so far, we might be able to give *thousands* of tracts where we now give *hundreds*. Our friends may depend on our faithfulness in making grants to the full proportion of our increased sales. That many are yet very anxious to have tracts to distribute is evident from the numerous applications which reach us; extracts from some of which we shall give next month. Another thing we would just mention. A gentleman, unknown to us, and unsolicited, has just forwarded five shillings, to be appropriated to this purpose. We must not give up circulating tracts on christian baptism. They are now as much needed as ever. And one additional reason why we wish our sales to be so enlarged as to admit of our making extended grants of tracts, is our desire

to aid those of our friends, who, during the coming season, will engage in preaching in the open-air. No such service ought to be held without a plentiful supply of tracts, and we wish we were able to supply them in hundreds of thousands. Next month, for it will yet be in time, we shall have a proposal to make on this subject, suggested by the donation to which we have just referred. We must all do more than we have ever done to spread abroad the glorious gospel.

DONATIONS have been forwarded to—

	Handbills.	4 Page.	Reporters.
Wyken	500	.. 25	.. 6
Dymchurch	500	.. 25	.. 6
Milford Haven..	500	.. 25	.. 6
Brimpton	500	.. 25	.. 6
Brecon	500	.. 25	.. 6
Weston Turville	500	.. 25	.. 6
Alcester	500	.. 25	.. 6
Blockley	500	.. 25	.. 6
Friston	500	.. 25	.. 6
Jamaica, Black River	1000	.. 100	.. 12

Intelligence.

BAPTIST.

FOREIGN.

ENGLISH-AMERICAN BAPTIST MINISTERS AND SLAVERY.—We have now and then been grievously annoyed to hear that some baptist ministers who have gone over to the United States from England—few, we believe, and only forming exceptions to the contrary, which is the rule—have become the apologists of slavery. About two years ago, we were called upon by one of this character, who left England about twenty years ago, and came back to visit the Old Country. It was soon discovered that he was not only from the South, but ready to defend the slave system; yea, we believe he held slaves of his own! And now here is another case, which it grieves us to say is that of our old friend, Dr. Belcher. We have, for some time, stood in doubt of him, from the tenor of some of his letters to us; and this caused us, lately, to hesitate about publishing anything from his pen. But Dr. B. has been so unwise as to write a letter to the *Patriot* on the subject of "Uncle Tom's Cabin," and the slavery question. This, he might have been sure, would pro-

voke replies in England, and they have come; reflecting severely on the remarks he has thrown before the English public. The most serious exposure of the strange, and in our opinion, unprincipled, conduct of Dr. B., appeared in the columns of a London daily paper, the *Morning Advertiser*. We give it publicity, as far as we can, by transferring it to our pages; for at this juncture of the American slavery question, such inconsiderate conduct cannot be too severely reprehended and exposed.

"SIR,—In the columns of your able nonconformist contemporary, the *Patriot*, of the 13th inst., there is a copy of a letter received from the Rev. Dr. Belcher, a baptist minister, of Philadelphia, in which he says:—'My solemn conviction is, that the Tom's Cabin literature is doing vast mischief—partly by the friends of slavery being able to say:—'It is a work of fiction,' and partly by the innumerable works it has called out on the other side.' These remarks are calculated to grossly mislead the British public. There is not a thorough abolitionist in America who does not rejoice in the belief that 'Uncle Tom's Cabin,' instead of having done 'mischief,' has already effected incalculable benefit for the cause of the

slave. It has aroused in the minds of thousands, who before felt not the wickedness of slavery, a deep and burning hatred of the damning system, which will never be extinguished. Rufus Choate, the celebrated New England lawyer, who is one of the most distinguished leaders of the pro-slavery party, is reported to have said, after reading Mrs. Stowe's book, that it would add two millions to the ranks of the abolitionists; and the friends of slavery generally admit the damage that it is doing to their cause. The propagation of truth cannot fail to do good; and he who says that it should sometimes be withheld, on the ground of expediency, is a traitor to his conscience, and a foe to his God. Dr. Belcher speaks of 'Uncle Tom's Cabin' as if it were a 'fiction.' No one knows better than himself that every incident described in it is based upon facts, the truth of which no pro-slavery Doctor of Divinity in the United States would dare to dispute. He has read Weld's 'Testimony of a Thousand Witnesses.' Let him read it again, and then tell us whether it is his 'solemn conviction' that the work of Harriet Beecher Stowe is 'a fiction.' But what says the *Georgetown Herald* (a pro-slavery paper, published in a slave-holding State) of 'Uncle Tom's Cabin?' 'It is at once,' writes the editor, 'an impartial statement of the case as regards slavery, and a gracefully-told tale of human life and human hearts, glowing with heavenly colours, and full of the force and power which nature and truth impart.' The *Jefferson Inquirer*, also a Virginian journal, writes:—'We cannot refrain from saying that it is a work of more than ordinary moral worth, and is entitled to consideration.' If we add to these acknowledgments of the truthfulness of the book the fact, that it is being generally read in the South, surely it is not too much to anticipate that its noble teachings of human rights, and its faithful exposures of the enormous crime of slaveholding, will convert many hearts to a knowledge of anti-slavery truth, even in the States that are cursed by the presence of 'the peculiar institution' itself. But I have not yet done with the Rev. Dr. Belcher. It is necessary that the people of this country should know something of him, as he is regarded as an authority by some of our religious journals, who seem to value theological orthodoxy more than they do the claims of justice and freedom. The Doctor professes to be an anti-slavery man. At the Michigan State Baptist Convention, held at Detroit, in October, 1850, the following resolution was proposed:—'Resolved,—That the recent law of Congress, requiring freemen to stain their hands, and christians to violate their obligations to their Master and Lawgiver,

by arresting the poor, robbed, and peeled fugitive, when escaping from the worst and most degrading system of slavery the world ever saw, and delivering him into the hands of miscreants in the character of slave-hunters, and thus consigning him and his posterity to remediless bondage, worse than death, is a most flagrant violation of all civil and moral rights, and demands prompt and reasonable effort on the part of all christian citizens, by all lawful measures, to obtain its speedy repeal.' I quote the following from the *American Baptist*, a most admirable Abolitionist newspaper:—'This resolution was objected to by Elder Belcher, an Englishman, who is quite a popular man, and bears the title of D. D., for various reasons, which he gave. He had doubts about the morality of opposing law; and believed that the Resolution, in two particulars at least, did not set forth the truth. First, American slavery is not the worst slavery in the world. Slavery in the British possessions had been as bad as that. For proof he appealed to Elder Tripp, who had seen slavery on the 'Middle Passage,' and had toiled for its overthrow in Jamaica. In the second place, he did not believe slavery was worse than death. He did not believe that it was worse for the most vile and wicked slave to live in slavery, than to die and suffer eternal punishment. Elder Tripp, who had been appealed to, said he was surprised to hear Dr. Belcher speak so apologetically of slavery. He had, it was true, seen slavery on the 'Middle Passage,' and in Jamaica. It was horrible, all horrible; but he had not seen enough of American slavery to institute a comparison. From what he had learned of slavery in this country, and in view of the light which had been shed around it, he had no hesitancy in voting for the resolution. He hoped it would pass.' The writer goes on to say, that 'the Resolution passed by a full, strong, and earnest 'Aye,' Elder Belcher, entitled Doctor of Divinity, alone voting 'No.' These facts require no comment. Your readers can now judge of Dr. Belcher's worth as an opponent of slavery.—Your faithful servant, F. W. CHESSON."

BAPTISTS IN CENTRAL EUROPE.—No longer ago than 1835, in the city of Ham-burgh, the small number of six persons were baptized by Rev. Barnas Sears, D. D., then an American Baptist student in Germany, now Secretary of the Board of Education in the State of Massachusetts. Now the statistical report for the last year shows that the small band thus and then consecrated to God has become nearly four thousand, numbering as follows:—40 Churches, 392 preaching places; baptized, 683; received by letter and restoration, 211; died, 36; dismissed, 217; excluded, 268; total number, 3,981.

DOMESTIC.

COLNBROOK, Bucks.—On Tuesday, Jan. 4, a numerous and interesting tea meeting was held in the Royal British School-rooms—the occasion, the resignation of Mr. Lingley, pastor of the baptist church there. Mr. Buckland presided, and called on Mr. Hall, Independent minister, who presented Mr. L. with a valuable collection of articles of plate. Mr. L., after sketching a history of his labours amongst them, expressed his respect and affection in warm terms. Mr. Gibson, baptist minister, followed, and the meeting ended with praise to the Giver of all good.

SEMLEY, Wilts.—On Monday, Dec. 27, re-opening services were held at the baptist chapel, when sermons were delivered by Messrs. Wood and Harham; there was also a tea meeting. This chapel has been vastly improved, with the addition of two galleries, and has been newly pewed throughout. Mr. T. King is the pastor, to whom great praise is due, not only in securing for his flock a comfortable place for worship, but also for the very deep interest manifested by him for their spiritual and temporal welfare. W.

WIGAN.—The baptist congregation, hitherto assembling in Lord-street chapel, determined a few months back to erect a larger place of worship. Subscriptions were handsomely given, and the foundation stone was laid, with the most pleasing prospects. The roof was put on during the past week, but we deeply regret that the gale which swept across Lancashire on Christmas morning levelled it to the ground. Nothing is standing but small portions of the walls.

MAIDSTONE, Bethel.—On Wednesday, Jan. 12, a members' tea meeting was held here, when a friendly present was made to the pastor, Mr. Craubrook, by one of our deacons, in order to manifest the sympathy of the church with their minister in the domestic afflictions with which he has been visited. Conversation followed on the best modes of promoting mutual spiritual prosperity.

COSELEY, Darkhouse Chapel.—Mr. B. C. Young, late of Cork, Ireland, has accepted a cordial invitation to the pastorate of the baptist church at this place, formerly the scene of the labours of Dr. Draper, and recently of Mr. T. Wright. The prospects of usefulness are pleasing, and we trust they will be realized.

DYMCURCH.—The new baptist chapel at this place was opened on Tuesday, Jan. 18, with sermons by Messrs. Boyd, Stent, and Wills. The attendance was good, and in the evening overflowing. Brethren Blomfield and Marsh also took part in the services. [Our "Baptist Intelligence" this month is more scanty than usual. May we again request our friends to favour us with early intelligence of what may be transpiring amongst them.]

BAPTISMS SUPPLEMENTARY.

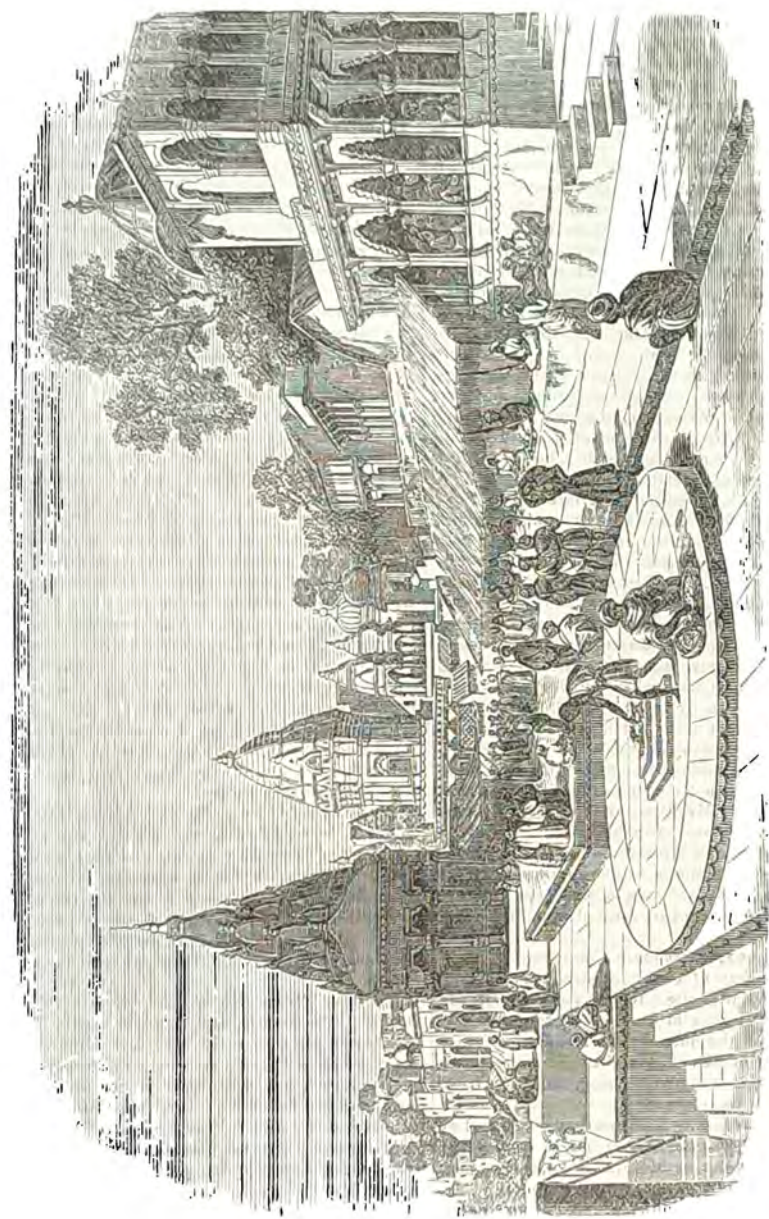
BIRMINGHAM, Mount Zion.—On sabbath evening, Dec. 26, Mr. Vince baptized six believers in the Lord Jesus Christ. At the water side he delivered some weighty observations on the absurdity and folly of infant sprinkling. There was a large and attentive congregation, and the candidates were added on the following Lord's-day.

Circus Chapel.—On sabbath evening, Dec. 26, Mr. Landels, after delivering an elaborate discourse from "What mean ye by this service?" proceeded to immerse six young disciples, viz., four females and two males, who were also added to the church the next sabbath. The following are some of the lucid observations in the sermon:—"That rite can have no meaning which is not enjoined in Scripture—it cannot be of God. What he has ordained must be wise and proper. He cannot do any act in which there are the marks of folly; to think so would argue the most consummate folly. When we find that any ordinance has not a meaning, it cannot be enjoined in Scripture, nor obligatory on us." After examining the ordinances of the Old Testament, Mr. L. said, "We come to the New, and here we have but two symbolical institutions—Baptism and the Lord's Supper. In the latter we have 'the communion of the body and blood of Christ,' and as oft as we partake of it, 'we do it in remembrance of him.' But the former is of equal, yea, of more significance. It represents our union with Christ in his death and resurrection." In the course of the sermon, he also stated and refuted the notions of the Churches of Rome and England, the Presbyterians and Independents, on this subject.

Bond Street.—On sabbath morning, Jan. 2, Mr. New baptized three disciples; two of them were from the sabbath school, and one female had been an attendant at the place forty years, but now cheerfully came forward thus publicly to avow her attachment to Christ. They were added in the afternoon. Other candidates are expected shortly. W. H.

LONDON, Cross Street, Islington.—On Dec. 29, our pastor, Mr. Thomas, baptized two believers, one male and one female. The former had been a member of a Presbyterian church, but feeling convinced of the scriptural mode of believers baptism, he followed in the footsteps of his Lord. Both were received on the first sabbath of the year. Others are inquiring. May the Lord direct them! M. J. D.

IPSWICH, Turret Green.—On the first sabbath in the present year, three females publicly declared their attachment to the Saviour by being baptized in His name. Two of the candidates were mother and daughter. The ordinance was administered by our pastor, Mr. Lord. G. R. G.



VIEW IN THE CITY OF BENARES—INDIA.

BENARES, INDIA.

BENARES is, of all places in Hindustan, the most sacred. Every Hindu capable of procuring the means of sojourn, makes to this city a pilgrimage or visit before he dies; by which foolish practise they vainly hope to secure the remission of sins and a dwelling in paradise. Benares is an ancient seat of Brahmanical learning and Hindu superstition, and is situated on the bank of the river Ganges, about 600 miles north-west of Calcutta. It contains a population of 300,000 persons; but during idolatrous festivals the concourse of people from distant parts of India is almost beyond calculation. There is, however, within the district, and comprehending the city, a population of more than one million souls; nearly all of whom are living without hope, without Christ, and without God! Priests swarm as at Rome. 8000 houses are said to be occupied by Brahmans, who receive large contributions from the deluded visitors. The Muhammedans here form about a tenth of the population. This high seat of Pagan idolatry and Muhammedan imposture is by no means adequately supplied with agents of the everlasting gospel. Oh, what millions are yet dying without tasting its life-giving waters!

MISSIONARY.

STATISTICS OF INDIAN MISSIONS.

THE Rev. J. Mullens, of Bhowanipore, has favoured us with the following abstract of the statistics of Protestant Missions in Hindustan. It was drawn up as part of an introduction to a series of tables, presenting all the items in connexion with each station, and the whole appears in the *Calcutta Christian Observer* for the present month. The great care with which Mr. Mullens has gathered his facts, and the accuracy of his conclusions, will appear from the statement which prefaces the statistics.

The attempt made last year to exhibit, in statistical tables, the present position and agency of christian missions in India, excited considerable interest among the supporters of those missions and exhibited gratifying and unexpected results. At the same time it was well known that in some parts the tables published were of doubtful authority, and in others incomplete. The Calcutta Missionary Conference, before whom the tables were first laid, desirous of seeing these defects removed, and of securing, as far as possible, a complete and authoritative collection of statistical details concerning Indian missions, requested the compiler to undertake the task of getting those tables revised, and their information brought down to the commencement of the present year, 1852. They offered at the same time to bear all the expense of the enquiry.

In order to secure a successful issue to the proposal, the tables of last year were reprinted on separate sheets, and to every missionary or body of missionaries at each station, a copy of the sheet describing that station was sent, with the request that all the particulars respecting it might be corrected, and the paper returned to Calcutta.

The co-operation of all missionaries was earnestly invited, that the statistics might be perfectly correct in every case. The papers thus sent through all the Presidencies of India and the island of Ceylon were two hundred and fifty in number. The difficulty and expense of transmitting so many letters to such long distances were very great, but the willing aid of able coadjutors considerably diminished both. The Rev. M. Winslow kindly took charge of those circulated in the Madras Presidency; and Sir A. Oliphant of those in the island of Ceylon. To the kind interest and attention of these gentlemen, the inquiry in those distant parts of Hindustan is much indebted for the success with which it has met.

Of the two hundred and fifty papers issued, no less than one hundred and eighty-seven were returned corrected. Concerning forty-eight of the stations described in the remainder, information on all chief points has been obtained from the printed reports for 1851. The details of nine others exhibit those stations as they appeared at the end of 1850: the remaining six, about which no reply was received, are left almost blank. It would thus appear that of the whole number of stations (three hundred and fourteen) described in these papers, the details of three hundred are furnished upon the best authority, that of missionaries upon the spot, and are brought down to the beginning of the present year, 1852.

The result of this second and more complete inquiry, into the statistics of christian missions in Hindustan, exhibits those missions as occupying a higher position and as being blest with larger fruits than previous researches had ever before shown, or their warmest friends had ever anticipated. Of this fact, the following condensed summary will furnish striking evidence.

At the commencement of the year 1852, there were labouring throughout India and Ceylon—

The agents of	22	Missionary Societies.
These include	443	Missionaries;
of whom	48	are Ordained Natives;
together with	698	Native Catechists.
These agents reside at	313	Missionary Stations.
There have been founded	331	Native Churches,
containing	18,410	Communicants:
in a community of	112,191	Native Christians.
The Missionaries maintain....	1,347	Vernacular Day Schools,
containing.....	47,504	Boys:
together with	93	Boarding Schools,
containing.....	2,414	Christian Boys.
They also superintend.....	126	Superior English Day Schools;
and instruct therein	14,562	Boys and Young Men.
Female Education embraces ..	347	Day Schools for Girls,
containing.....	11,519	Scholars:
but hopes more from its	102	Girls' Boarding Schools
containing... ..	2,779	Christian Girls.
For the good of Europeans....	71	Services are maintained.

The entire Bible has been translated into ten languages! the New Testament into five others; and separate gospels into four others.

Besides numerous works for Christians, thirty, forty, and even seventy tracts have been prepared in these different languages suitable for Hindus and Musalmans. Missionaries maintain in India twenty-five printing establishments.

This vast missionary agency costs £190,000 annually: of which, one sixth, or £33,500 is contributed by European christians resident in the country.

By far the greater part of this agency has been brought into operation during the last twenty years. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming with the most fervent gratitude

“WHAT HATH GOD WROUGHT!”

Oriental Baptist, Nov., 1852.

RELIGIOUS.

THE TURCAN MARTYRS. Early last month a report reached England that Madiai—the husband—was dead in prison. This it now appears was not correct. That estimable noble-man, the Earl of Carlisle, has sent a letter to the *Leeds Mercury* hoping, he says, “in conjunction with the many earnest efforts, which, I doubt not, will be made, in this moment of respite, for averting from Christendom the reproach and shame of such a Martyrdom.” His Lordship proceeds: “I am aware that it is thought by many that, so far from the case of the Madiais being a solitary instance, the prisons of Italy are at this moment crowded with the victims of religious persecution. I speak not of matters, however, which are beyond my cognizance. Upon the ground of what we do know as a fact, without concerning ourselves for the present either with the conduct of foreign Governments, or of our own, it is impossible that we should not await with great anxiety the course adopted by our own Roman Catholic fellow-subjects. They have continually assured us that the old principles and codes of intolerance, once certainly (and, I readily admit, not exclusively) attached to their

church, had fallen into practical desuetude, and were viewed by them with at least as much abhorrence as by ourselves. We gave them credit for the generous self-assertion. I will not waste your space by a reference to what is of so little moment as my own career: but I feel that, on the whole, it has not lagged in sympathy for their just rights. What has since happened? A man is in danger of meeting with his death, under a judicial sentence, for the offence of reading the Bible. The fact, as far as I yet know, is not controverted. It is known there are some, it is believed there are many, undergoing similar risks. It must be perfectly obvious that in such a State as Tuscany, these ecclesiastical sentences and penalties must slumber or revive under the paramount inspiration of Rome. Now our Roman Catholic country-men profess implicit spiritual deference and allegiance to the See of Rome. With that principle of their faith it is no business of mine to quarrel; but as even spiritual authority must maintain some reciprocal relations with those who are subject to it, surely the Roman Catholic citizens of the United Kingdom will address the voice of remonstrance to their spiritual superior—deferential, dutiful, submissive as they will—but still

earnest, importunate, and incessant, till by its timely intervention they are rescued from this glaring inconsistency, this intolerable reproach. I might, had space and opportunity permitted, have been tempted to remark on many gathering symptoms, long foreseen, long expected by many, of a more obstinate and decisive conflict in the world than has yet occurred; but I refrain from all matters of speculation, and, confining myself to what is subject of actual record, I must repeat, that upon the mode in which the Roman Catholic body at large treat these contemporary occurrences, their place in the estimation even of their most sincere well-wishers must largely depend."

AN AFRICAN CHRISTIAN ON THE BRITISH SABBATH.—Andries Stoffles who, perhaps, was one of the most natural orators that ever appeared on a British platform, said, when leaving England:—"I go back with my heart full, more than I speak with my tongue; and I will tell my Hottentot brethren and sisters all that these eyes have beheld of missionary pity for the lost, which dwells so richly among you, in all the cities and towns which, at your request, I have visited; but I will not tell my countrymen of all I have seen on your sabbaths, on your railways, your steamboats, your tea-gardens, and of the multitudes who desecrate or who keep not God's holy day. O, no! I will not tell them of these, lest they should wonder how it can be that such things are done in christian England, whilst so many holy and good men, brethren and sisters, have such love for us, and for our souls' salvation."

JESUIT OPEN-AIR PREACHING AND PENANCE IN THE COLISEUM AT ROME.—The area of the Coliseum has been surrendered to the Jesuits, for their missionaries, to preach in the open-air; and here they have stations with crucifixes, images, and all the usual accessories required by the Romish church in the celebration of her worship in similar places. A placard in the Italian and French language, placed in a conspicuous position, announced that whoever would perform the penance therein prescribed, should receive remission of his sins—the said penance, be it remembered, one of the most degrading the papal church can impose on the unworthiest of her sons. "I could hardly believe the evidence of my senses," said a Spanish gentleman, a native of Barcelona, who had been visiting the Coliseum with his friends, "when I saw an English milord and milady, with their children, descend from a carriage emblazoned with a coronet, and perform, with servile exactness, this degrading penance, and which in the present day the most ignorant of our superstitious peasants of Catalonia would shrink from."—*Spencer's Tour in Italy.*

GREENLAND.—It is stated that the Moravian missionaries suffer not a little from the intolerance of the Danish government; they are not permitted to receive into their communion any additional converts from heathenism, but are directed to send them to the Danish ministers, who are mere mercenaries, that for want of character and qualifications are not suffered to remain in Denmark, but who, by serving a certain term of years in Greenland, and producing a certain number of names in their adult baptism list, are allowed to return from their exile, and enjoy a respectable living in their native land! Such intolerance and mischievous policy are the necessary results of the incongruous union of Church and State, whether in Popish or Protestant nations.

ATTENDANCE ON PUBLIC WORSHIP IN THE UNITED STATES.—The whole number of persons put down in the census of 1850, as furnished with accommodation in christian churches, is 13,849,896, of whom about one-third, 4,209,333, are Methodists; the Baptists, 3,130,877; Presbyterians, 2,040,024; Congregationalists, 795,117; Episcopalians, 625,302; Catholics, 620,950. The value of the church property given as belonging to Methodists and Presbyterians is more than 14,000,000 dollars each; Episcopalians eleven, Baptists ten, and Catholics eight millions, severally.

CONFIRMATION AT THE PRESTON HOUSE OF CORRECTION.—Yesterday, at the gaol in this town, the Lord Bishop of Manchester held a confirmation, which rite was administered to eighty-eight of the prisoners, varying in age from 11 to 55. This ceremony has been performed by His Lordship in compliance with the request of the Rev. J. Clay, who represented that this large number of prisoners had never received the solemn rite of confirmation. This is an event unparalleled, we believe, within the precincts of a prison.—*Preston Chronicle.*

SIAM.—Missionaries may go anywhere, and freely proclaim the doctrines of the cross; the king favours their planting themselves in the most favourable locations; they are invited to labour and instruct in the palaces; English and American traders and artisans are encouraged; the people are able to read the christian books prepared for them, and flock by thousands to obtain them.

SUDDEN DEATH IN THE PULPIT.—The Rev. James Calvert expired in the pulpit, while engaged in the performance of religious service, at Orton, New York. He was reading from the 15th chapter of Luke, and after uttering the words, "I will arise and go to my —," exclaimed, "O, my friends!" fell down in the pulpit, and almost instantly expired.

MADAGASCAR.—It is reported from the Mauritius, that the persecuting old minister of the Queen is dead—that the Prince is now in power—that the ports are opened—and that the fugitive Christians are recalled.

THE JESUITS IN PRUSSIA have received intimation from the Government, that they will not be permitted to remain in the Kingdom.

THE VICAR OF ROTHERHAM has given great offence to some of his gay parishioners by preaching a sermon against balls, and it is said that his bishop has admonished him to be more prudent!

MR. BREWIN GRANT has at length brought out George Jacob Holyoake. They are now discussing in London.

GENERAL.

CHRONOLOGICAL OR ARITHMETICAL COINCIDENCES.—A Frenchman lately communicated the following rather curious calculations to an English friend:—

Fall of Robespierre	1794
	1
	7
	9
	4
	—
Fall of Napoleon	1815
	1
	8
	1
	5
	—
Fall of Charles X.	1830
	1
	8
	3
	0
	—
Fall of Duke of Orleans	1842
	1
	8
	4
	2
	—
Fall of ————— ?	1857

It is considered that the death of the Duke of Orleans by a *fall* sealed the fate of the Orleans dynasty even before the flight of Louis Philippe; because the Duke was so much beloved, that had he been alive he would have been accepted as king on the abdication of his father, Louis Phillippe.

AGES OF AMERICAN PRESIDENTS.—Franklin Pierce is the youngest man who has ever been elected President. He is 48 years of age. Washington, John Adams, Jefferson, Maddison, Monroe, John Quincy Adams, and Van Buren were each 58, Jackson 62, Harrison 68, Taylor 60, and Polk 49.

NATIONAL EDUCATION IN IRELAND.—The eighteenth report of the Commissioners of National Education has just been presented to the Lord Lieutenant. "On the 31st of December, 1850, we had 4,547 schools in operation, which were attended by 511,230 children. At the close of the year 1851, the number of schools in operation, was 4,704, and of pupils on the rolls 521,401, showing an increase in the schools in operation of 157, and an increase in the attendance for the year 1851, as compared with the year 1850, of 9,162 children. The total attendance in 1851 of 520,401 children in the 4,704 schools in operation gives an average on the rolls of 100½ to each school.

THE MEMORIAL OF THE WOMEN OF ENGLAND to the women of the United States against slavery, has been parodied at New York, and a pretended address from "many thousands" of American women to English women, detailing the evils existing in this country, has been got up; but it is an evasion and a sham!

THE PERFORMANCE OF THE CALORIC-SHIP ERICSSON is said to be very satisfactory. The speed attained was fourteen miles an hour. The consumption of fuel is ascertained to be only six English tons per twenty-four hours—a saving, as compared with steam-ships, of more than 80 per cent.

GOLD FROM AUSTRALIA is coming in heavier quantities. The "Australian" steamer on Jan. 11, brought one million sterling worth, or 230,000 ounces. One lump, called the "Royal Victoria Nugget," weighing 448 ounces, and valued at £1,600, has been presented to the Queen.

AUSTRALIA seems to be outstripping the United States in the race for gold altogether. Last month we received about 5,000,000 dollars. Our influx of gold is continually increasing. But the reports from Australia eclipse our El Dorado fables altogether.—

From America.

GENERAL PIERCE, the new President of the United States, with his wife and only son were thrown off the lines of a railway down a steep embankment. Mr and Mrs. P. were uninjured, but the boy was killed.

THE LAW OF DIVORCE.—It is reported that Lord Brougham will bring a bill into parliament for an act to render divorce accessible to all.

MRS. HARRIET BEECHER STOWE is expected to visit this country, at the invitation of Dr. Wardlaw of Glasgow, and his friends.

FOUR HUNDRED MERCHANT VESSELS were detained, during the late storms, within the waters off the Isle of Wight.

NEWMAN versus ACHILLI.—The new trial has been gone through. Judgment was to be delivered this day, Wednesday, Jan. 26.

A RAILWAY IN INDIA was opened to Tanna, on Thursday, Nov. 18.

REVIEW OF THE PAST MONTH.

AT HOME, the domestic reunions and comforts of what is called the "Christmas season" have passed over in tranquility. The new ministers, who are members of the House of Commons, have all been re-elected with only one exception, and that in an Irish constituency. Some of them, however, had to fight a hard battle to regain their seats—Mr. Gladstone, especially, for the Oxford University, where he was opposed by a Mr. Perceval, a son of Spencer Perceval, who was shot by Bellingham in the lobby of the House of Commons. But Mr. G. was returned by a majority of 124, after fourteen days polling. Parliament will soon meet, and then we shall hear what this new coalition ministry propose to do for us. We have not much faith in such political coalitions.

ABROAD.—The event of the past month, which has excited more of public attention than any other, has been furnished, as most public events have recently, by the man who now stands in the position of *Emperor of France*, and living head of the Napoleon dynasty. To perpetuate that dynasty as

from his own person he must have a wife and heirs from his own body. First he applied to a protestant German princess, but she refused the honour of being made an Empress. The new Emperor turned the matter over in his own fertile brain, and, after a few weeks, fixed upon a young Spanish Countess, who, with her mother, had been flirting at the balls and masquerades of his gay and frivolous court. His councillors were astonished and offered to resign; but all this was useless, he commanded them to keep their places, for he loved the lady, and would, as his wont is, have his own way; and that in spite of all the monarchs of Europe. Whilst we write, a grand wedding is expected at the Cathedral of Notre Dame in a few days! Certainly this man, who was considered to be half a fool, judging by his conduct at London, Strasburg, and Boulogne, is an indomitable fellow; and no man can tell what his next move will be. One thing, however, we, as Englishmen, should never do—we should never trust him. He is a Buonaparte! He has already violated his vows to France, and he would make little of breaking his promises of peace to England.

Marriages.

Nov. 9, at the baptist chapel, Warwick, by Mr. Nash, Mr. G. Blackford, to Miss Ann Owen.—Dec. 19, Mr. John Simmons, to Miss M. A. Gascoigne.—And Dec. 23, Mr. E. Pickering, to Miss Mary Marsland.

Dec. 22, at the baptist chapel, Cannon Street, Birmingham, by the father of the bride, Mr. Robert H. Penman, of London, to Janet Russell, second daughter of the Rev. Thomas Swan.

Dec. 25, at Finshury chapel, by the Rev. W. Walters, baptist minister, of New Park-street chapel, Southwark, Mr. James Garside, of Leeds, to Mrs. Elizabeth Hales, of Old Broad-street, London.

Dec. 25, at the baptist chapel, Spaldwick, by Mr. W. E. Archer, Mr. John Turner, of Spaldwick, to Mrs. Rhoda Fairey, of Easton, Huntingdonshire.

Dec. 25, at the baptist chapel, Haslingden, Mr. Greenwood Lyons, of Waterfoot, to Miss Alice Barlow. This being the first marriage in the place, our pastor, Mr. Bury, presented the bride with a family Bible, as a present from the church.

Dec. 25, by Mr. Horton, baptist minister, at the registrar's office, Devonport, Mr. R. P. Harvie, to Miss Chamberlain.—On the same day, at Mount Street chapel, Devonport, by Mr. Horton, Mr. R. S. Hearne,

Librarian of the Devonport Young Men's Christian Association, to Miss D. K. Barlett.

Dec. 31, at Bond Street baptist chapel, Birmingham, by Mr. New, Mr. Charles Sadler, to Mary Ann, youngest daughter of Mr. Joseph Egington.

Jan. 1, at Ziou baptist chapel, Longhope, by Mr. Hall of Gorsley, Mr. George Lewis of Newent, to Eliza Upton, daughter of Russell Pontifex, Esq., of Newent.—And Jan. 17, by Mr. H. C. Davies, Mr. William King, to Miss Rose Hannah White, both of Longhope.

Jan. 2, at the baptist chapel, Quorndon, Leicestershire, by Mr. Staddon, Mr. J. Green, to Miss Ann Broughton.

Jan. 6, at the baptist chapel, Broad Street, Nottingham, by Mr. W. R. Stevenson, Mr. C. Cockerill, to Miss Frances Grange.

Jan. 11, at the baptist chapel, Attleborough, by Mr. Alexander of Norwich, John Edminson, Esq., of Wells, Somerset, to Lucy Clarke, eldest daughter of the late Edward H. Limmer, Esq., of Besthorpe Hall, Norfolk.

Jan. 18, at Counterslip baptist chapel, Bristol, by Mr. Winter, John, second son of Mr. W. Huntley, baptist minister, Limpley Stoke, Wilts, to Charlotte, only surviving daughter of Mr. George Watts, Claverton Down, near Bath.

Deaths.

September 25, 1852, at Paramatta, New South Wales, the Rev. William H. Carey, grandson of the late Dr. Carey, aged 22. During his short but useful career he won the affection of a sincerely attached people, who most deeply deplore their loss.

Nov. 27, aged 56, Elizabeth, the wife of Peter Tyler, baptist minister, Haddenham, Bucks. The deceased suffered for about thirteen years from listless mental depression, which deprived her of all personal enjoyment; yet she would generally attend the public ordinances, from the love she felt for them; and after long anxiety, and many prayers, the heavy calamity was removed; and for the last three years of her pilgrimage she laid herself out in doing good, and died in peace, with a well-grounded hope of the rest which remains for the people of God.

November 29, at Shahjehanpore, Bengal, drowned while fording a river, Charles Marjoribanks Morrison, 8th Regt. youngest son of the late Rev. Robert Morrison, D.D., of China, aged 19.

Dec. 12, at Plymouth, aged 57, Mrs. Elizabeth H. Sleeman, for many years a member of the church at Morice Square, Devonport. Our sister was baptized at Plymouth, by Mr. Gibbs; but on her marriage, removed to Devonport, and had her membership transferred. In the year 1825, her husband met with his death by falling into the kiln in which the timber is boiled for bending in the Dockyard. She was thus left in early life a widow, with two children. The Lord, however, fulfilled his gracious promise, provided for her and her offspring, and gave her to see both her children consistent members of a christian church. During the last few years of her life, our sister suffered great pain and weakness, but was mercifully sustained by all-sufficient grace. Her life was consistent, her piety eminent, and her end was peace.

Dec. 18, in the 70th year of his age, Mr. John Thompson, of Rawden, Yorkshire, highly and deservedly respected, brother-in-law to Mr. A. Nichols, baptist minister, Sunnyside.

Dec. 22, Mr. John Rowse, aged 51, deacon of the old baptist church, Exeter, after a long and painful illness, fell asleep in Jesus, exclaiming, "Be of good cheer, I have overcome the world." He was baptized in 1822, and maintained, for thirty years, an honourable, consistent, and christian course—was a devoted disciple of Christ—a pillar in the church. The widow and family mourn his loss, as well as the church; but

not as those who have no hope, for our loss is his eternal gain.

Dec. 22, at Brandon, near Coventry, Mrs. Player, aged 20, after long and severe suffering. But the Lord sustained her, so that she delighted to sing—

"O'er the gloomy hills of darkness,
See the bright the Morning Star,"

which was expressive in her of the removal of her doubts by the clear shining of the Sun of Righteousness upon her soul. Once she exclaimed, "O, mother, heaven is no delusion! Christ is so kind!" And so she fell asleep. "O, Death! where is thy sting?"

December 22, at his residence, Salisbury, the Rev. S. Steigh, having fulfilled a long, laborious, consistent, and honourable ministry in that city. He lived usefully and respected, and died in faith and peace.

December 31, at Staines, Martha, widow of the late Rev. William Romaine, D.D., of Reading, in the 98th year of her age.

Jan. 4, suddenly, in the Tuthill-stairs baptist chapel, Newcastle-on-Tyne, in her sixtieth year, Mary, widow of the Rev. John Mack, of Clipstone, Northamptonshire.

Jan. 5, Elizabeth, wife of Mr. Thomas Swan, one of the pastors of College Open Church, Glasgow. Her life was a life of faith on the Son of God, and her latter end was peace. This is the first bereavement by death which this little band of believers has been called to mourn over since it was formed three years ago. Her loss is deeply felt by husband, children, and friends; yet we mourn not as those who have no hope.

Jan. 9, the deaths of three sabbath scholars, who had died happy in the Lord, was the subject of an address to a large concourse of young people, by Mr. E. Stevenson, the pastor of the baptist church in Baxter Gate, Loughborough.

Jan. 11, at Banbury, aged 39, Miss Rebecca Walford, one of the oldest members of the baptist church in Bridge-street. She had been greatly afflicted during the last two or three years, but manifested amidst it all the most christian and exemplary submission. During some parts of her illness she seemed to look forward to death with much anxiety, but as she approached the hour of her deepest trial, her spiritual strength evidently increased, and she sweetly fell "asleep in Jesus."

Jan. 15, at Derby, aged 27, Mr. Isaac Onion, a member of the General Baptist body, and formerly of Loughborough. He suffered much; but to him, to live was Christ, and to die was gain.

THE
BAPTIST REPORTER.

MARCH, 1853.

MODERN PREACHING—WHAT IT IS AND SHOULD BE.

"THE CHRISTIAN MINISTRY" to come was the subject of some remarks in our October number of last year; in making which we gave some extracts from the *British Quarterly*. Another of our leading evangelical periodicals—the *Eclectic*—in its first number for the present year has also engaged in a discussion of this important subject—than which no subject can be more important—under the heading, "SCOTTISH PREACHERS AND PREACHING."

We need not repeat the observations we made in October, beyond the simple expression of our decided conviction that far too much concession is made, in both the articles we have referred to, to what is vainly called "the spirit of the age." Man ever has been, and ever will be, whilst in his natural state, a sinner against the Holy God; and the Gospel alone is able to make him "wise unto salvation, through faith which is in Christ Jesus." What is ever necessary is that this Gospel be preached earnestly, faithfully, and affectionately. God will bless such preaching.

The *Eclectic* Reviewer is, it may be presumed, a resident Scotchman, and we have little difficulty in guessing his name and whereabouts; for his "speech betrayeth" him! If he be not the "gifted" G—— who has

already given us the "Bards of the Bible" and other productions of his prolific and well-pointed pen, why then there are two in that "north country" who can each so imitate the peculiar style of the other that you shall not be able to distinguish either.

The Review, from first to last, is like one of the waterfalls of Scotland when leaping and sparkling in the sunshine; commanding and arresting admiration for a season. We say for a season—for who would ever gaze at a waterfall? It is on the gentle landscape, such as less romantic England furnishes, teeming with productive vegetation, that the mind rests with complacency and satisfaction.

And yet there are in the Review before us some truthful utterances of a practical and useful character. After treating us with some amusing remarks on long sermons in Scotland, the writer observes:—

"We very seldom find preaching studiously or successfully accommodated to the various characters and circumstances to be found in the audiences the preacher is addressing. A certain vague universality—such as Foster charges even on Hall—permeates the majority of sermons. The preacher forgets of what a motley and mingled yarn his hearers are composed, and that each has a right to

expect something in the discourse specially adapted to *him*. Here is seated a mourning family, expecting a morsel of comfort, a movement, as it were, across their weeping eyes of a finger of that Hand which is to wipe away tears from all faces, and *that* he should manfully, and not sentimentally, supply. Here is a poor, untaught, half-human creature, whose nakedness has been newly-clothed, who has come from a 'ragged church' to this—surely a 'crumb' might be spared from an overflowing feast to this 'dog under the table,' and yet often he has to go empty away. Here, again, is a hopeful little boy, whose soul in his eyes you see just awaking, and the emerging of the evening star suddenly from black clouds is not so beautiful as the first shining out of immortal mind in a child's dark or deep-blue eye, and he is waiting for an incident, or little comparison, or some such barleycorn of truth, and shall not his young hunger be fed? Here, again, perhaps, is one bowing under a sense of secret sin, shrinking away from the preacher's eye, as if he knew all about it—shall there be no 'Go and sin no more' for that poor fluttering heart? Here, on the other hand, is a proud and impudent transgressor, glorying in his shame; there should be a shaft in the gospel quiver to pierce him to the heart—some one word that shall stamp fire upon his callous cheek. Yonder is a conceited youth, who deems himself wiser than all his teachers—the preacher should have a word in season that may abate his pride. And here is another young and ardent inquirer seeking for truth; let there be a handful of truth for him. And here is an artistic critic, demanding the beautiful; let the beautiful be there, either coming out in sudden gushes, or shed like a fine dew over the whole performance. There should be milk for babes, and strong meat for those that are of full age.

Of course a unity and a main subject there ought to be; but surely the

preacher, if he has tact and imagination, if he be able to realize to himself, and map out with some accuracy, his audience, will be able so to diversify the illustrations of his theme, as to have in it something suited to most of the wants and most of the tastes of his hearers—ay, and may do so ere three quarters of an hour have sped by. And this he may effect with greater ease, and greater success, if he will make his applications pointed, particular, and comprehensive, not so much a series of deductions as of practical and searching appeals. It is because this diversity for which we plead is not aimed at nor attained, that, paradoxical as the statement may seem, it is nevertheless true that audiences are often at once starved and fed, at once satisfied and tantalized.

Or, if it be thought too much to demand this diversity in every sermon, let it at all events characterize the sermons of every preacher as a whole. Let all stiff, and monotonous, and fixed idea of sermonizing be abandoned. Let the pulpit be a 'large place,' where the flocks are liberally and variedly fed. But more of this afterwards.

Modern preaching is not, we think, sufficiently adapted to the cravings, and wants, and circumstances of our present age. What, we ask, is the pulpit doing in order to meet the manifold scepticisms, and shams, and mammon-worships, and commercial frauds, and political wrongs of this section of the nineteenth century.

The scepticisms of the present day are not sufficiently attended to in our daily ministrations. Whether preachers know it or not, there is now a great deal of secret or lurking scepticism in all assemblies. Some are doubting about the very existence of a God, while listening to His word, or standing or kneeling in His worship. Others, with the leaves of the Bible open before them, are sceptics as to their divinity. Others, while joining in ascriptions of praise to Father, Son,

and Holy Ghost, are doubtful all the while whether these three are one, or 'whether there be so much as a Holy Ghost.' Others are perplexed about inspiration, or about churches, or about baptism. Could, in short, the dark doubts passing through the hearts of a congregation in the course of one act of public worship be laid bare before the speaker, he would tremble amid the fullest tide of his oratory, and hide his eyes from the terrible display thus given of the uncertainties and dubieties of thinking and earnest men in this age of ours.

But he ought not to turn away his eyes from this phenomenon. Far less should he, when he handles the subject of scepticism, do so in a harsh and peremptory spirit. He should distinguish between the dogmatist and the doubter; between the man willing to doubt and the man anxious to believe; above all, between the proselytizing sceptic and the man who, like that Spartan boy, allows the fox to gnaw his bowels rather than betray his secret. On the wilful circulator of poison; whether in the coarse, crude opium of a Paine, or in the refined morphia of an Emerson, he should have no mercy. But to the man, whose doubt, like a demon, rends and tears him, and yet who keeps it to himself, or reveals it in a modest manner, he should extend sympathy, counsel, and compassion. For who has made him to differ? Who has taught him to cease to doubt? If he has never doubted, may it not be because he has never thought? And if he never doubted, is not that enough to prove him disqualified for, or should it not at least render him exceedingly cautious in, dealing with the cases of those who have?

The genuine preacher will not only look at doubts in the face, but will inquire into their causes. He will not rest, till he has explored so far as he can, the 'dark bosoms' of the sufferers, and found out whether their scepticism spring from secret or open

vice, or from a restless tendency to speculation, or from that excess of the imaginative faculty which so often unsettles men's views of christianity, or from a gloomy temperament, or from false views of christianity, or from the influence of great names, or from a combination of such causes; and according to the result of this examination should be his mode of treatment and his plan of cure.

The pulpit is not chargeable on the whole, in our country, at any rate, with shrinking from the declaration of the great principles of morality. Our ministers have no slavery to palter with; nor would they, we think, wink at and whitewash it, though they lived beside that abomination which has in such a masterly manner contrived to unite all moral, political, social, and religious evils in one detested cup, and added to it besides an acid of hell peculiar to itself. They leave this to the American clergy, and to their few apes at home. But there are many lesser shams and worships and frauds and wrongs which our modern pulpit almost entirely ignores, and by ignoring serves to perpetuate. It attacks licentiousness and gross vice; but it says little about the worship of money, about the cant of respectability, about the undue honour paid to "Right Honourable," and other great names,—about the mean tricks of trade and frauds of commerce, and the innumerable white lies which abound in all the departments of society. It shuns, too, in general all allusions to the political and social movements of the age—although, surely, the pulpit should be an eminence commanding a view of both worlds, and intermeddling on fit occasion with every subject connected with the welfare and the advancement of mankind."

On the foolish fault of one preacher imitating another, we are reminded that—

"Chrysostom did not preach like Paul, but like Chrysostom, even as Paul had not preached like Jesus, but like Paul; Luther did not preach like

any of the three, but like Luther; Knox copied not Calvin in his preaching, nor Melville Knox, nor Chalmers or Hall any of them all. The beauty, power, and glory of preaching have always lain, if not in absolute originality, yet in new adaptation of old truth to new circumstances."

Plagiarism meets with no mercy at all.

"Anecdotes and instances corroborative of this statement crowd upon our recollection. It is not with occasional pilferings, with petty larceny, that we charge many of them; but with systematic and wholesale theft. This practise is very widely spread. We have known of ministers, whose libraries almost entirely consisted of sermons, and who were more than suspected of never preaching any of their own. How delightful this must have been to their audiences! To be regaled in the morning with Saurin and in the afternoon with Hall, and to have Chalmers thundering over their heads in the evening, why they must have felt like bees passing, in varied luxury of enjoyment, from the tulip to the lily and from the lily to the rose! We have known of others who were in the habit of inlaying their commonplaces with all the brilliances they could pick up from the popular religious publications of the day, so that some attended them for the sake of hearing the best things of Isaac Taylor, Dr. Harris's 'last,' or the better sentences of Henry Rogers's newest paper in the 'Edinburgh.'" Others watch the bookstalls and lay hold on the neglected fugitive sermons which are sometimes to be found there. We know of a little forgotten collection of 'Five Discourses,' by a Dissenter, which was stolen bodily by a worthy minister of the Scottish establishment. We have heard of a minister preaching in one chapel, while in another over the way, a young candidate was screaming out one of that minister's published sermons. We heard once from a very popular preacher a sermon which

struck us and many others as remarkably poor. We found out afterwards that poor as it was, 'alas! master, it was borrowed.'

Let the habitual plagiarist be exposed without mercy. He turns the pulpit into a receptacle for stolen goods. He gives occasion to the adversary to speak reproachfully. He disgraces himself, degrades his office, and insults his people. He does worse than this, he gives them food which is often unsuitable to their palates. They, in country congregations at least, are hungering for plain bread, and he has stolen nectar and ambrosia—the refined essence of the mightiest minds—for their use. For we verily believe that a sermon of moderate literary merits, coming fresh from the preacher's heart, and dictated by knowledge of the circumstances of his people, will tell more powerfully, and be far more useful than the sublimest pulpit meditations of a Bossuet, a Howe, or a Hall."

Merely intellectual preaching meets also with a merited rebuff.

"Paul, Peter, and John, all preached the simple truths of the Gospel, but all in a very different style, and accompanied with very different arguments and imagery. The truths of the Gospel are simple, and should never be omitted or drowned in the discourse. But surely they are entitled to all the advantage which the power of variety and the force of contrast, if not the energies of eloquence and of genius, can bestow. If some throw such a glare about Christ, the cross, and christianity, that it is difficult to see them, the majority exhibit them in a naked, dreary aspect, and make the dry skeleton dogmas of their creed rattle against each other, like wintry branches in the storm. Others, in anxiety to avoid this, go to another extreme. They affect a certain vague intellectualism, a sort of misty verbiage, which after all serves only carelessly to cloak up commonplace. We have frequently heard discourses which were evidently elaborate, which had

all the *sound* of intellectual prelections, but which did not present one distinct idea or one memorable image. It was the landscape under a haze, and the dim glimpses of it you got did not convince you that it would seem very beautiful, even had the haze been away. If the preacher happened to be a German scholar, it was much worse. 'Stand-points,' 'objective,' 'subjective,' 'dynamical,' 'mechanical,' and a hundred other imported or technical terms, in this case reeled up and down the mist and served to render the darkness more *invisible*. The effect on the people was curious and complex. Some of them admired, because they seemed to understand it. Others disliked, and a third class liked it, because they did *not* understand it! On leaving the church some are overheard saying, 'What an intellectual discourse!' others, 'We did not see his drift;' and a third class rejoicing, 'It was your own fault;' and perhaps adding, 'That discourse might have appeared as an article in one of our leading Reviews'—a compliment, by the way, neither to the Review nor to the sermon.

Of course the pulpit is ready, when occasion suits, to bow before literature, science, and philosophy, and sometimes with ostentatious homage. But the homage is often as hollow as it is humble. Besides, the very fact of bowing is a proclamation of weakness and inferiority. What the preacher should do, is to seize upon these lower territories in the name of his God, and to appropriate to the cause of Heaven all their riches. He must not come there as a bewildered beggar, asking for alms, but as a conquering monarch, claiming spoils. Possessed of the grand central truths of christianity—namely, the creation of man by God and in God's image; the redemption of man through Christ's atonement; the glorification of man and of his world through Christ's reign; he will gather around them all

the tributes of 'gold, frankincense, and myrrh,' which the whole world of art and knowledge can supply, and feel that, after all, it is too poor a present for Immanuel; and that before Him, and the sublimities of his religion, art must lower her pencil, science lay aside her plummet, and poetry at once exalt and mitigate her song."

Our last extract is much to our mind.

"We have another charge, which we would urge more in sorrow than in anger. It is in reference to the treatment preachers give in general to sin and sinners, and to the manner in which they handle the doctrine of punishment. This is a delicate and difficult topic, and we wish to touch it tenderly. Let us, then, remember that a minister, however pious and sincere, stands up a sinful man, talking to a sinful audience. Perhaps he is the greatest sinner in the assembly. At all events, as Dr. Johnson says, he may know worse of himself, than he is sure of in reference to any of his hearers. In these circumstances, how gentle should be his tone, and how wide his charity! There should be no haste of judgment, or harshness of language, or bellowing fury in utterance. He should remember the conduct of his Master to the poor woman taken in adultery, and should reason,—'If He, a being spotlessly pure, was so lenient, who am I that I should wield the balance, and flourish the rod?' While hating and denouncing sin, he should be careful to prove that he loves the sinner, that while seeking to strip away and consume the 'garment spotted by the flesh,' he yet pities and loves the wearer, and would save him from perdition. Affectionate and solemn earnestness, melting ever and anon into tears, should distinguish all his language, and the cry should be often on his lips,—'God be merciful to *me* a sinner.'"

NOMINAL CHRISTIANITY.

THE true principle of the christian church is, that none shall belong to it but real christians; persons who believe the doctrines of the gospel, who have truly repented of sin, and heartily forsaken it, whose affections are set on things above, and whose lives are regulated by the christian precepts.

To this principle the practice in religious profession can never, perhaps, be made *fully* to conform on account of the deceitfulness of the heart, and the influence of sinister motives; but it must at least aim at it: and the only hopeful, as it is the only scriptural polity, is, that which acknowledges the principle and does its utmost to carry it out, in the admission of members into a church.

It is for want of this that the name of *Christian* has so lost its power. Better, far better, for the hope of the world's salvation would it be, if christianity could point to but three hundred out of ten thousand, and say, "These are my jewels;" than that the world should point to a host of "baptized infidels," and reply: Are not these also thy sons?

The prevalence of a merely nominal christianity has done much to banish the knowledge of the nature of real christianity from the world. The grand apostacy, setting out with the error that the ordinances were endowed with a kind of charm without which even infancy could not be saved, converted the church into a sort of universal receptacle of good and evil: an ark of safety for the lion as well as the lamb, the vulture as well as the dove.

The doctrine of infant baptism and birthright membership has done an amount of injury to the cause of vital christianity, which no human mind will ever be able to estimate.

The great Destroyer, with this two-edged sword of mischief cutting right and left, has gone through the world inflicting a double delusion: betraying one half of mankind into a fatal apathy with the belief that their heaven was

secure, because they had been christened, and had received the communion; and the other into a rejection and contempt of christianity itself as a system of priestcraft.

Real Christians—thanks to God's sovereign mercy, there always have been; but, like a few lost diamonds in continents of mud, neither the world nor the false church has known them. They have been considered by the one as heretics, and by the other as moon-struck disturbers of its quietness; and prince and prelate have conspired to destroy them.

Even in England, how few can tell you rightly what it is to be a christian! They will tell you that to be christened, and to be able to repeat the catechism, and to say prayers, is to be on the way to heaven: and if you speak of the spirituality of the gospel, of being born again, of the inward life, of the war of the spirit against the flesh, and of Christ in the soul, the hope of glory; you "bring strange things to their ears."

And how much better has it been in Scotland? The practice of infant baptism among almost all denominations, has trained generation after generation to believe they were not exactly sinners; that they were a *sort* of christians; and that, somehow or other, they were nearer to heaven for what their fathers, or mothers, or grandfathers, or grandmothers were. This error at the door of admission fills even the churches of this land with members who have the form of godliness without its power.

It was but a natural consequence that the power that was unfelt should come at last to be denied; that churches, which embrace whole nations as such, should at length deny the necessity of personal religion in order to membership; and that the evidence of a change of heart should neither be required on entering the church, nor evinced by a holy life afterwards.

To restore christianity, then, to its primitive efficiency and glory, let the spirituality of Christ's kingdom be fully recognized. Let the composition, government, and action of christian churches show that his kingdom is not of this world. As to civil patronage and state interference, let lords and monarchs neither bless them nor curse them, but let them alone. Let the word of the Lord have free course. Let ministers of Christ be content to stand in the lot, and do the work which Christ assigned them. Let them cease to teach for doctrines the commandments of men. Let them proclaim the great truth that man, though born of a saint, is a child of wrath, even as others, and must be

born again: that Christ is a Saviour from sin, not in it; and that without holiness no man shall see the Lord.

Let the ordinances be kept to their true expression, as signs of grace received and salvation secured by the believer; not the means of conferring it. Let the churches demand of every applicant for admission, evidence of decided consecration to Christ; and sever from their connection all who dishonour the christian name. Then, and not till then, shall christianity "look forth as the morning; then shall her righteousness go forth as brightness, and her salvation as a lamp that burneth."

Elgin, Scotland.

Spiritual Cabinet.

CHILDLIKE FAITH.—I learned that I must take the scriptures with the simplicity of a little child, and be content to receive on God's testimony what he has revealed, whether I can unravel all the difficulties that may attend it or not. I feel that I cannot even explain how it is that I move a finger, and therefore I am content to be ignorant of innumerable things which exceed not only my wisdom, but the wisdom of the most learned men in the universe. I call myself neither a predestinarian nor an anti-predestinarian, but I commit myself to the teaching of the inspired writing, whatever complexion it may assume. In the beginning of my enquiries, I said to myself I am a fool; of that I am quite certain. One thing I know assuredly, that in religion, of myself I know nothing. I do not, therefore, sit down to the perusal of the scriptures in order to impose a sense on the inspired writers, but to receive one as they give it me. I pretend not to teach them, I wish like a child to be taught by them. When I come to a text that speaks of election, I delight

myself in the doctrine of election. When the apostles exhort me to repentance and obedience, and indicate my freedom of choice and action, I give myself up to that side of the question. For this disposition of mind I have unbounded reason to be thankful to God, for I have not only avoided many perplexities by means of it, but actually learned much which I should otherwise not have learned. I was not then aware that this simple exercise of faith is the only way of attaining divine knowledge, but I now see it is so.

Charles Simeon.

CHILDLIKE DOCILITY.—Surely on every principle of philosophy, there cannot be named a territory of thought where the humble diffidence and docility of little children are more imperiously called for. When we think of the eternity before, and the still more baffling mystery of the eternity behind us; when we think of the wondrous God who unites both, and comprehends both; when we think of the universe on which He sits enthroned, stretching far beyond the ken of human eye, onward and onward to the view-

less depths of immensity; is it, we ask, for the creatures of our little sphere and our little day, to sit in judgment on the principles or policy of that high administration which reaches to all ages and embraces all worlds? Our becoming attitude surely is that of learners; and our proper business, when studying the volume of nature or the volume of revelation, is to receive the truth and walk in its light.

THE ONE BOOK.—I have thought I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God and returning to God, just hovering over the great gulf, till a few moments hence I am no more seen; I drop into an unchangeable eternity. I want to know *one* thing, the way to heaven; how to land safe on that happy shore; God himself has condescended to teach the way. For this very end he came from heaven. He hath written it down in a book. O, give me that book! at any price give me the book of God! I have it. Here is knowledge enough for me. Let me be *homo unius libri* (a student of one book). Here then I am, far from the busy ways of men. I sit down alone; God only is here. In his presence I open, I read his book, for this end—to find the way to heaven.—*John Wesley.*

GROWTH IN GRACE.—Whatever we find from the word of God, or from our own or others' experience, is calculated to promote our growth in grace, should be diligently employed and prayerfully used. It is scarcely necessary to add, that whatever is found to be injurious to the soul's health, must be sedulously avoided. Holiness is a delicate plant, its natural home is in heaven, and when planted in a strange soil it requires the utmost care and tenderness to nourish it, and make it bring forth fruit to perfection. There is much that the world allows and delights in that the believer ought not to be a partaker of; there are scenes and pleasures and pursuits which, while they seem not to pass the letter

of the law, are contrary to the spirit of religion, and inimical to its development in the soul. The watchful christian will avoid all such occasions of temptation; and worldly pleasures soon become vain and unsatisfying to him who delights in spiritual joys.

THE DAY OF CHRIST.—Abraham rejoiced to see Christ's day, but he saw it through the dimness and distance of two thousand years. The prophets were doubtless filled with believing, and magnificent ideas concerning, "the glory to be revealed;" but they saw not as we see, every separate ray merged in one radiant centre; every type and every prophecy fulfilled in "the Lamb of God;" every single and scattered lineament united in the person of Christ. The gospel they had, but not like ourselves, as a sun shining in its strength—a chain complete in every link—a whole perfect in every part. It was not to them that steady light, which, casting its rays backward, illumines the vista from Revelation to Genesis, which enables man to read the mind of God throughout the past, and thereby read it for the future. They had not Christ set forth crucified before them; that great mystery which explains all others.

MODERATE DESIRES.—Is that beast that has two or three mountains to graze on better fed than the little bee that sips on dew and manna, and lives upon what falls every morning from the storehouses of heaven? Can a man quench his thirst better from a fountain when it is nicely paved with marble than when it swells over the green turf? He that propounds to his fancy things greater than himself or his needs, and is discontented and troubled when he fails to secure them, ought not to abuse Providence, or blame his fortune, but his folly. God and nature made no more needs than they mean to satisfy; and he that will have more must look for satisfaction where he can. Having food and raiment let us learn therewith to be content.

Jeremy Taylor.

Poetry.

ADAM DESCRIBING PARADISE TO ABEL.

SEEST thou up yonder valley in the distance,
A higher range of mountains circling round?
Within its bosom is the holy garden,
Where first thy father waken'd up to life;
His body formed of dust from out the ground
In the Image of his Maker; lifeless until
God breathed in his nostrils the breath of life,
And he became a living soul. Thy mother,
By a like miracle divine, came forth,
The workmanship of God.

How can I tell thee, child, what first we felt
When conscious of existence? All around,
And all above, beneath, seem'd full of God.
God we beheld in sun, and stars, and flowers;
In trees and plants; in birds, and beasts, and fish;
In creeping things, and light-winged insect tribes;
In living things that moved, and in those things
That could not, we beheld, as in a lake
Clear and untroubled, the full face of God.

But these alone made not our happiness:
Our Father in high heaven, oft sent down
His holy angels as our visitants;
And often, at the close of day, we saw—
When the sun sunk behind the mountain tops
And gilded every fleecy cloud with gold—
Descending towards us a fair troop of them,
Which looked in the distance, to our eye,
As if one of those golden-tinged clouds
Was coming to convey us on a journey

Up to the courts of heaven. On they came,
And as they near approach'd, their outspread wings,
Spangled with gems, floating on ambient air,
Shed generous perfume; and all around
Was fragrant with rich odours brought from heaven.

But this to us was not so wonderful,
As when the Lord himself came down to hold
High converse with us. This was passing wonder.
Never can I forget those solemn seasons,
When we were conscious of his awful presence;
Feeling mysterious tokens of his nearness,
Though yet we saw him not.

'T was in the cool of day that he would come,
As walking in the garden, and his voice
Would call us near him. And oh, my Abel!
What words of gracious goodness we then heard—
How were our souls absorbed in the love
Of Him, our Father. Love greater far
Than I can bear to thee, much as I love thee.
For God is love, and he who dwells in God,
Dwelleth in love. This we knew then,
For never were we so completely happy
As when he talked with us. Then we felt
How much he loved us. In proof of this
He never left us without warning each
Against temptation. And when he left off talking
And went up to his glory, it was then
We felt a void which He could only fill.

From "Boys of the Bible."

Reviews.

Mormonism Explained and Exposed. By Dawson Burns, baptist minister, Salford. London: Houlston and Stoneman.

FIRST, just here, we would express our pleasure in meeting with the name of our young friend in print, though it appears in a humble form, and on no pleasing subject. We hope to meet with him in days to come on a broader and more inviting platform, where his dialectical skill may appear to greater and more worthy advantage.

Mormonism, we have always regarded as

"a monster of such frightful men,
That to be hated needs but to be seen,"

and therefore we have scarcely ever referred to it in our pages, under the impression that our sober-thinking countrymen would never long be fascinated by its wild delusions. We were prepared

to hear that any foolery could find followers in America, where that "curse of the civilized world," slavery, can find abettors; for foolishness and wickedness are generally found in company. But we never expected to hear, we confess it with sorrow and shame, that in four years as many as 50,000 converts were made in England alone to this contemptible imposture; and that 17,000 of these had emigrated to Western America. How are we to account for this strange infatuation? We believe that to a great extent it may be traced to physical causes—to our overcrowded population, and the want of employment with adequate remuneration. To such the tempting offers of the Mormonite preachers for them to go and settle down where there was abundance of land and food, and all good things, would be to many

almost irresistible. Be this as it may, the fact that Mormonism, with its wicked presumptions and gross delusions, has found so many disciples in our own land is a humiliating fact; and we regard this attempt of Mr. Burns to explain and expose it as worthy of great commendation. For a few pence any of our readers may secure a copy of this able and comprehensive sketch of one of the most astounding and successful impostures of the present century.

1. *Glimpses of the Christian Life—a Sermon for John Rogers.*
2. *Something for Nothing—or Words of Welcome.* By J. Whittemore. London: Richard Baynes.

THE first of these discourses was delivered on occasion of the sudden departure of Mr. John Rogers, of Foots' Cray, Kent, deacon of the baptist church there, superintendent of the sabbath school, and a zealous advocate of education and temperance. The text chosen (Rom. xiv. 7—9) was appropriate, and the remarks which follow are of a useful and impressive character. The second is a warm-hearted appeal from the well-known invitation, which though uttered by an ancient seer, (Isaiah lv. 1) is peculiarly adapted to the gospel system with all its fulness of rich spiritual blessings.

The Rose Bud; a Christian Gift to the Young. London: Religious Tract Society.

THIS is a literary Rose-bud, and we regret that we did not receive it early enough to introduce it, with all its blooming beauties, as a suitable present to the young for the new year. Nevertheless, though it would have formed a pleasing contrast to a wintry day, it will be in perfect harmony with spring-time. Its outside adornments are attractive; and its contents are diversified, consisting of about thirty chapters on interesting subjects in prose and verse, illustrated by several superior coloured pictures and wood engravings.

How to make Money. By a Tradesman.
How to Invest Money. By Harriet Beecher Stowe. London: Arthur, Hall, & Co.

YOUNG persons setting out in life, need not spend the value of the smallest silver coin in getting hold of the valuable counsels which this little pocket companion will give them.

Wellington and Uncle Tom: or the Hero of this world contrasted with the Hero in Jesus Christ. "The last shall be first, and the first last." London: Simpkin, Marshall, & Co.

WHEN we opened the post packet containing the copy of the neat little book now before us, and glanced at its title, we could not but smile at the odd association—"Wellington and Uncle Tom!" However, when we came to think of it so it was, that during the close of the past year, "Wellington and Uncle Tom" were in every one's thoughts and lips; these two heroes, ludicrous though it may seem on the face of it, did divide the public attention. It may be that this fact might lead the writer to place these two eminent characters in contrast. Be this as it may he has done so, and much to the advantage of the passive and patient negro, as the title itself indicates. Those, however, who wish to see with what propriety the great soldier and the poor slave may be placed in juxtaposition, may do so by only laying down the smallest current silver coin they can find. The dedication to Mrs. Stowe is in keeping with the title:—"To Harriet Beecher Stowe, a woman beloved by her race: who has fulfilled towards poor downtrodden humanity, the service of an angel, these pages are lovingly inscribed by the author."

Adonibezek: or the Answer. London: Whittaker; and 169, Fleet Street.

THE writer of this book of singular title tells us that "a feeble attempt is here made to call the attention of the youthful community to the scriptural fact that many of the ways of God, in nature, providence, and grace, are far above out of our sight; hence to show that it is unreasonable to expect (in our present state of existence) either to fathom his word, or so to systematize his works, as that they shall in every particular manifestly coincide with that word."

A Catechism of English Grammar. By a Lady. London: Houlston & Stoneman.

THIS Grammar Catechism is arranged upon a very simple plan, and expressed in words easy to be understood. Mothers of families who are disposed to instruct or question their own children on the elements of grammar, would find in it a useful assistant; and it might be introduced with propriety into schools for junior pupils.

Correspondence.

"THE BAPTIST"—HIS NAME AND ANTIQUITY.

BEFORE reading the following copy of a letter, will our readers, that they may understand the design of its strictures, turn to our leader for January, in which they will find some extracts of a discourse by Mr. Lancaster.

To the Editor of the Baptist Reporter.

SIR,—During a sojourn at Hatherleigh, in this county, a copy of the *Baptist Reporter* for this month was handed to me, and my attention was called to the article headed, "*The Baptist*"—his name and antiquity, which was evidently written to tickle the ears of your general readers, and not to be discussed by any one who has studied the history of the church: however, should you be so honest as to publish the following remarks, you will thereby give the writer of that article an opportunity of attempting a justification of his assertions by replying to them. He has so perverted the facts connected with the history of the church and of the sect to which he himself belongs, that a mere tyro in ecclesiastical and civil history might refute him. I only intended to reply to the statement respecting the foundation of that branch of the Apostolic Church which exists in this country, but I may as well avail myself of the opportunity to make a few remarks on some other parts of the above-named article.

Respecting the true mode and time of administering baptism, I shall say but little; the subject having been so ably argued, and the doctrine and practice of the Church of England so ably defended in numberless works of the present and previous generations. I would just mention that the Church of England authorizes and even commands immersion, and that, according to her prayer-book, sprinkling is only the exception and not the rule itself; but in the absence of positive scriptural direction, the church has left the matter open to choice. Infants are admitted into the christian church by baptism, upon the same consideration on which God himself required them to be admitted into the Jewish

church by circumcision; for, if our infants are not to partake of the privileges of the church, then are they, under the new dispensation, worse off than those under the Jewish. Moreover, Christ, in his institution of the sacrament, *said not* "Go ye therefore and teach all nations, baptizing" the adults "in the name," &c. but "teach (make disciples of) all nations, baptizing them," &c. Do not infants and young children constitute a part, even the *major* part of all nations? The writer states, too, that it was "*about the beginning of the third century* that the primitive practice of baptizing believers was corrupted, and infants were admitted to that ordinance." But that infant baptism was known and practiced in the church in the *second* century may be seen in the writings of Ireneus; and Tertullian, who flourished about A. D. 200, saying that baptism might as well be delayed in some particular instances, shews plainly that infant baptism was carried out by the church in his days. And Augustine argues against the Pelagians on the ground of its immemorial use. In A. D. 253, only the middle of the third century, a council of sixty-six bishops assembled at Carthage to consider, not whether infants should be baptized at all, but whether or not they ought to be received into the church, by baptism, before the eighth day after their birth. Thus infant baptism was not now begun to be instituted, but had spread itself over at least sixty-six African dioceses, and was certainly recognized in Gaul, and that within about 150 years after the death of St. John. It is impossible to imagine how, in those days, when persons and news travelled not as now, with railroad and lightning speed, a practice not received from the apostles and by them planted in the different countries, should have thus extensively spread itself.

The writer argues that his sect ought not to be called Anabaptists, "because," says he, "we hold that such persons (those who have been baptized by the Church of England for instance) have never been baptized at all;" but then *we*, members of the Church of England, believe and are sure that they *have*; and

therefore we are legitimately entitled to call that body Anabaptists. In the last paragraph on "the name of the Baptists," he boasts that that sect only is designated by name in the Scriptures, and without giving the passages, says that *the Baptist* is mentioned fourteen times in the New Testament. But surely he must be aware that it is used of John the Baptist himself, and describes him personally, and not a class. Or does he mean to say that the Baptists are disciples of John, and not of Christ? And this brings me to the second part of his article,—“On the antiquity of the Baptists.”

The writer attempts to prove that the Baptist Church, as he is pleased to style it, existed prior to any of the sects of the present day; and giving the date of the origin of the different bodies of christians, he says that the English Church as by law established, sprang up about the end of the fifteenth, or in the beginning of the sixteenth, century. This, I must say, is either a great exposition of his own ignorance of English History, both civil and ecclesiastical, or a great presumption of the ignorance of his readers. I would ask him what great event in the end of the fifteenth century he regards as the founding of the Anglican Church? And what circumstance in the *beginning* of the sixteenth would he point at as the foundation of our National Church? True it is that the Reformation took place in the middle of that century; but is a reformation a foundation? The very fact of a church being reformed shews that it had previously existed, and if the church was already in existence, how could it then be founded? The Church of England was founded in the Apostolic age by Apostolic hands, but its primitive purity was subsequently corrupted by intercourse with Rome. In the sixteenth century, those eminent divines called the Reformers, saw that certain doctrines and practices of our church were false and erroneous, and made it their business to purge the church of these innovations, and to restore it to its original state; but the Church of England was no more *founded* then than Naaman was *made* when he was cleansed of his leprosy. The Church of England since the Reformation is no more a new one than a man's face is new after it is washed; it is like a garden, now free from weeds, but which was at that time covered therewith.

When proving that the Baptists are of longer standing than the Independents, Wesleyan Methodists, &c., he takes the present body founded by the fanatics Storck and Munzer, in Saxony, about A. D. 1525; and when attempting to prove that they existed before the Papists, he takes the Novatians as identical with the Baptists!

Of such reasoning one can only say—
“Parturient montes, nascitur ridiculus mus.”

Trusting that you will do me the favour of publishing this in your next number, I beg to subscribe myself,

Sir, yours, &c.,

A PÆDOBAPTIST.

Exeter, January, 1853.

Last month, at page 43, we stated why we refused to insert the letter of which the above is a copy—chiefly because it was anonymous. On Feb. 12, we received another note, of which we also furnish a copy:—

To the Editor of the Baptist Reporter.

SIR,—The copy of your publication for last month was the first that I ever saw, consequently I was not aware of your regulation respecting the name of a correspondent being required by you. I saw no name to the article to which my letter refers; however, I have not the slightest wish to withhold *my* name, therefore at the end of this you shall find it; and but for the delay of my bookseller in procuring the *Reporter* of this month, which I have only received to-day, it should have been furnished to you before now.

I flatter myself that when you have read my letter through you will find it quite to the purpose, and sufficiently civil for your pages. My reason for appealing to your honesty was because I considered your periodical to be a one-sided one, and that you would, perhaps, scruple to publish any remarks on the other side of the subject.

I had no idea of my letter being over the proper weight for one stamp. I will enclose two stamps to indemnify you for the extra charge to which you were subjected. I am, sir, yours very truly,

Mint Street, Exeter, JOHN FRYER.
Feb. 10, 1853.

The writer of these epistles will now, perhaps, be disposed to allow that a baptist Editor can be both “honest” and fearless. With regard to the re-

mark, "I saw no name to the article to which my letter refers," if he turns to page 3 of the January number he will find that the extracts from the discourse are prefaced by the following paragraph :

"When we sat down we only thought of writing a few lines to introduce two extracts of a printed discourse from 'The Baptist,' Matt. iii. 1, 'delivered at Newcastle-upon-Tyne, May 31, 1852, in commemoration of the planting of baptist churches in the North of England two hundred years ago. By Richard Bottomley Lancaster. Printed at the request of esteemed friends. London: B. L. Green."

It is rather singular that so full a description of the writer of the discourse as this should have escaped Mr. Fryer's notice. However even that may pass. Next month we dare promise him, if the convenience of the writer of the discourse will permit, a reply in full to the criticisms he has ventured to indulge.

CHURCH RATES.

PARLIAMENT has met, and Lord John Russell, as leader of the House of Commons, has stated what measures the new Government design to introduce during the present session, among which we find no mention of these obnoxious and oppressive imposts. To use a homely phrase, Lord John seems to have "other

fish to fry" at present, than bestow one thought or effort on the removal of this grievance. The fact is, the dissenters must bestir themselves, or the thing will yet go on for an indefinite period. In large places we can manage to baffle the rate party, but in many smaller places the most gross injustice prevails, causing the most violent ill feeling among neighbours who might otherwise dwell together in peace. Here is an instance from a midland small town.—

"In this town there is a pious woman and her family who attend a dissenting place of worship, and in consequence of their refusing to pay a church rate, they were visited by the officers for that establishment, who took out of her house two tables, six chairs, and the *Family Bible*, to be sold to pay that unrighteous demand. Yet these very persons pretend to believe and obey that blessed book which they took away, and which says, 'Thou shalt not steal!' When, oh! when will such abominations cease in England? How can such men who enforce such an unjust law pretend to be the followers of Him who said, 'Love thy neighbour;' or the successors of him who said, 'I seek not your's, but you.' Surely such men seek the fleece and not the flock; and if they were to speak the truth must say, 'We seek not you, but your's.' May these practises of priests and fragments of popery soon be forever abolished! B. D. S."

Christian Activity.

SOLDIERS' FRIEND SOCIETY.

SOLDIERS, viewing their employment in the most favourable light, may be regarded as a vast organized police-force for the security and defence of the nation. The strongest objections to a standing army are, that it may be used for tyrannical or aggressive purposes, and is calculated to excite apprehension both at home and among neighbouring nations, that the tendency of such a system is to demoralize both the men themselves and the community at large, and that a great loss is sustained by the country in withdrawing so many able-bodied men from the peaceful pursuits of honest industry, and the happy relations of domestic life.

The very engagement appears to us to be incompatible with the christian profession, and we would ever earnestly pray that the days, long predicted, may hasten their coming, when men shall learn war no more.

So long, however, as we have soldiers, we ought not to forget that they are men, progressing, like ourselves, to a boundless eternity; who being exposed, more than others, to immediate death, ought ever to be prepared, so far as may be, for that solemn event. We have known soldiers who were decidedly pious, and have often seen some of them, in places where they were quartered, attending public worship with becoming gravity

and decorum. Others we have heard engage in social devotion with serious earnestness. Yea, we have been told by survivors of Waterloo, that on the night before that dreadful encounter, many prayer-meetings were held in the British regiments.

We welcome, therefore, a "Statement" and "Report" of this Society, of which we form a favourable opinion, as we find that Mr. Peto is president, and Mr. W. A. Blake, secretary, with a considerable number of well-known London ministers and gentlemen of various evangelical denominations as vice-presidents, or acting on the committee, with corresponding members in the provinces. We give an extract of the "Statement:"—

"The object of this Society is to spread the knowledge of the gospel of Jesus Christ among the British army. It is the only Society that specially directs its attention to their religious requirements, which are very little thought of,—the only provision made for them being one morning service on Sundays; and this they are not able always to attend. To supply in some measure this deficiency, the Society employs missionaries, who are continually visiting the barracks and stations where the soldiers are located; distributing among them large quantities of the tracts published by the Religious Tract Society, also a periodical written expressly for them, entitled the "Christian Sentinel," which is published quarterly; and which are sent for distribution among the soldiers, to the various barracks in England, and also to Ireland and the colonies. Special services are also held for them whenever opportunity serves.

The labours of the missionaries have been abundantly blessed, and many pleasing instances of the usefulness of the Society have the Committee been favoured with. One instance or two they briefly notice: A soldier, whose former character was not in accordance with the requirements of the gospel, has recently become a member of a christian church, and promises to be very useful in the cause of God, having already induced many of his comrades to attend upon the means of grace. Another soldier, brought to a knowledge of the truth through the labours of the London City Mission, is taking an active part in the cause of the Society, has written in two numbers of the "Christian Sentinel;" and is labouring among his comrades. Another

soldier, on hearing one of the missionaries who was addressing them at Winchester, was so troubled, that at the close of the service he sought an interview, and the missionary has since received two interesting letters from him, of a very encouraging nature, showing him to be truly converted to God. Several soldiers are also to be seen on the sabbath attending the places of worship near the barracks."

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

THESE associations are amongst the most useful and hopeful of our domestic institutions. In the metropolis they are conducted with great efficiency, and the public lectures are delivered by men of first-rate talent, and attended by eagerly-listening crowds of young persons. We rejoice that associations of the same character are now in the course of formation in our large provincial towns. A friend has sent us the following brief report of a lecture in Birmingham, by the Hon. and Rev. B. W. Noel, on Tuesday evening, Feb. 8, in the spacious Town Hall, when from 4000 to 5000 persons were present. Lord Calthorpe presided. After prayer by the Rev. W. Landels, Mr. Noel proceeded to deliver a lecture on "The importance of avowing religious convictions." Religious convictions should be based upon Divine truth as revealed in the sacred scriptures. This is the only safe foundation to rest upon for time and eternity. He exposed the absurdity of atheism and infidelity, and strongly condemned the arrogant and anti-christian conduct of the Church of Rome, particularly in the cowardly and barbarous proceedings of the Romish party in Tuscany in their cruel persecution of the Madiais. He concluded his argumentative and eloquent lecture by an impressive appeal to young men to be upon their guard against infidelity, and the proud and despotic claims of the Church of Rome.

We hope soon to hear of similar associations in populous places. Every possible means should now be diligently and skilfully employed to preserve our rising youth, not only from the corruptions which are in the world through lust, but from the specious and zealous attempts which both infidels and papists are making—alike enemies of the Bible—to draw off the reverence of the young from the Word of the Living God.

Narratives and Anecdotes.

A MOST REMARKABLE INCIDENT.—A few weeks ago, when attending missionary services in one of our midland towns, an Independent minister residing in the place, who had attended our public meeting that evening as usual, related, after supper, the following thrilling incident. A brother of his, also an Independent minister in a neighbouring town, visited a watering place in North Wales last season, and there met with a well-known baptist minister from Liverpool. One evening the baptist minister, walking out with his son along the shore, observed what appeared to be an opening in the cliff, partly shaded by foliage. Telling his son to go in and see what the place was, the boy returned, saying, the place was so dark that he did not like to proceed. Taking his son by the hand he then went in himself, but had not advanced far before it became suddenly dark. He then hesitated, and taking up a large stone, hurled it forward, but heard it not when it should have fallen; in a moment or two he heard it as if falling down a steep place, and then a splash. Alarmed, he stooped cautiously down and felt with his hand, when lo! he found himself standing with his feet partly over the edge of a pit. Another step, and both father and son would have been precipitated into it, and would probably never have been found. The baptist minister waited upon the proprietor of the land, residing in the neighbourhood, who was ignorant of its existence, and it was afterwards discovered that it was a mineral pit of some kind sunk in former ages, perhaps in the days of Roman occupation, and not known of in the neighbourhood before this remarkable and perilous discovery of it. How providential! that father and son did not take one step more.—J. F. W.

THE YOUNG GERMAN—HIS CONVERSION, AND THE RESULTS.—A friend has sent us the following relation, which, if quite correct, and we have no means of testing it, is very remarkable. "A respectable mechanic, a deacon of a christian church, near London, and his wife, were eminent for simple piety, fervent devotion, and quiet, untiring zeal. They had very small talents, but much religion. In their family boarded a young man,

also a mechanic, of foreign birth, but then pursuing his calling in London. He knew nothing of religion, but was amiable and obliging, and greatly devoted to worldly pleasure as the source of his happiness. For some time after he began to live with them, when the Bible, morning and evening, was laid on the table, indicative of family worship, it was a signal for his leaving the room; but after a short time, influenced by the amiable spirit and manners of the worthy deacon and his wife, he occasionally stayed to observe this solemnity. One evening he came home to dress, that he might visit a place of amusement, when the good deacon said, 'I think you had better go with me, and enjoy pleasure greater than that which you are going to. 'Where are you going?' was the enquiry of the young man. 'To the prayer-meeting at our church,' replied the good deacon. 'A prayer-meeting; what is that?' 'Why, we meet to sing hymns, read the Scriptures, and to ask God to bless us.' The young man hesitated. 'You had much better go,' said the good old lady, in her usual kind tone. 'So I will,' was the reply. He went, and in that meeting of some dozen persons, did God open and soften his heart, and excited feelings which led him to the Saviour of sinners for pardon." And who does the reader imagine this young man was? He was no other than John G. Oncken, of Hamburg, the baptist apostle of Germany! We should be glad to have this relation confirmed; and if found to be quite correct, it would furnish another powerful reason for personal effort, and induce the faithful follower of Christ never to forsake the prayer-meeting!

ENGLAND A WAR-LOVING COUNTRY.—We have been the most combative and aggressive community that has existed since the days of the Roman dominion. Since the revolution of 1688, we have expended more than fifteen hundred millions of money upon wars, not one of which has been upon our own shores, or in defence of our hearths and homes. "For so it is," says a not unfriendly foreign critic, "other nations fight on or near their own territory; the English everywhere." From the time of old

Froissart, who, when he found himself on the English coast, exclaimed that he was among a people who "loved war better than peace, and where strangers were well received;" down to the day of our able and admiring visitor, the author of the *Sketch Book*, who, in his pleasant description of *John Bull*, has pourtrayed him as always fumbling for his cudgel whenever a quarrel arose among his neighbours, this pugnacious propensity has been invariably recognized by those who have studied our national character. It reveals itself in our historical favourites, in the popularity of the mad-cap Richard, Henry of Agincourt, the haughty Chatham, and those monarchs and statesmen who have been most famous for their warlike propensities. It is displayed in our fondness for numerous monuments to warriors, even at the doors of our marts of commerce; in the frequent memorials of our battles, in the names of bridges, streets, and omnibuses; but, above all, in the display which public opinion tolerates in our metropolitan cathedral, whose walls are decorated with bas-reliefs, of battle scenes, or storming of towns, and charges of bayonets, where horses and riders, ships, cannon, and musketry, realize by turns, in a christian temple, the fierce struggle of the siege, and the battle-field. I have visited, I believe, all the great christian temples in the capitals of Europe; but my memory fails me if I saw anything to compare with it. Mr. Layard has brought us some very similar works of art from Nineveh, but he has not informed us that they were found in christian churches.

Richard Cobden.

THE EXCISE ON PAPER is perhaps the greatest scandal in our whole fiscal system, for it is a pervading tax on trade, manufacture, literature, and education. Its amount is about £980,000. Paper ought to be one of the most considerable of our manufactures, for we have more advantages for making it than any other people,—as many, indeed, as we have in the cotton, linen, woollen, or iron manufactures. The raw material is next to nothing, the fabric, in fact, consisting, for the most part, of little else than skilful and ingenious labour effected by machinery. Yet what the excise has done towards making the paper manufacture a small one may be seen by the extent of our exports. In 1850 we exported stationary to all parts of the world

to the value of £408,380; but the term stationary includes besides paper, such miscellaneous articles as penknives, paper scrapers, rulers, ink, inkstands, sand, and pounce—not forgetting red tape: and our possessions in India, where are written long paragraphs in duplicate, triplicate, and even quadruplicate, took off above a fourth part of the whole, viz., £112,995 worth. English paper, in short, instead of being like English cottons and cutlery, the cheapest in the world, is so expensive, that most of our Indian newspapers, and even some of our Indian books, are printed on the cheap and inferior paper of China. Our export of printed books in 1850 amounted to the declared value of just £229,399, and not a farthing more. This is the value of the literature which a literary nation has furnished to some thirty millions of people, European, Asiatic, and African, speaking the English language beyond the bounds of its parent country. The paper duty ought to be treated as Sir Robert Peel treated the glass duty. A clean sweep should be made of the entire nuisance.—*Examiner.*

CHURCH AND STATE IN AUSTRALIA.—Dr. Campbell, at a recent meeting of the "Colonial Missionary Society," held for the purpose of sending out two Independent missionaries to Australia, observed: "At the present moment, in the Australian colonies, episcopacy was annually receiving from government, in round numbers, £22,000; popery, for the support of an archbishop, two suffragan bishops, and thirty-three priests, £8,159; Methodism, of which history recorded so much that was glorious and noble, and whose people, even now, displayed such liberality, thought it worth while to take for its five ministers, £850. Yes, the Conference did this although it was a thing of nought to a people who were annually raising a sum of £100,000 for the cause of missions, and the colonies came within the sphere of their operations. Then came the Scotch church, with its seventeen ministers, and received £3,378. So, also, in the matter of education, each of these sects received aid from the state for their schools. The Episcopalians receive £4,020, the Presbyterians £1,900, the Wesleyans £570, and the Romanists, £1,600." Baptists and Independents receive nothing; not because they might not, but they will not.

Baptisms.

DOMESTIC.

LONDON, *Devonshire Square*.—Last night, Wednesday, Feb. 2, I witnessed a very interesting baptizing service at Devonshire Square. Mr. Hinton preached from "As many of you as have been baptized into Christ have put on Christ." He began by saying "There are three words in three languages which mean the same thing—baptize, immerse, and dip. Baptize is Greek; immerse is Latin; and dip is plain English." Why the word immerse should be used in preference to the word dip he did not know, excepting that it might be thought more genteel. He then went on to shew that baptism, in the name or by the authority of Christ, is putting on Christ—putting on the outward aspect and appearance of a christian; baptism always implying and presupposing repentance toward God, and faith in our Lord Jesus Christ. Mr. H. then clearly shewed that baptism is an appointed ordinance of Christ, and that those who have repented and believed, and only such, ought to be baptized. After the sermon he went down into the water and solemnly baptized three persons; one young man about to go to Australia, and two young women. On the 30th of December last, one of the deacons baptized his own son at Devonshire Square,—calling him "brother," which occasioned some appropriate remarks by Mr. Hinton. May many such be thus added to the churches. T. R.

ASHDON, *Essex*.—On Wednesday evening, Feb. 2, we had a most solemn and refreshing baptismal service. Our beloved pastor, Mr. E. Le Ferre, late of Rowley and Shotley, in Durham, preached from John xv. 14. When speaking of "Whatsoever I command you," he observed that all the commands of the Redeemer appeared to our reason and judgment in order that they might result in practical and willing observance. But how can these divine commands influence the reason and judgment of the infant? neither can these be carried out by proxy. He also replied to the charge, baptists make too much of the water, and use too much; observing that though the baptistry contains a great quantity of water, yet the symbolic act is all the use which christian baptists make of the

water; whilst those who employ a few drops, attach an unscriptural efficacy to them. Thus, whether we refer to the Romanist, the Episcopalian, the Presbyterian, the Independent, or the Wesleyan, we discover that, either directly or indirectly, they assert that by water, as a means, we are either regenerated or admitted into the fold of Christ. But we say, the principal design of baptism is a solemn and practical profession of faith in the death and resurrection of Jesus. Such is the profession we have made. We have not only declared our repentance towards God, and faith towards our Lord Jesus Christ, but have publicly and solemnly professed them in our baptism. After these and many other forcible remarks, three males and four females were baptized by our pastor. May this interesting service be but the precursor to many such seasons! T. B.

BAPTISM OF A MINISTER AT STOCKTON.—On Wednesday evening, Feb. 16, the Rev. J. B. Rotherham, a respected minister of the Wesleyan Methodist Association, delivered, in the baptist chapel, a discourse, distinguished by clearness and cogency of argument and chasteness of style, upon the great commission; stating the reasons which, after a careful study of Carson on the one hand, and Halley on the other, he had been led to a change of his views and practices on the subject of christian baptism. After the sermon, which was listened to with great interest by the congregation, which comprised a number of his late hearers, and after a short address by the Rev. D. Adam, he was immersed by the Rev. W. Leng. We regard the adhesion of Mr. R., who is a young minister of promise, as an acquisition to the baptist body; and we trust he will soon meet with a church which can appreciate his intelligence, zeal, and decision of character.

BIRMINGHAM, *Heneage Street*.—After an able sermon and an appropriate address on the brink of the baptistry, Mr. Taylor immersed eight believers, Feb. 6, four of each sex. It is pleasing to notice that four of these were from one family. They were all added to the church.

Bond Street.—On the same day Mr. New baptized three disciples of Jesus—two were from the village of Harborne.

HULL.—I send you the following facts, of which you can make what use you please. A highly-respectable gentleman of our town applied to the Incumbent of St. James's church to be admitted as a communicant; his parents had been baptists, and, consequently, he had never been sprinkled. He could not be admitted until he had been baptized, and he would not be sprinkled,—he did not believe that scriptural; but insisted on being immersed; and the clergyman complied. But the question arose as to how it was to be done. The clergyman falling in with a deacon of a baptist church, inquired how the baptists performed the service. What information he obtained I cannot say, but a fortnight ago, after the Thursday evening service, the ceremony was performed. A very large tub, most likely made for the purpose, was placed between the pulpit and the altar rails, which, by the way, is close to the vestry door. I understand the water had the cold air taken off by several pails of hot water. The candidate was plunged into the water by the Incumbent and his assistant, one on each side of the tub. I am told that they immersed him face downwards, but as I did not see the ceremony I cannot affirm; but a person who did see it assured me of the fact. I should like to have your opinion as to the propriety of the minister going into the water as well as the candidate; for I have heard some contend that there is no proof from scripture that such was the case except in that of Philip and the Eunuch. M. E. P.

[We have no hesitation in giving our opinion that this ordinance cannot be solemnly and gracefully performed, except both minister and candidate go down into the water. There seems to have been some bungling over the business in this case, and we do not wonder at it, for clergymen now-a-days are sadly out of practise in doing what the prayer book itself directs them all to do—viz.: to dip the candidate discreetly and warily in the water. Again, with regard to the question, we think the conduct of John and our Lord, as well as Philip and the Eunuch, might be mentioned.]

GRANTHAM.—Four believers put on Christ by baptism, on Feb. 6, and it is a pleasing fact that these friends are two husbands and their wives, who thus set out together for the kingdom of heaven. They were received in the evening. Our friends at Bottesford kindly lent us their chapel for the service.

ROTHERHAM.—We had a most interesting baptism here on the 2nd of Jan., of five persons; four females and one male; two women with numerous families; neither of their husbands, as yet, are decided, but are very regular in their attendance, and one, we hope, is under serious impressions. The young man is an intelligent person from Bristol, and has been a Wesleyan several years. One of the young women was the eldest daughter of our esteemed pastor, making the fifth of his family; the other the daughter of one of our senior deacons. How lovely was the sight of three in the prime of life, the other two in the morning of their days, thus avowing their attachment to the Redeemer in the waters of baptism, not fearing reproach for the sake of Christ; strongly reminding us of that scripture, "He that confesseth me before men, him will I confess before my Father in heaven." We had another baptism on the 2nd of February, when one young female was united to us by baptism; and our happiness was increased, as she was also a daughter of the above-mentioned deacon, making six out of a family of nine who have put on Christ by baptism; and one of them is a junior deacon with us. We hope that all this family will be brought to know and profess the Saviour. May God revive his work yet more amongst us. The Lord has done great things for us, whereof we are glad. We have several more saying, "We would see Jesus."

J. B.

STONEY STRATFORD.—On Lord's-day evening, Jan. 16, we had a baptizing at our place. After a discourse by brother Devonport from "Nevertheless, what saith the scripture?" and an address to the candidates by our pastor, three persons were immersed in the name of the Sacred Three. Two were from our Wolverton station; the other was a youth of 15 years, a scholar in our sabbath school, and the youngest daughter of parents who are members with us. At the water side, our pastor expressed his firm belief in her genuine piety, and before many witnesses she witnessed a good profession. May they live usefully, die peacefully, and reign gloriously!

LINCOLN, near Todmorden.—Six believers were baptized at this place, Feb. 13. One had been a Wesleyan local preacher, and is now united with the baptist church at Pudsey. J. S.

CARDIGAN, Welsh Church.—We have hope that there are indications of movement amongst us. On Jan. 30, two young men were baptized by our pastor, Mr. E. Thomas, and on the next sabbath two more were thus added to the flock of Christ and gathered into his fold. Several more are, we hope, on the way. We have lately committed to the grave, in hope, two aged members—one a female of fourscore years, long a worthy follower of Christ,—the other was our aged deacon, Thomas Jones, also of fourscore years, who died expressing his unshaken confidence in Jesus. Two of his brothers had also been deacons of this church. Another brother became a minister and died in the United States, leaving two sons, both ministers. The children of our departed brother became pious members of the church, and one of his own sons is now a minister in London. It ought to be mentioned to the honour of maternal solicitude, that he and his brothers were brought up by their widowed mother in the nurture and admonition of the Lord, and these fruits were her rich reward. His death-bed presented a scene of praise and triumph that might have convinced a sceptic of the truth and power of christianity. J. E.

SUNNYSIDE, Lancashire.—On Lord's-day, Feb. 6, Mr. Nichols delivered an address on the subject of baptism to a very large congregation, in which he took the opportunity of commenting upon the original terms employed in reference to the ordinance of baptism,—the example of Jesus—the baptizing at Enon—baptism a burial—the Eunuch—and the different households; and at the close went down into the water and baptized six professed believers in Christ, two males and four females; two of whom were sisters, and, with one exception, all from families in which we had no members of the church. A good work is moving silently but powerfully and most pleasingly amongst us; indeed, the Lord is doing great things for us, whereof we are glad. In the afternoon the newly-baptized were received into fellowship with us.

SHREWSBURY, Cole's Hall.—On Wednesday evening, Jan. 26, two persons—one male and one female—put on Christ by baptism, having confessed a good confession. They were added to the church on the following Lord's-day.

T. M.

SHEFFIELD, Eyre Street.—On Lord's-day evening, Feb. 13, after a discourse by Mr. Ashbery, from "Almost thou persuadest me to be a christian," three believers were baptized in the good old way; one a youth of fifteen, who has been in our school several years, and his mother, who has attended our chapel almost from its opening; the third, an aged Wesleyan, who has for several years had her mind much impressed on the subject of believers baptism. But lately her class leader, to whom she was much attached, having been a member of his class upwards of twenty years, having joined the reformers, she determined to leave the Wesleyans, and follow out her convictions, which she did with much pleasure to herself. We hope to baptize again shortly, as we have several candidates, and also a number of inquirers. Our prayer is, "O Lord, we beseech thee, send now prosperity." G. W.

Eldon Street.—Oct. 10, at the public bath, one male and one female were baptized. Feb. 13, one female, the wife of the male above-mentioned. D. T. I.

BOSTON.—On sabbath evening, Jan. 30, Mr Mathews baptized eight persons; six females and two males, after a discourse from "One baptism." The chapel was crowded by a large and attentive assembly, who had thus an opportunity of seeing the ordinance of baptism administered in a scriptural manner. One of the candidates was a Methodist, the others were young persons of much promise and teachers in the Sunday school. A spirit of serious earnestness pervades our young people, and we hope will be productive of more devotion to God. Our preaching station at Witham Green is now well attended. We have added, besides the above, eleven baptized in September, three in December, and four others.

J. N.

HADDENHAM, Bucks.—We baptized one female, who had been a scholar and teacher in our school, in October.—And on Feb. 2, two men were baptized, after having been in our school, in the adult class, for nearly two years. One had been in the army abroad for several years; in which situation he enjoyed the means of gospel instruction, and obtained a little light. On his return home, he wished for more information, and constantly attended with us, and has now boldly followed out his convictions in obeying the Lord's will.

EVENJOB, Radnorshire—On Lord's-day morning, Jan. 30, the roads leading to this village presented a lively aspect by the number of persons thronging to the baptist chapel, where a large congregation gathered. Mr. Godson, late of Tenbury, preached, after which we repaired to a certain water near the village, in which, after singing and prayer, Mr. G. immersed a female candidate. What rendered the circumstance interesting to many, was the fact that the candidate had been a zealous church-woman, but from reading the scriptures had been convinced of this duty. Much persuasion was used to prevent her, but in vain; she saw her duty to her Saviour and was resolved upon discharging it. Our friend was received at the Lord's table in the afternoon. We had a very happy day, and hope that good impressions were made on many.

J. T.

INSKIP, near Preston.—We baptized two persons on Lord's-day, Jan. 30, and had a most interesting and profitable season. One of the candidates was my own beloved partner, who was, at the time we were united, and has been for several years, a member of an Independent church. The other is an interesting young woman who has been connected with the Sunday school here from her childhood, and is now an active and useful teacher. The discourse on "Thus it becometh us to fulfil all righteousness," was attentively heard by a large congregation; after which a large concourse assembled at the water-side to witness the celebration of the ordinance. We believe that the Lord is at work amongst us, and joyfully receive this token for good as an earnest of future and more copious blessings.

J. C.

BRIDPORT.—We are reminded of our neglect in not sending reports. In 1851 we baptized five—in 1852, six. On Feb. 6, Mr. Young, our pastor, baptized three converts to Jesus. Two were from one family, from which we had already the mother and one daughter. They are brother and sister, and both teachers. The father yet hesitates.

J. D.

PRESTEIGN, Radnorshire.—Our pastor, Mr. R. Ayers, after a sermon from, "If any man will come after me, let him take up his cross and follow me," baptized two believers in the Lord Jesus, Feb. 6. Our commodious chapel was well filled. Others, we hope, will soon follow.

BLUNHAM, Beds.—On Lord's-day morning, Feb. 13, after removing the ice from the baptistry, and in the midst of descending snow, five believers, constrained by the love of Christ, were baptized by our minister, Mr. W. Abbott. The sermon was founded on the pleasing narrative of Cornelius, and shewed—that the converts of Christ were eligible for baptism—that by baptism they were introduced into the fellowship of the gospel—and that baptism was a spiritual obligation. In the afternoon they were received, celebrating the love of Christ at his table. Three others were prevented on account of illness, and there are several more whose minds are exercised touching this interesting and impressive ordinance of the kingdom of Christ.

LIVERPOOL, Great Crosshall Street—Welsh.—On sabbath evening, Jan. 30, Mr. Price, the pastor, immersed three believers, after an impressive appeal by Mr. B. Thomas, from, "I am the resurrection and the life."

Atholl Street.—We had the pleasure of witnessing the administration of the ordinance of baptism for the first time in this place, on sabbath-day, Feb. 6, when three believers thus signified their obedience to Christ as their Lord and Master. Mr. Price of Great Crosshall Street, delivered an able discourse, and Mr. B. Thomas led the candidates "down into the water" and immersed them. We had a crowded and attentive audience, and trust that a good impression was produced, and that many yet in this new and rather remote though thickly populated locality where the chapel is situated, will be brought to put that question to themselves personally, "What doth hinder me to be baptized." I ought to state that two of those who have joined at Atholl Street were brought up with the Independents. Truth will triumph.

W. M. W.

[We thank our correspondent for the above from Liverpool, in which, as well as in several other large towns, we want some active friend who would undertake to report the baptisms at all the places, as W. H. does so punctually for Birmingham. Will W. M. W. give us his place of residence in a plain hand?—we cannot make it out.]

EYNSFORD, Kent.—Feb. 6, two candidates were baptized by our pastor, Mr. Whittemore, on a profession of their faith in the Redeemer.

CAMBRIDGE, Zion Chapel.—On Lord's-day evening, Jan. 9, our pastor, Mr. Burton, immersed five disciples upon a profession of faith in Jesus. Three of the candidates were sisters from one family; another, the child of many prayers; the other was many years a servant to sin, but has been led to receive the gospel in the spirit of a little child. The Lord is greatly blessing the labours of our pastor, and many are turning to the Lord. Ten more candidates have been proposed. The spirit of prayer is largely poured out upon the people, making it manifest to us that the time to favour our Zion, yea the set time is come; for her servants take pleasure in her stones, and favour the dust thereof. J. J. A.

BEDFORD, Mill Street.—We trust that the Lord is giving testimony to the word of his grace and making it the means of life and salvation to immortal souls. On Lord's-day, Jan. 30, our pastor, Mr. Killen, preached a sermon on baptism to a very crowded and attentive congregation, after which he baptized three disciples on a profession of faith,—a man and his wife, and a young woman. It was an interesting and impressive service.

CASTLEACRE, Norfolk.—On the first sabbath in February, Mr. Stutterd addressed an attentive congregation, from "What new doctrine is this?" when a young man, who had been a Primitive, was baptized in the Saviour's name. Our friend, with one restored, was received into fellowship with us.

D. O.

TORQUAY.—On the first sabbath of the new year, one candidate, long an attendant of our congregation, in conformity with primitive practice, publicly professed his faith in Christ by baptism. And they went down both into the water, and he baptized him.

B. C.

DISS, Norfolk.—Mr. Lewis baptized two believers in the son of God, in September last. One had been brought to a knowledge of the truth by means of a tract on sabbath breaking, which one of the visitors had left at his house.—On Jan. 16, Mr. L. immersed two youthful disciples of the Lord Jesus, both under fourteen years of age. They are the children of pious parents, and fruits of parental instruction and prayer. More satisfactory cases of youthful piety could scarcely be desired. They are both sabbath school teachers.

TURRET GREEN, Ipswich.—We had the pleasure of witnessing the baptism of two female friends here on Feb. 6; one of them had, till recently, been connected with the Established Church, but having been invited by a pious sister (who had herself seceded) to hear Mr. Lord preach, she became a constant attendant, and having diligently and prayerfully searched the scriptures to ascertain if our principles and practice accorded therewith, she soon satisfied her mind on that important point, and joyfully acted upon her convictions. G. R. G.

BIDEFORD, Devon.—On Lord's-day morning, Feb. 6, five believers, three of whom were from Abbotsham, were baptized by Mr. Arthur. The occasion was solemn and instructive, and many persons appeared to be deeply impressed with the scriptural nature of the ordinance.

HUCKNALL, Nottinghamshire.—We opened our new vestry and baptistry, Feb. 13, when three persons were baptized on a satisfactory profession of their faith in the Great Redeemer. H. B.

FALMOUTH.—On sabbath evening, Jan. 30, our pastor, Mr. Booth, baptized two believers in the Lord Jesus. They were both added to the church on the following sabbath. P. H. G.

Baptism Facts and Anecdotes.

THE PERSECUTING HUSBAND CONVERTED.

BETWEEN forty and fifty years ago it pleased the Lord to convert the wife of a farmer, at Ashburton, in Devonshire, whose husband in consequence became a bitter opposer of her ways. This opposition was greatly increased when he had reason to believe she was going to be baptized. The wife, however, thought that in consequence of his great enmity, she would

choose a time for being baptized when he was absent from home. A time was therefore chosen when he was to attend at a fair in Exeter. The farmer went to the fair; but having heard on Thursday that his wife was to be baptized at eleven o'clock the next morning, in haste to return, he rose early on Friday morning to put a stop to the proceeding. After he had rode several miles, he said to him-

self, "No, I will not go; let her do what she pleases. I will not care about her at all," and therefore turned back again towards Exeter. But after awhile he altered his mind again, and said to himself, "Nay, I will go; she shall not have her way," and he rode again towards Ashburton. He pursued his way, and then changed his mind a third time, and turned towards Exeter; but not long after this, a fourth time he had different thoughts, and determined to ride home. Now, however, he remembered, that on account of his having gone backwards and forwards, and that for several miles, he had wasted so much time, that he could not possibly be at Ashburton by eleven o'clock, a distance of more than twenty miles from Exeter. Enraged by this thought, he dismounted from his horse on Haldon Common, between Exeter and Teignmouth, cut a large stick out of the hedge, and determined to beat his wife as long as a part of it remained. At last he reached his home late in the afternoon, and found his wife had been baptized. In a great rage he now began to beat her, and continued to do so till the stick in his hand was actually broken to pieces. Having thus unmercifully treated her, her body being full of bruises, he ordered her to bed. She meekly began to undress herself, and intended to go to bed without saying a word. But when he saw her about to go, he said, "You shall not sleep in my bed any more. Go to the children's bed." She obeyed. When now on the point of lying down on the children's bed, he ran into the kitchen, fetched a piece of wood, threw her down on the bed, and was about to begin again to beat her, when suddenly he let the piece of wood fall, and went away without saying a word. The poor suffering wife saw no more of him that evening or night. On the next morning, Saturday, before she had risen, her husband left the house, and was absent all day till the evening. In the evening the wife gave him to understand when retiring for the night that, according to his wish, she was again going to sleep in the children's bed, when he meekly said to her, "Will you not sleep in your own bed?" She thought he meant to mock her, and would beat her again if she did go into her own bed. As, however, he continued in a meek and kind way to desire her to lie down in her usual bed, she did so. All night from Saturday to the Lord's-day, he lay groan-

ing by her side, turning about in the bed, but having no sleep. On the Lord's-day morning he rose early. After awhile he came to her, and said, "My dear, it is time to get up: if you will get up and make the breakfast I will go with you to the meeting." Still the wife thought he only meant to mock her, and that perhaps he would beat her again when she was on the point of going to the meeting. Nevertheless she rose, prepared the breakfast, and at last, as he continued meek and kind to her, she made herself ready for going to the meeting. How great was the astonishment and surprise of the people in the small town, where the thing had become known almost to every one, when arm in arm he walked with his wife to the meeting, and entered it himself, which he had never done before! After the meeting was over he related before all persons present what had passed in his mind between Ashburton and Exeter, how he had most cruelly beaten his wife, how he had ordered her to go to the children's bed, how he had run into the kitchen to fetch a piece of wood to beat his wife a second time, how he had thrown her on the bed for that purpose, and how he had already lifted up his hand with the piece of wood in it, when there was like an audible voice, saying to him, "Why persecutest thou me?" The piece of wood had then fallen out of his hand, and he had felt instantly that he was persecuting the Lord Jesus. From that moment his soul had become most distressed. He had been sleepless and miserable during the night from Friday to Saturday. On the Saturday morning he had left the house early in the greatest agony of soul, and had been roving about in the fields and neighbouring villages all the day. He had come home and spent another sleepless night, from Saturday to the Lord's-day. And then passed what has been related.

From this day the persecutor became a disciple of the Lord Jesus, having found peace through faith in his blood, and walked about thirty years adorning the gospel of the grace of God. His wife outlived him. The husband died more than thirteen years ago. His aged widow told all the particulars of the case to a christian friend, from whom I heard them; and I have given them fully to the best of my knowledge. Surely the arm of the Lord is not shortened in our days!

G. M.

Sabbath Schools and Education.

HYMNS FOR SABBATH-SCHOOL SERMONS.

As the season is approaching when the claims of sabbath schools to generous support will be again made, and as we are aware that teachers are always anxious to secure copies of original hymns, we insert two which have lately been sent to us.

CHILDREN COMING TO JESUS.

LET children come singing,
Their praises oft bringing,
To Immanuel our God who died to redeem;
Who welcomes and blesses,
In all our distresses,
And pours on the humble his life-giving
beam.

Oh, ne'er be despairing;
His mercy declaring,
He offers salvation to all who will seek.
Then be you believing,
Ye ne'er shall go, leaving
The throne of his grace, till in mercy he
speak.

How blest was that saying,
His goodness displaying,
"The little ones suffer to come unto me."
So Lord we come pressing
Around for thy blessing,
And seek most of all to be favored by thee.

We'll send the glad story,
In brightness and glory,
Till all children on earth shall sing this
new song.
We'll sound the loud chorus,
Redeemer be o'er us,
And aid us in spirit the strain to prolong.

Our Father! be near us—
Redeemer! now cheer us—
Be with us, O Spirit, for ye three are one.
'Mid humble adoring,
Hear, Lord, our imploring,
Thy will on this earth, as in heaven, be done.
Birmingham. A. G. N.

CHILDREN'S HOSANNAS TO THE SON OF DAVID.

WE bless thy name, Eternal King,
Who pitied us by sin depraved,
Accept our praises while we sing
"Hosanna to the Son of David."

We thank thee that we here are brought,
To learn how sinners may be saved,
And that our youthful tongues are taught
"Hosanna to the Son of David."

O! may the precepts of thy word
Be deep upon our hearts engraved;
Then shall we sing, with sweet accord,
"Hosanna to the Son of David."

O! soon may every human soul,
By satan's power no more enslaved,
Shout through the world from pole to pole,
"Hosanna to the Son of David."
Manaton, Devon.

LONDON CHURCHES AND SABBATH SCHOOLS.—The character of the future population of the metropolis is, under God, very mainly in the hands of the Sunday school teachers. But for the Sunday school, we should tremble for the prospects of religion in London. Let the rising race be left to run wild; let them have their moral education in the street, in the penny theatre, in the casino, in the tap-room, in the tea-garden, and in the public park; and let nothing henceforth be done to spread among them the knowledge of God, and at the end of five-and-twenty years the result will follow for which, at present, few are prepared. If the adult ministry in London should be left to itself, we should stand in fear of the churches largely dying out before the close of the present century. Let the metropolitan pastors, of all sects, but give the statistics of conversion among adults—that is, among persons who have never enjoyed the advantages of Sunday school tuition—during the last seven years, and the result will tell a tale that will serve to correct such as may think that we are the subjects of an unfounded alarm. The truth is, we repeat, that adult conversions are, now-a-days, things everywhere comparatively rare; the larger portion of all the additions to the churches are coming from the Sunday schools. Let these schools be shut up, and the churches of Christ will pine away in spite of all that can be done by the regular ministry; and many of them, at no distant day, will actually die out. The adult masses will not attend, and, where there is no hearing, there can be no faith; and an end to conversion must involve an end to vital religion; even the form will not long survive the power.
British Banner.

Religious Tracts.

DONATIONS FOR DISTRIBUTION OF TRACTS.

WE stated in our last that as we had received an unsolicited donation of five shillings for the distribution of tracts, we should have a proposal to make this month on the subject. But we are scarcely competent to do so at present. We feel it to be a matter that must be proposed and managed prudently, or our design may be frustrated. Our readers are aware of the nature of our publications, published periodically or otherwise. The *Reporter*, as is well known, is a decidedly baptist publication. The *Children's Magazine* is adapted to its readers, and is evangelical but not denominational; and so is the *Pioneer*, which is especially designed for cottage reading, which, when divested of its cover, forms a suitable tract for loan or gift among the poorer classes. Then we have a series of page tracts on baptism of twenty-five sorts; and five kinds of hand-bills on "Gospel," "Baptism," "Dissent," "Popery," and "Various," subjects. These are all adapted for general distribution, as circumstances may direct. Besides these we have published a large variety of small Rewards and Picture Books for children, suitable for presents in sabbath schools; and often, when receiving applications for tracts, we have been requested to send also a grant of these, which we have not been able to do, on account of our limited means of supply. Now the question is, how we can enlarge our grants of tracts to those baptist churches and ministers who are not in circumstances to purchase them, together with an occasional donation of reward books for the children in their sabbath schools. It ought to be stated that we have a method of forwarding such donations of tracts or books at a trifling expense to any part of the kingdom. Hitherto we have made these grants single-handed, without any money donations to aid us. In our January number, at page twenty-three, it will be seen that we have already given away above 500,000 hand-bills, 25,000 page tracts, 60,000 invitations to worship, and several thousands of copies of old numbers of the *Reporter*. These we shall continue to supply so far as the sales of this periodical will permit. But the applications we are constantly receiving are

numerous, and could we find space to print them, would also be found to contain the most urgent appeals, arising from the condition of the people in the neighbourhoods where the applicants reside. Some places, especially villages, are represented as under, or likely to be brought under, the entire controul of puseyite priests; other more populous places, as infected with infidelity or popery, or both; and other, as abounding with vice and immorality. The friends of religion in these places wish to do something, and ask our aid, which we are also anxious to afford them to the full extent of our ability. And not only do we wish to aid all these in their efforts to do good, but we are very anxious to afford assistance during the summer months to those who stand up to preach Christ's gospel in the open-air. This is our case, and the question is, the best mode of rendering the necessary assistance. We are prepared to do our part, and we shall be obliged to any ministers or friends who will suggest any plans of operation. Since our last, we have received another donation, but we would rather not receive any more until we have matured, with the advice of our correspondents, some regular mode of operation. Next month we shall resume the subject, and in the meantime we hope to be favoured with some suitable suggestions.

"SECULAR CHRISTIANITY"—NOTICE.—The tract with this title, which at page 43 of our last number we said might be had on application, has, during the past month, been sent by nearly every post to all who have applied. But we have now to state that the 2000 copies printed for gratuitous distribution are disposed of, and no further applications can be supplied. The collation of scripture texts in that tract has been so much approved, both by dissenting ministers and ministers of the Church of England, that the compiler has some thoughts of enlarging it and publishing it in a separate form, leaving out the remarks on the discussion at Leicester. His conviction is, that the Words of God, thus set forth, will do their own work, and be mighty, through God, to the pulling down of the strong holds of modern blasphemy and unbelief.

Intelligence.

BAPTIST.

BLANDFORD STREET CHAPEL, MANCHESTER SQUARE.—A special service for prayer was held in this chapel on Wednesday evening, Feb. 2, for the purpose of imploring the Divine blessing upon the labours of the respected pastor and members of the church and congregation. At its close, without any knowledge or expectation of the pastor or his wife, a senior brother, a member of the church, addressed Mr. Bowes, adverting to the fact, that he had on that day completed the eighteenth year of his pastorate among and over them. In reviewing the past, they could not forget his sympathy with them, as a people, when in embarrassment, and the self-denial and sacrifice he had made on their behalf. These and other incidents had stirred them up to give him some testimonial of their affection and regard; and he (the speaker) had been requested to present a purse to Mr. Bowes at the close of the present meeting. He therefore had the pleasure of presenting to his pastor, in the name of those who loved him and esteemed him very highly for his work's sake, a purse, containing sixty sovereigns. Mr. Bowes was so surprised and overcome by the totally unexpected kindness of the friends as only to be able, in a few sentences, to give expression to his feelings.

BARNSELY.—The baptist church and congregation in this town, feeling that the remaining debt of about £700 on their new chapel and school rooms is an incubus on their operations, have resolved on opening a bazaar in May next, and would be glad to receive contributions in money or goods, through Mr. Merryweather, 18, Church Street, Barnsley. The case is a very commendable one, and we trust our zealous friends will not be disappointed in their hope of meeting with public countenance in the attempt. Their congregations are good, and the schools are in a prosperous state.

HIGH WYCOMBE, BUCKS.—On Tuesday, January 18th, recognition services were held at Union chapel, in consequence of the settlement of the Rev. Ebenezer Davis, as pastor of the church. Messrs. Payne, of Chesham; Hayden, of Wycombe; Cox, of Woolwich; and Salter, of Amersham, conducted the services. Messrs. Weston, of Woburn; Pain, of Kingshill; Blackmore, of Risborough; Smith, of Wendover; and Pearce, of Wycombe, assisted in the services of the day, which were concluded by the pastor of the church.

SHOREDITCH, Providence Chapel.—The church and congregation meeting here under the pastoral care of Mr. Miall, have resolved to erect a new place of worship on the Queen's Road, Dalston; the foundation stone of which was laid by G. T. Kemp, Esq., Jan. 31, and Mr. Miall delivered an address. The place will be in the Gothic style, and to seat 800. The cost is estimated at £3,500, nearly £1,500 of which has been contributed already.

Diss, Norfolk.—At a crowded social tea meeting, Feb. 2, being the birth day of our pastor, Mr. Lewis, he was presented by our young friends with a handsome piece of furniture, in expression of esteem. Mr. C. B. Simpson, our singing leader, was also presented with similar tokens of respect from both the members of his psalmody classes and the congregation. We enjoyed a delightful evening.

THE SECOND AVENUE BAPTIST CHURCH have granted their pastor, Rev. Edward Lathrop, a leave of absence for six to nine months, owing to his impaired health, to enable him to make the tour of Europe. His salary of 2,500 dollars will continue, and a purse of 2,000 dollars is being made up by the members of his church and congregation as a testimonial for him.

New York Recorder.

BRADFORD, Yorkshire.—Mr. Sole, late of Market Harborough, has removed to the second General Baptist church in this populous town. Previously to leaving Harborough, Mr. S. received from the friends there a pecuniary testimonial of their esteem.

CLAYTON, near Bradford, Yorkshire.—We are requested to state that the baptist church and congregation at this populous village, under the pastoral care of Mr. Asten, are exerting themselves vigorously. At a recent tea meeting, £16 13s. 6d. were produced by gratuitous trays.

LEDBURY.—At our annual tea meeting, nearly 200 friends sat down, among whom were seventeen aged persons, whose united ages amounted to 1367 years, thus averaging rather more than eighty years each.

J. D. T.

SUDBURY.—Mr. W. Bentley, of Stepney College, has accepted the unanimous invitation of the baptist church, Sudbury, and commenced his labours the first sabbath in February.

Bow, MIDDLESEX.—Feb. 3, the Rev. G. W. Fishbourn resigned the pastorate of the baptist church at the above place.



W. H. & C. D. 1857

AGRA—EAST INDIA.

MISSIONARY.

BAPTIST MISSIONARY SOCIETY.

Important Proposition.

THE Committee having long had under consideration the question of extending and consolidating the East India Mission, convened a meeting of ministers and deacons of baptist churches in and around London, on Feb. 1, at the Mission House, S. M. Peto, Esq. M.P. in the chair; when the secretaries—Messrs. Trestrail and Underhill—stated the case, and the proposition of the Committee to add TWENTY BRETHREN TO THE PRESENT NUMBER OF OUR MISSIONARIES IN INDIA. The following propositions were also offered from the Committee:—

I. It is suggested that every meeting for this object be preceded by a season of devotion and earnest supplication at the Throne of Grace for a blessing on the work.

II. It is proposed that in London and in the various auxiliary districts of the country, or where these do not exist from connected churches, the ministers, deacons, and other friends be invited to meet to receive information on the plans of the committee, and to confer together as to the best means of carrying them out in their respective congregations and localities.

III. That in organizing the christian activity of the churches, it be regarded as of the first importance to raise the annual income of the Society by enlarged and additional subscriptions.

1. By laying the object before every present subscriber, and requesting an increase of his annual gift.

2. By seeking out new subscribers; persons who from various causes may not yet have become annual contributors.

3. By endeavouring to interest in the object those individuals of the like faith and practice with ourselves, who may however be members of other communions.

IV. That missionary boxes and collecting books be employed, as largely as possible, to secure regularity and frequency in the contributions.

V. That stated times be appointed both to impart missionary intelligence, and to receive the contributions gathered by the various collectors employed.

VI. That especial attention be drawn to the missionary intelligence conveyed in the publications of the Society, and endeavours be made to increase their circulation."

Messrs. Dr. Cox, T. Clark, Pewtress, and G. Pearce from Calcutta, moved and supported this resolution:—

"That as the Committee of the Baptist Missionary Society, after much deliberation and earnest prayer, have determined to sustain and extend their East Indian Mission,

by an addition of twenty missionaries to the number already occupied in that field of important labour, this meeting, consisting of pastors and deacons, with other friends of the Metropolitan Baptist Churches, hail with the greatest satisfaction this proof of zeal in the cause of Christ, and feel it to be incumbent upon them to use their best efforts to induce the churches and congregations with which they are connected to adopt immediate measures for raising funds adequate to the accomplishment of this object, and for the general support and consolidation of the mission in India."

Dr. Steane and J. Russell then proposed the following:—

"That in the opinion of this meeting an undertaking of so much magnitude and importance as that which has been resolved upon by the Committee of the Baptist Missionary Society in reference to India ought to engage the most thoughtful consideration of the churches whose pastors and deacons are now present, and be the subject of their most earnest prayers. It is therefore recommended that the usual service on Monday evening, February 21st, be set apart as a season of importunate supplication at the throne of Grace for the Divine blessing."

This noble proposition to add twenty missionaries is in perfect keeping with the motto of Carey when the flag of the Baptist Mission was first unfurled by him and his colleagues—ATTEMPT GREAT THINGS.

An encouraging fact connected with this glorious movement is that the Treasurers—Messrs. Gurney and Peto—have put down their names for one-third of the expense contemplated.

One word only as to the necessity for this attempt:—"Let our readers imagine but five christian ministers among the mighty crowd congregated in London, and they will have some idea of the extreme scarcity of evangelic labourers among the perishing inhabitants of Bengal."

MADAGASCAR.—*London Missionary Society.*—The cheering news from this island of the cessation of the persecution of the christians, through the death of the Queen's prime minister, together with the virtual resignation of the reins of power to her son, by the Queen, has been hailed with delight. How remarkable in this case are the ways of Him who ruleth among the nations, who putteth down one and setteth up another. The young prince, as well as the son of the late minister, who now fills his father's place, are reputed christians. The ports are opened, and liberty of profession proclaimed. The London Missionary Society has resolved, wisely and promptly, to send out forthwith four competent missionaries to the Island.

RELIGIOUS.

RELIGIOUS BUILDINGS.—And so at length the new rage among dissenters for aping the roman catholics and puseytes in erecting places of worship in the mediæval or gothic style, with towers and turrets, spires and pinnacles, oriel and painted windows, naves and transepts, crosses and pictures, saints' heads and winged angels, pigeon pulpits and liveried waiters, and all the rest of this popish trumpery has received a severe rebuke from John Angell James, Dr. Campbell, and our old lynx-eyed friend "John Search." And, verily, not before time, for if we are to have all these, as Mr. James asked, "WHAT NEXT?" What next indeed; why gorgeous robes, and stone altars, and holy water, and bowings, and crossings, and mutterings, and all the rest of it. At all events, if we do not go on to these ourselves, only give the people, especially the young, a taste for such trumperies, and they will go where they will find them, not awkwardly mimicked, but carried out in perfection. We regard the whole thing as of dangerous tendency, and regret that dissenters should allow popish and puseyite architects, for they are at the bottom of this mischief, to befool them into such inconsistencies.

FRENCH PROTESTANTS are at this moment subjected to a systematic annoyance amounting to a petty persecution. The dictatorial decree of March 25, 1852, which made the permission of the prefect or mayor necessary to legalise any religious meeting has been the pretext for a course of conduct towards protestants wholly foreign to the fundamental spirit of French law. In numerous recent instances meetings of an unmixed religious character have been prohibited, protestant clergymen have been fined, and protestant schools have been shut up. Several bishops, encouraged by these proceedings of the civil power, have publicly manifested an intolerance towards protestants which has not been openly professed since 1789. Complaints made to the Minister of public worship have hitherto remained unredressed. It will be short-sighted policy of the priestly party to carry this intolerance too far. There are two millions of professing protestants in France, many of them rich and powerful, and the partisans of religious liberty and equality among the nominal Roman Catholics are without number.

MADAGASCAR.—Recent intelligence favours the hope that Madagascar is now to be open to christian influence. The Prime Minister, who has sustained the persecutions, is dead, and his death has introduced a favourable change in the policy of the Government. At Tanarivo, the christians amount to five thousand. *Christian Chronicle* (U. S.)

RELIGIOUS LIBERTY IN EUROPE.—Never was it more necessary than now to know who are our friends and who are our foes in the matter of freedom of opinion. Despots on the Continent are day by day labouring at the task of rolling back the wheel of progress, and they invariably ally themselves with the Roman Catholic Church. Louis Napoleon has handed over religious toleration to the priests. The whole of Italy, with the exception of Piedmont, is bound hand and foot in the chains of religious despotism. Austria violates the law of nations in her eagerness to signify her hatred of religious freedom. Spain has lately sacrificed all the advantages which she gained by her revolution; and the Church is more rampant than ever. Germany is witnessing a new religious struggle, in which the Jesuits are making systematic efforts to overturn all systems of Government which favour religious equality. It is an ordinary occurrence now for the Roman Catholic Church to insult the head of the Government in States which accord equal rights to both religions. In the Rhenish provinces the Archbishop has lately suspended a large number of priests for complying with positive orders of the State.

MANUSCRIPT SERMONS.—The *English Churchman* contained lately the following announcement:—"A clergyman of experience and moderate views, who distinguished himself during his University course in Divinity and English composition, will furnish original sermons in strict accordance with the principles of the Church of England, in a legible hand, at 5s. 6d. each. Only one copy will be given in any diocese. A specimen will be sent, if wished for. Sermons made to order on any required subject, on reasonable terms. For further particulars, apply," &c.

DEVIZES.—*Jubilee Testimonial to the Rev. R. Elliott.*—This venerated and esteemed minister of the Gospel having completed fifty years of faithful ministration, his congregation and other friends were anxious to present him with some token of their regard. A Deputation from the church and congregation accordingly waited upon him in his chamber of sickness on Thursday, Feb. 10, and presented him with a silver salver and an elegantly-wrought purse, containing 200 sovereigns. Mr. Elliott has since entered into the heavenly rest.

THE MADIAT'S.—Lord John Russell, as foreign secretary, has sent a most energetic letter to our ambassador at the court of Tuscany, on behalf of the sufferers.

PIEDMONT.—In this kingdom, too, the papists succeeded in convicting a respectable person of reading the bible; but the King has set him at liberty.

AUSTRALIA.—Pre-occupancy was a mighty step towards successful progress. At one time, the Church of Rome seemed on the way to complete ascendancy in Australia; but the gold discoveries had entirely altered the state of things in this as well as other respects, and there was now abundant opportunity for protestant labours, and numberless causes of encouragement. In addition to the boundless wealth which had been discovered, and which would become a mighty element of progress, and the vigorous state of general society, vast numbers of godly men,—Baptists, Presbyterians, and Methodists, and, also, to their certain knowledge, Independents, had gone out; and what had been achieved was but a faint indication of that which was yet to follow. In a very short time there would hardly be a locality in Britain which would not have members of some of its families in Australia. The brethren now going out might, perhaps, become the pastors of one or other of his own dear children, and he could not wish for them better. He loved them all the more from the fact, that he had three children there; and he should greatly rejoice in the providence which might bring them into contact. *Dr. Campbell.*

THE DISCUSSION BETWEEN GRANT AND HOLYOAKE in London has been briefly reported in the religious newspapers, but as an authentic report will no doubt appear at the close of the discussion, we refrain from further remark, beyond saying, that the proceedings were attended by crowds, who, upon the whole, as far as we have heard, conducted themselves with propriety. Several christian ministers of various denominations were present.

BAPTISM AT MADRAS.—The *Madras Athenæum* says:—"An interesting ceremony has taken place at the Scotch Church; thirteen native converts being received at one time into the Christian faith. The conversions were those of grown persons, and their families are removed above the suspicion of having been coerced or swayed by interested motives."

"THE SECULAR ASPECTS OF CHRISTIANITY."—Arrangements were made for the delivery of thirty-eight discourses on this subject in the metropolis on the evening of the last sabbath of the last month.

THE EARL OF CARLISLE has made a noble appeal to the English catholics on behalf of the Madias; but in vain. Let that be remembered.

AN ENGLISH CHAPEL BUILDING SOCIETY, but of what denomination does not appear, is to hold a conference at Derby, March 9.

THE REV. WILLIAM JAY, OF BATH, has at length resigned his pastorate after sixty four years service.

GENERAL.

MRS. HARRIET BEECHER STOWE'S VISIT TO ENGLAND.—A letter from Mrs. Stowe, dated December 14, 1852, in answer to the invitation of Dr. Wardlaw and his friends, for her visit to Scotland in the ensuing spring, contains the following:—"I was most deeply and gratefully touched by your kind letter, and by its certainly very unexpected contents. That christian hearts in good Old Scotland should turn so warmly towards me, seems to me like a dream; yet it is no less a pleasant one. For myself, I can claim no merit in that work which has been the cause of this. It was an instinctive, irresistible outburst, and had no more merit in it than a mother's weeping for her first-born. The success of the work, so strange, so utterly unexpected, only astonishes me. I can only say, that this bubble of my mind has risen on the mighty stream of a Divine purpose, and even a bubble may go far on such a tide. I am much of my time pressed down with a heavy sadness 'for the hurt of the daughter of my people'—it is so horrible! so sad; such a dishonour to Christ and his cause. But, again, when I see that a Spirit above me is issuing this feeble book work—choosing the weak things of the world to confound the mighty—then I have hope. Why has He given it this success, unless he means some mercy to the cause? Please say to those christian friends who have sent me the invitation in your letter that I gladly accept it; though when I get there, I fear that they may be disappointed; I never was much to see, and now I am in feeble health—worn and weary. I am now putting through the press another work, 'A Key to Uncle Tom's Cabin,' containing all the facts and documents which confirm the story; truth, darker and sadder, and more painful to write, than the fiction was. I shall call heaven and earth to witness to the deeds which have been done here. Alas! that I should do it. Should God spare my life till April, I trust to mingle prayers and christian affection with the christians of Scotland."

M. KOSSUTH.—On Tuesday, January 25, M. Kossuth, accompanied by several of his friends, visited the establishment of the *Morning Advertiser*, and went over and minutely examined the whole of the premises. He appeared to be much struck with the magnitude and arrangement of the place, and to take a particular interest in the printing machine, which, when going at full speed, throws off nearly 6,000 impressions in an hour. The illustrious Hungarian, whom we were gratified to find in greatly improved health and in excellent spirits, remained about an hour on the establishment of this journal.

LONDON.—Dr. Campbell, at a late meeting for chapel building in London, said:—"At the end of another century, if the population continued to make the same rate of progress, London would be six times its present size, and contain nearly fourteen millions of human beings—more than the population of all England and Wales twenty years ago. In two centuries hence—it was not a very long period, the population would be eighty millions. Wonderful as it might appear, by continuing the calculation, the metropolis at the end of the third century, would contain four hundred and sixty-seven millions of men, women, and children."

BLESSING THE DONKEYS.—The principal Church ceremonies of the week (says a letter from Rome) have been the annual commemoration of the Apostolic Chair, by the Pope, in the Church of St. Peter, and the annual blessing of horses, donkeys, and other four-footed *proteges* of St. Anthony, before the church dedicated to the saint, upon which latter occasion English whips have stared to see Roman Jehus bowl their equipages up to the church porch with twenty-four horses in hand.

THE FREE TRADE HALL, MANCHESTER.—This building, which has been the scene of such wonderful gatherings, and the name of which identifies the structure with one of the greatest struggles this country ever saw, is to be pulled down at the end of next month (March), prior to the erection upon the site of a hall of much larger architectural pretensions, both as to exterior and interior. A public company, with a capital of £25,000, is in course of formation for the purpose of providing the funds.

TROOPS IN THE COLONIES.—According to a return to the House of Commons, obtained by Sir W. Molesworth (printed on Tuesday), there were in the colonies, on the 1st of April, 1851, employed 1,608 officers, 2,076 sergeants and drummers, and 34,558 rank and file. On the 1st of April last there were 1,706 officers, 2,735 sergeants and drummers, and 35,530 rank and file.

THE BENGAL RAILWAY is said to be progressing rather slowly at present; that at Bombay will be soon completed; trips to Tannah are now frequently made by the friends of the contractors and engineers, and numbers of natives have been amongst the passengers.

THE LOCAL GOVERNMENT OF NEW SOUTH WALES has made a grant of £10,000 to be remitted in aid of Mrs. Chisholm's Family Colonisation Loan Society.

VALENTINE DAY.—350,000 letters were assorted on this day at the General Post Office.

PEGU has been annexed by proclamation of the Governor General to our Eastern dominions.

A NEW INVENTION.—A New York letter in the *Philadelphia Inquirer* says:—"I have just been inspecting a number of stereotype plates cast in gutta percha. The mould is of the same material, and the letters all come up with a fair face. The impressions from these plates are perfect; and, if it works as it at present promises to do, there must be a complete revolution wrought in the business of stereotyping."

THE LARGEST MERCHANT STEAMER IN THE WORLD is the screw steamer Himalaya, of 3,600 tons' measurement, designed and built at Mr. Mare's establishment, at Blackwall, for the Peninsular and Oriental Steam Navigation Company, will be complete for launching next month (March). She is to be propelled by screw machinery of 700 horse power.

AN ENORMOUS SERPENT, from the banks of the Amazon, has been brought to Liverpool, eighteen feet long. After being taken it swallowed a full sized goat, and then gave birth to thirty-six snakelings, about one inch long. Six days after their birth it devoured twenty-nine pigeons. What a monster!

FATHER GAVAZZI'S FAREWELL LECTURE.—A very numerous assemblage congregated on Wednesday evening, Feb. 2, in Exeter Hall, to hear Father Gavazzi deliver his farewell lecture previous to his departure for America.

SAILORS' SAVINGS BANKS.—We understand that the very large sum of £43,000 has been paid into the savings bank connected with the Sailors' Home, in Well Street, in the last year.—*Shipping Gazette*.

SOMETHING NEW!—The agricultural labourers in several parts of the country are demanding higher wages. But ten shillings a week seems to be the extent of their demands.

ORANGE PEEL.—A porter in London, heavily laden, was lately killed by slipping off the pavement on his head, through treading on an orange peel.

NEWMAN *versus* ACHILLI.—Dr. Newman has again been convicted and sentenced to pay the Queen £100, or be imprisoned in her Bench gaol.

DEATH AT A BALL!—A tradesman's wife at a ball lately given at Ludlow fell down and expired!

THE MEMBERS OF PARLIAMENT of evangelical sentiments were invited last month to a dinner in London by the "Milton Club."

THE NATIONAL PROTECTION ASSOCIATION is dead and buried, never, we hope, to rise again.

SNOW has come at last, and too much of it in some places, several serious accidents having occurred therefrom.

A GREAT PEACE MEETING was held at Manchester in the Free Trade Hall, Jan. 27.

REVIEW OF THE PAST MONTH.

ABROAD.—The marriage of the Emperor of the French has been celebrated with great pomp. A number of state prisoners were released on the occasion, but many remain in prison. It is said that the army will be reduced by 20,000 men.—An attempt was made by a young Hungarian to stab the Emperor of Austria as he was walking on the ramparts. The wound was slight, and the assassin was seized.—The mountaineers of Montenegro, instigated, it is supposed, by Russia, have rebelled against the Sultan of Turkey; and Austria is alarmed for Hungary, which only waits opportunity to rise.—At Milan, an insurrection broke out on Feb. 6, which was soon put down. Several Austrian officers were daggered by the patriots. The most severe measures have been put in force against the people. Kossuth was implicated, but he declares that he had nothing to do with the rising, which appears to have been instigated by Mazzini.

AT HOME.—Parliament has met and is in full work. Reform is postponed for a year, but several good measures are proposed; among legal reforms, a new court for divorce; and the Canadians are to be allowed to appropriate their "Clergy Reserves" property, spite of the Bishop of Exeter. Lord Clarendon is to be foreign secretary on the resignation of Lord Russell, who will have a seat in the cabinet, and lead the Commons. The Madiai case has been brought before Parliament by Mr. Kinnaird, when Lord John Russell and Lord Palmerston spoke in the most decisive terms against their imprisonment. But Lucas, the member for Meath, defended the persecution. This Lucas was once a Quaker, and is now the most rabid papist in Ireland. Who can tell us anything about him? for we are curious to know the history of the man, and what could induce him to leave a sect that never has persecuted to join one that always has and always will.

Marrriages.

Jan. 8, at the General Baptist chapel, Mansfield, by Mr. Wood, Mr. John Parks, to Miss M. Garrard.

Jan. 12, at the baptist chapel, Little London, Willenhall, Mr. George Alexander Lloyd, of Walsall, to Martha, fourth daughter of Mr. Richard Foster.

Jan. 14, at the circus baptist chapel, Birmingham, by Mr. Landels, Mr. Joseph Willington Lane, of Northleigh, Oxfordshire, to Rebecca, fifth daughter of Mr. Thomas Foxall Griffiths, of Edgbaston.

Jan. 18, at the General Baptist chapel, Hinckley, Mr. Samuel Buckingham, to Miss Wheatley.

Jan. 22, at Heneage Street baptist chapel, Birmingham, by Mr. Taylor, Mr. Frederick Simpson, to Elizabeth, eldest daughter of Mr. William Jenkins.

Jan. 25, in the Independent chapel, Beccles, Suffolk, by Mr. Flower, Mr. Charles Vince, pastor of the baptist church, Graham Street, Birmingham, to Hannab, youngest daughter of Mr. John Mayhew, Beccles.

Jan. 20, at the baptist chapel, Bideford, by Mr. Arthur, Mr. William Andrew, of East Putford, to Miss Miriam Rattenbury, of West Putford.—Also, Mr. James Cann, of Bideford, to Miss Mary Heydon, of Parkham, both members of the church.

Feb. 2, at the baptist chapel, Cannon Street, Birmingham, by Mr. Swan, Mr. Joseph Butterworth, of Bath Row, grandson of the late Joseph Butterworth, Esq., M. P., to Elizabeth, youngest daughter of the late Mr. Teague.

Feb. 2, at the General Baptist chapel, Quorndon, Mr. William Harrison, to Elizabeth, daughter of Mr. Benjamin Mee.

February 3, at Byron Street General Baptist chapel, Leeds, by the Rev. J. Stevenson, M. A., of London, assisted by the Rev. T. Horsfield, of Bradford, the Rev. Richard Horsfield, minister of the above place, to Mary, only daughter of the late Mr. Joseph Riuder, of Leeds. This being the first marriage solemnized in Byron Street chapel, an elegant Greek Testament was presented.

Feb. 10, at the residence of Thomas Watson, Esq., M. D., West Regent Street, Glasgow, Mr. Robert Edminson, of Trowbridge, to Isabella, third daughter of the late George Watson, Esq., of Glasgow. Prayer for the Divine blessing was offered, the questions asked, and an address to the newly-married delivered by Mr. Archibald Watson, one of the pastors of the baptist church meeting in Jobu Street, Glasgow.

[How was this? a marriage in a private residence!]

Deaths.

Dec. 16, at Lyndhurst, Hants, aged 102, Mr. John Clements; he enjoyed all his faculties to the last, and was constant in his attendance at every public service, including the seven o'clock prayer-meeting on Lord's-day mornings, in all weathers, until the Sunday preceding his death.

Dec. 29, at Portsea, Mr. John Headden, aged 83. He feared God in his youth, and when 18, was baptized by the late Mr. Horsey. He was soon called to preach in the town and villages. About fifty years ago, he commenced preaching in a barn at Southsea; where a chapel was erected—enlarged in 1812. He continued to preach until he was fourscore; and having seen his children's children, to the fourth generation, he died in peace. Mr. Room improved his decease at Kent Street, to a large assembly, from "an old disciple."

Jan. 16, in the 95th year of her age, Mrs. Mary Robinson, of Olney, Bucks. She was aunt of Mr. W. Robinson, many years baptist missionary at Dacca, East Indies.

Jan. 18, aged 27, Benjamin Jones, eldest son of Mr. Jonathan Jones, deacon to the baptist church, Cefn Mawr, Ruabon, Denbighshire. Deceased was ill but a few days, during which time he very frequently spoke of the consolations of religion. Several hundreds of persons assembled at his funeral, the services at which were conducted in Welsh and English.

Jan. 19, at Spalding, Mr. Enoch Canwell, aged 21. His widowed mother brought him up in the fear of God and the love of Jesus Christ, and the Lord blessed her efforts for his good. He was a young man of good abilities, which he devoted to the service of his Saviour in the sabbath school, and by occasional exhortations in the villages, where his services were always acceptable. He formed our now flourishing "Young Men's Society" for mutual improvement. He died calmly trusting in Jesus. About 1000 persons followed him to his grave in the General Baptist burial ground, to show their respect to the memory of one who in his sphere had displayed so much integrity, piety, and zeal.

Jan. 19, at Loughborough, aged 74, Elizabeth Beadman. She was the first who was baptized at Hugglescote, fifty-five years ago. After severe suffering, she died in peace, with a well-grounded hope of that rest which remains for the people of God.

Jan. 25, at Loughborough, aged 77, Mr. Pepper; many years a very worthy and consistent member of the General Baptist church.

Jan. 27, at Bow, Middlesex, Mr. Thomas Parnell, aged 62. Mr. P. was a man of eminent piety and worth; for thirty-six years a useful member and office bearer of the baptist church at Bow, and for the last eleven years he filled the office of deacon well. He was a friend to the poor and needy, and a lover of all good. Dr. Angus, of Stepney College, conducted the funeral services, which were attended by the members and a large concourse of friends. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Jan. 29, at Devonport, aged 62, Mrs. Sarah Fry, who had been about thirty-eight years a consistent member of the church at Morice Square, and her end, though somewhat sudden, was eminently peaceful and happy.

Jan. 29, at Bournemouth, the Rev. Thos. Smith, A.M., late pastor of the church assembling in Nether Chapel, Sheffield, and for many years Classical Tutor of Masborough College, Rotherham.

Feb. 3, at Devonport, Mr. Rudd, aged 49. The child of pious parents, he was called by Divine grace early in life, but being jealous over himself, he was not baptized until 1824. He was a man of good judgment, and of a "meek and quiet spirit," and for several years a deacon of the church at Morice Square. He has left five children to mourn their great deprivation, and his decease is felt to be a great loss by many, but to him it was unquestionably great gain. He died in the serene confidence and triumph which faith and hope in Jesus alone can inspire.

"Triumphant smiles the victor's brow,
Fann'd by some guardian angel's wing;
O grave! where is thy victory now?
And when, insidious death, thy sting?"

Feb. 3, Mr. Samuel Daniell, aged 84, for more than forty years deacon of the baptist church assembling in the Silver Street chapel, Worcester.

Lately, at Birmingham, Mr. Thomas Moreton. He was baptized by the late Mr. Edmonds. For forty years our departed brother preached in the towns and villages around Birmingham. He was a humble, loving, and devoted servant of Christ, and "feared God above many." Mr. Swan bore testimony to his christian character and conduct in a funeral discourse for him.

Lately, at Bourne, Lincolnshire, aged 93, Mrs. Binns, relict of the late Mr. Joseph Binns, many years the respected pastor of the General Baptist church in that town.

THE
BAPTIST REPORTER.

APRIL, 1853.

JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE close of the eighteenth, and the opening of the nineteenth century, will ever be marked in the annals of christianity as that remarkable period of its history, when, notwithstanding the wars and commotions which prevailed, those noble institutions were formed in this country for the diffusion of Divine truth both at home and abroad—institutions such as the world had never seen, and which produced results such as the world had never witnessed. We refer to the Sunday School, Religious Tract, and Missionary Societies.

Last, not least, but greatest of all in our estimation, was the BIBLE SOCIETY—projected and brought into operation in 1804. The thought of such a society was—as we once heard James Montgomery poetically describe it—“a spark that dropped from heaven and set the world in a blaze.” Or, if we may attempt another figure, the first bubbling up of a fountain which forming itself a channel has now grown into a river, and soon swelling into a sea, will at length form an ocean that shall encircle the whole earth.

It was meet and right then, that a society whose glorious object was to give the Word of God to all nations—to every man on earth—should celebrate the first Jubilee of its existence in the land which gave it birth,

amidst scenes of peace and prosperity which form a pleasing and happy contrast to the tumultuous times when it came into existence.

The Official Statement, as read by the Rev. G. J. Collinson, furnishes the following interesting and gratifying facts.

“The British and Foreign Bible Society dates its existence from the year 1804. The circumstances which more immediately called it into being, was the grievous destitution of the Scriptures in the Principality of Wales. For two years in succession had the cry come up thence for a supply to the only source then known, whence they could be derived. When the appeal proved unavailing, a project was conceived by a few benevolent persons, to contract with a printer for an adequate number. A reduction in the selling price, or, in particular cases, a gratuitous distribution was to be met by subscription. Whilst this scheme was under consideration, the Rev. T. Charles, of Bala, whose itinerating habits as a minister of Christ through the northern counties of Wales, gave him a perfect knowledge of that part of the country, came to London. He subsequently was permitted to bring the matter before the Committee of the Religious Tract Society; and at a conference was encouraged to propose his plan.

His powerful appeal stirred the thoughts of one member present, whose sympathies extending beyond the narrow enclosures of the Welsh mountains, gave utterance to these memorable words:—' Surely a society might be formed for the purpose, and if for Wales, why not also for the Empire and the world ?' In this one sentence of the Rev. J. Hughes, was hidden the germ of that noble tree, whose branches we this day enumerate, and whose leaves have already partially proved the healing of the nations.

The thought once expressed was not allowed to die; a circular was forthwith drawn up, calling upon christians of every name to unite for the one simple yet sublime object of sending forth the Bible, without note or comment, over the whole world. By the wide dispersion of this letter, publicity was attained; and, as a result, a general outline of the Society was prepared, and the present definite and comprehensive designation affixed.

These preliminaries settled, a public meeting was held on March 7, at the London Tavern, when the foundation was laid in due form, and from that day the Institution has been recognised in all countries. The assembly mustered 300 persons, and the first subscription announced was £700.

Five days afterwards, three Secretaries were appointed,—two for the home operations, and one for the foreign, the venerable Dr. Steinkopff, still living. The broad and catholic principle of the Society was fully carried out in the appointment of the Committee. Thirty-six laymen were selected, six of whom were foreigners resident in London or its vicinity, and the remainder were equally divided between members of the Church of England and the other sections of the christian church.

The President, Vice-Presidents, Treasurer, and Secretaries, were *ex-officio* members of the Committee; and, with a view to secure the zealous co-operation of clergymen and other

ministers, to them the privilege of membership gave a right to sit and vote at the Committee.

These arrangements being completed, a second meeting was held on May 2, which has given occasion for the Assembly of an annual gathering on the first Wednesday of that month.

Lord Teignmouth was unanimously elected President, and great reason had the Committee, in after times, to rejoice in their choice. Most assiduously did he preside at their several meetings; ever did he take an active interest in their proceedings. His pen supplied the first five annual Reports. To him was the Society indebted for opening a communication with the Bishop of Iceland and the Archbishop Plato, of Moscow; and to the force of his arguments was greatly owing the lessened opposition of the Indian Board.

From an extensive inquiry that was immediately set on foot in our own country, as well as on the continent of Europe, the destitution of the scriptures was found to be most lamentable, and far beyond the power of the then existing agencies in any adequate measure to supply. It has been computed roughly, that the whole number of Bibles in circulation throughout the world did not exceed four millions of copies; and when we consider the number of those that must have been kept in libraries as curiosities from their rareness and antiquity, those in use must have been even less.

Since the Society has been in active operation, it has been permitted directly to issue twenty-five millions, four hundred and two thousand, three hundred and nine copies; while, through kindred institutions which have sprung up in Europe, Asia, Africa, and America, that number has been increased to upwards of forty-three millions of copies of the Sacred Scriptures in whole or in part,—a number, we may safely believe, greater than the whole aggregate issues of all time previous.

Again, if we look at the list of languages and dialects, we shall find that your Society now tells forth the wonderful works of God in no less than 148, whilst the versions hitherto completed are one hundred and seventy-five, of which 121 are translations never before printed. In connexion with this amazing fact, it should be fully borne in mind, that it thus gives access to nearly six-sevenths of the human family to the truth of God.

Another point to be touched upon, is the various associations, branches, and auxiliaries it has called into active co-operation. In Great Britain there are now 3,249, while the Hibernian Bible Society numbers 510. The colonies and other dependencies of this great empire still further increase the sum by 498, making a total of 4,257. The different foreign Bible Societies throughout the world contain upwards of 4,000 similar affiliated associations, and thus we may fairly conclude, that at this moment there are not fewer than eight thousand combinations of christians of every name and sect united in a spirit of fraternal love, to disseminate in their own immediate districts that Word which is able to make those who receive, read, and believe it, wise unto salvation through faith which is in Christ Jesus."

The Statement then refers to the tendency of this bible union to promote good feeling among christians; and refers with warm approbation and gratitude to the labours of bible collectors. The funds are then referred to. In the fourth year the receipts were doubled. Congregational collections were made by the Church of Scotland; and in 1811 the Wesleyan body followed that noble example.

"The total expenditure has reached nearly £4,000,000 sterling, a sum, indeed, noble and magnificent, if considered by itself, but a mere unit if we contrast it with the outlay of a single war, or the annual expenditure in Great Britain for articles of luxury alone.

But of this large total a considerable amount has arisen from legacies, and we deduce from this fact the inference, that the object which the testators cherished and advocated in life they remembered with still deeper interest in the anticipation of death—the feeling clung to them to the end; and we would fain hope, that, in the case of many, it proves that that Word which was their consolation in the hour of their greatest need, they were anxious should have the widest circulation, that others in like extremity might find its unfailling support and peace-speaking power.

It would appear, that, out of the 43,000,000 of copies which have been circulated over the whole habitable world, no less than 17,000,000 have been circulated in the languages spoken in the British Isles, and, whilst many have found their way to every portion of our Colonial Empire, doubtless the far larger number have been dispensed at home.

It may, perhaps, be well to state a little more in full the circumstance which led to that unprecedented demand at home. In 1846, some friends visiting Blackpool, a small watering-place on the coast of Lancashire, whilst deriving invigoration from the refreshing sea-breeze, and wandering upon the beach, cast their eyes along the villages which deck that line of coast, and the thought occurred to them whether the inmates of those houses were possessors of the Sacred Word; acting upon the thought, they made a visitation, opened a sale for the scriptures, formed an association, and, ere a few months closed, they had circulated 1,800 copies in that limited district. A person from Manchester, who had witnessed the success, and had greatly co-operated towards it, returning home shortly afterwards, conferred with a few friends like-minded with himself in that great city, and a determination was made to offer the scriptures amongst the immense mass of operatives who crowd the various mills and factories.

The result far exceeded all anticipation, for the issues, which had for some few years before been limited to 5,000 annually, but in the one immediately preceding that of which we are now speaking had amounted to 15,000, suddenly reached, in one month, 20,000; and, in the six months, had extended to 80,862; so that, before the close of the year in which the movement was made, the total issues had considerably exceeded 100,000 copies.

I might also mention the results in the venerable town of Leicester, whose halls were made memorable for the eloquent advocacy of Robert Hall, and Robinson, and Vaughan. Not fewer than 80,000 copies have left its depot, and even now a re-division of these districts has been entered upon with zeal and energy.

To every class in this country has the beneficence of this Society been extended. In its earliest days, gaols and convicts, the poor, the sick, and the degraded, were approached with its bestowment; many a culprit, in his solitary cell, has felt the power of the Saviour's voice; whilst the sick man on his pallet, whether at the hospital or in his private home, has been cheered by its kind words of solace. To the peasants in their seclusion, and the artizans in their hives of industry, as well as to the barracks and the battle-field, has its mission been made known.

Frenchmen and Spaniards, Dutch, Swedes, and Portuguese, when resident amongst us, have been presented with copies in their own tongue. Not fewer than 30,000 prisoners of war were thus supplied during their period of exile in England.

For the benefit of the young, large sacrifices have been made; grants have been liberally bestowed wherever schools have been formed, and in many lonely neglected hamlets is seen the stamp of your Society in the hands of those who are too poor to purchase. Not less than £30,000 has been already sunk in this one item. Not

even yet is the hand of your Committee stayed from giving. No application, where necessity is manifest, is sent empty away.

Since the appropriation of a special fund for grants to schools was established, 118,387 bibles and testaments have been issued to 2,096 schools.

Nor are our seamen overlooked, or even our emigrants.

The Merchant Seamen's Bible Society for the river Thames will, by its chronicles for thirty-four years, furnish abundant proof that they are not forgotten. Even during the past two years, no fewer than 35,902 visits were made by our bible-boat to vessels within the limits of the port of London, when 12,300 copies were sold. More than 2,300 of these were thus placed in the hands of foreign seamen, — in the hands of many, who, had they wished it, could not have supplied themselves in their own country, such as Spaniards and Italians. In this port alone have 174,938 copies been supplied to our various seafaring people.

Nor have the efforts been less at Newcastle, Liverpool, Bristol, Plymouth, and other places.

To the London City Mission, too, have your Committee gladly rendered their assistance. More than 50,000 of copies of scriptures have been consigned to the care of the several missionaries, to be used by them as loan stock. The need of such a stock will be readily admitted by those who know that one-seventh of the entire population of London is Irish in its extraction. These, as a general rule, being Roman Catholics, are prohibited by their priests from possessing the scriptures, and their ignorance and indifference make them yield a ready obedience.

A large proportion of our operatives are indoctrinated in the principles of infidelity, and live totally unmindful of all religious claims. Under these circumstances, if the bible be not brought unsolicited, there would, humanly speaking, be no movement towards its attainment. To such

parties, therefore, these devoted men lend a copy for a month, or longer, as they deem expedient. Upon each return of their visit, they carefully inquire for the copy they had left, that they may trace if any use has been made of it. In many instances, the temporary possession has produced the desire for the permanent; and in one district alone, during the past year, not less than fifty-two heads of families were induced to become purchasers by weekly instalments.

Your Committee feel an especial sympathy with this Missionary Institution; its basis is as broad as their own; and it is pleasing to them to know, that between the rising and setting of the sun, on six days of every week, that goodly band of 284 men read more than 1,000 portions of that blessed word. This grant, also, is not limited to London, but Birmingham, Manchester, and Liverpool, are freely furnished.

To the Ragged-school Union, grants have frequently been made; and in the success which has attended all these philanthropic efforts, your Committee cordially rejoice. No fewer than 13,000 children are now receiving education in the truths of the bible; and in many instances the book used has been from your own depôts."

The system of colportage is then noticed as very useful, and a desire is expressed for its extension.

"To literary and theological institutions have grants of different versions been made. Every case of emergency has always been received with kindness. To the different benevolent institutions which abound in this country supplies have been afforded.

When any public calamity has involved in ruin many households, then has your Committee forwarded copies of that word which reminds the sufferer that there is a better and enduring substance. To the shipwrecked mariners on our coast, to the foreigners who frequent our shores, to the indigent blind who need our sympathy, to the penitents in our prisons, magda-

lenes, and hospitals; in short, to every being needy, helpless, and distressed, does the hand of your Society stretch forth its inestimable boon.

The state of the Principality has already been assigned as the originating cause of the Institution. Such was the dearth of the sacred volume in the vernacular language of the people, that it was no uncommon thing for several householders to have one bible between them as joint property, which they were wont to keep alternately week by week. One of the earliest efforts of your Committee was to meet this want.

In July, 1806, the New Testaments were issued for distribution, and an eye-witness shall describe the eagerness which was displayed when the first load of the word of the Lord approached the town of Bala. The peasants went out in crowds to meet the cart, welcomed its sight as the Israelites did the ark of old, drew it into the town, and bore off every copy as rapidly as they could be dispersed. The young were seen consuming the night in its perusal. Labourers carried the precious treasure with them to the field, and during the intervals of their toil, sought refreshment to their spirits by its hallowed truths."

The nations of the earth which have received from this Society the records of eternal life, then pass under review. We have not space even to enumerate them.

"We have thus traced hastily through some of the great enterprises upon which it has been the privilege of your Society to enter. We have seen, how, in the mysterious providence of God, from the casual remark of a solitary individual in a meeting convened for a different purpose, sprang up an Institution which stretches its sympathy over the globe, and which aims at uniting the whole family of man in one bond of christian brotherhood — an Institution which seeks to bring before the minds of all the pure and unadulterated truth of God; which reminds each one who

receives its bestowment of the relationship in which he stands to his Maker; which points to the endless series of blessings of which he has been the object; which concentrates every thought, and terminates every hope in the person of the blessed Redeemer; which gives comfort for the present by retracing the path of God's counsels in his dealings with his people of old, and which lights up with radiant glory the future, as it reveals as a consummation all that can be hoped, or desired, or loved.

One word more, and we close. There is something striking and peculiar in the spot which our island holds in respect of the world. It stands, as it were, in an advanced position between the Old and the New. How fitting, then, that from it should be given forth the first burst of the trumpet of jubilee! May the sound which issues from this hall be taken up throughout the land,—may its echo resound from mountain and from hill, in glen, in vale, in plain,—may it be wafted o'er the sea, and roll from shore to shore, until earth's remotest bound hath caught its richest note! May the blessings which it recalls to mind,—the cancelling of debt, the restoration of inheritance, the cessation from all toil,—the rich, the joyous, the free communion, where heart meets heart, as hand joins hand,—be so impressed upon each soul, that it shall be a means to hasten on the time when, in one overwhelming chorus, shall be uplifted the exhilarating cry, 'Hallelujah! the Lord God Omnipotent reigneth!'"

Such are some of the statements read at the first Great Public Meeting of the Jubilee, held at Exeter Hall, on Tuesday, March 8, 1853. The President, the Earl of Shaftesbury, occupied the chair, and was surrounded by such an array of talent and piety as is seldom seen even on that celebrated platform. The President said: "The scriptures have been rendered into 148 languages or dialects: all these have been reduced to printing, and of these, 121 had never before

appeared in type. Of these languages so reduced to printing, twenty-five existed only in an oral form, had no alphabet, and were not reduced to writing until such time as they were worked upon by the intellectual power of your agents. The combined Societies of England and the continent have circulated not less than 43,000,000 copies of the holy scriptures in whole or in part, and thus the records of inspired truth, it is believed, have, within the present century, been rendered accessible to about 600 millions of the human race." Referring to the formation of the Society, the noble Earl remarked:—"I can hardly think that they ventured to believe that they were then instituting the greatest effort that ever has been made by uninspired men for the temporal and eternal welfare of the human race. But so it is, and gainsayers may say what they will, but the events of this day will prove, that whether we regard man politically on this earth, or spiritually in the world to come, his last and greatest happiness will have been attained when the word of the Lord shall have free course and be glorified."

Appropriate resolutions were moved, seconded, or supported, by the Bishop of Winchester, Rev. J. A. James, the Duke of Argyll, Dr. Duff, the Earl of Carlisle, J. Foster, Esq., Rev. Hugh Stowell, Rev. W. Arthur, Rev. Mr. Charles (a descendant of Charles of Bala), Dr. Cumming, W. Jones, Esq., and Lord Charles Russell. The speech of that amiable and talented nobleman, the Earl of Carlisle, was regarded as the gem of the meeting. Some facts as told by Mr. James in his happiest style were very pleasing. We give an extract:—

"He would take the liberty to allude to the first bible meeting it was his privilege to attend. Of course he was very young, and had all the ardour and rapture of youth in seeing what was novel. Here, thought he, is a meeting of men of all creeds in religion, men of all parties in politics, and all

grades in society, and it appears to have something about it of the solemnity of a funeral and the merriment of a wedding; in fact, there was something of both; and it struck him that they had met together at the burial of bigotry, and, by a very strange conjunction of circumstances, at the marriage of truth and love. There was one peculiarity in that meeting which, happily, did not exist in the present. There were ample folds of broad cloth, but no costly folds of silk and satin; abundance of hats, but no humble bonnet reared its form; no ribbons streamed, for the oriental delicacy and monkish prudery, that sex which is now the grace, ornament, and efficiency of their meetings and their society, were all excluded, except a few heroines who, venturing a little beyond what some good people thought to be quite consistent with modesty, were in the gallery, and threw furtive glances on the proceedings, and went forth animated with a desire that gallantry should take a place by the side of charity, and that our efforts should be shared and participated in by them. And since that illustrious friend of the Bible Society, now grown grey in its service, Charles Dudley, had marshalled the energies of the female friends of the Society, they had to be spoken of with gratitude and affection, as the most important agency connected with bible operations. On that platform, as to-day, there were peers of the realm, dignitaries of the church, and members of the council. There was Vansittart, afterwards Lord Bexley, the warm and eloquent defender of the Society, and author of an able pamphlet, which floated over the land with that beautiful sentiment upon which the friends of the Society had ever acted: 'If we cannot unite all minds, let us harmonise all hearts.' There was Grant, who always lent his influence to the Society, and whose noble son was, he believed, upon the platform to-day. There was Thornton, a name dear to every one with any feelings of philanthropy in his soul.

There was Macaulay—father of the most eloquent of our English historians—who once said a very naughty thing about Exeter Hall, but who, he thought, would never repeat it, and who had not transferred and transixed it to his immortal page, and therefore they would let bygones be bygones, and believe that the eloquent historian thinks that there is something better there than 'the bray of Exeter Hall.' There also was Stephen, father of the present professor of history at Cambridge. What a galaxy then surrounded the chair of the noble president, Lord Teignmouth. There was the eloquent and accomplished Owen, the charm of every assembly whom he addressed; there was the silver-tongued Hughes, the father, as they had been told, of the Society; and there was the venerable man who now sat by his side on this platform, and the only member of the original committee present at this jubilee meeting. But there was one name he distinctly remembered being announced from the chair, the very sound of which in an instant brought up a thunder of applause that shook Freemasons' Tavern to its very foundation, and made even the pictures that adorn its walls vibrate with sympathy; it was the name of Wilberforce. There he stood, with his laurels green upon him, which he had lately won as the liberator of Africa. His diminutive, and, to all outward appearances, insignificant frame, seemed instinct in every muscle, as well as every limb, with life, and the intelligence with which he wielded the great cause of negro emancipation through twenty long years, beamed in his eye, and all the benevolence which he carried to the cause sat on his countenance, and it seemed as if a glory from heaven irradiated his brow. Alluding to the treaty of alliance which had at one time existed between the King of France and the King of Spain, the former, rejoicing in the act exclaimed, 'The Pyrenees are no more! the Pyrenees are no more!' so Wilberforce at the top of his shrill,

but musical voice, alluding to the fact of the formation of the Bible Society, and what it was destined to accomplish on behalf of the nations of the earth, exclaimed, 'The Pyrenees are no more! the Pyrenees are no more!' Would that that illustrious man were present to-day, with all his catholicity of feeling, with all his philanthropy, with all his wisdom, and with all his eloquence. Perhaps, unseen by sense, he was present, and who would not say, 'Enjoy thy repose, illustrious man; thy name is still fragrant, and thy example is animating the minds of multitudes, who are still endeavour-

ing to break off the shackles of slavery from the body as well as from the mind.'"

We have deemed it right to occupy so much of the space of a baptist periodical with these details, inasmuch as it was in the mind of a baptist—Joseph Hughes—that the idea of the formation of this noble Society originated; and moreover, what the baptists have done in the great work of bible translation is patent to the world.

Beneath is a joyous song of praise by a veteran in the glorious work of Bible circulation.

Poetry.

BIBLE JUBILEE HYMN.

TUNE.—"Sound the loud timbrel."

'Tis the sound of the trumpet that bursts on the ear,
The voice that announces the Jubilee Year!
It calls on the nations—it tells them the story
Of mercy and love from the Fountain of Light;
To the God of the Bible, thanksgiving and glory,
That the Word of His Truth has gone forth in its might.
'Tis the sound of the trumpet that bursts on the ear,
The voice that announces the Jubilee Year.

Four forth the full anthem of praise through the land;
The gift is the Lord's, though he makes us His hand.
That Word was our safeguard when kingdoms were shaken;
Well may we, with joy, put our trust in the Lord!
And may every heart to the duty awaken
Of diffusing more widely the life-breathing Word!
'Tis the sound of the trumpet that bursts on the ear,
The voice that announces the Jubilee Year!

Praise, praise to our God, that His Word has gone forth,
From the west to the east, from the south to the north!
Hark! the notes roll through England, o'er city and valley,
While Scotia responds from the heath and the glen;
Old Cambria's sons know the strain, and they rally,
While Erin, awaken'd by hope, sighs "Amen!"
'Tis the sound of the trumpet that bursts on the ear,
The voice that announces the Jubilee Year!

Lord! we bless Thee, we praise Thee, Thy Word is not bound;
Free as air, it shall go where man's footsteps are found,
Already the long-promised blessing descending,
Bears its fruit in the land of the olive and vine;
And though soft be the notes, and in whispers ascending,
The spirit that bears them, blest Saviour, is Thine!
Lord, hasten the day! let Thy glory appear,
That a world may rejoice in a Jubilee Year!

Bristol, March 7, 1863.

C. S. DUDLEY.

Reviews.

The Martyrs, Heroes, and Bards of the Scottish Covenant. By George Gillan, M.A. London: Albert Cockshaw.

THIS small volume ranks among the publications of the Anti-State-Church Society. We have perused it with much interest. Indeed, this "gifted" writer seems to possess the extraordinary power of beguiling us, as we pass along, with thrilling tales and sparkling thoughts. Sometimes we feel as if he would weary us with them, and we wish he would become a little more sober and commonplace; but in vain, for on he goes, like one of his own mountain torrents; and hence we sometimes find him breaking boards. Has he not at page 163? where, describing the Free Church as ignoring the voluntary principle whilst reaping its fruits, he says:—"holding, like Arminians, works without faith." Now this is too bad; we can allow much to Scotch prejudice, but even George Gillan, with all his poetic fire, must not be allowed licence like this. We never yet heard of Arminians anywhere who held "works without faith." For our part, we wish that both James Arminius and John Calvin would be so good as to stand out of the way, as Diogenes said to Alexander, and let us see the Sun. It is time this tiresome talk about Calvinist or Arminian weré ended. They are often used merely as offensive nick-names, and generally by those who know not what they affirm. To return, however, to the book before us. As soon as we had read it, we put it into the hands of one of our boys, saying, "There, read that, and see what some men have suffered for God's truth." We wish the book may find a place in every British family, and every sabbath-school library.

A Lecture on the Recent Discussion between Messrs. Holyoake and Grant.
By the Rev. J. H. Hinton, A. M.
London: Houlston and Stoneman.

It is probably within the knowledge of most, if not all, of our readers, that Messrs. Holyoake the infidel, and Grant the christian, have had a long discussion,

reaching over several evenings, in the metropolis. Mr. Hinton, on those occasions, acted as umpire, and therefore filled a favourable position for making correct observations on the various points of the contest. As we have ourselves had some experience of such matters, having publicly discussed with Robert Owen, Lloyd Jones, and, latterly, with G. J. Holyoake, we know something of the tactics of these men, and how slippery they are in their movements. Mr. Grant, with all his admirable skill, found it, we have no doubt, no easy task to hold fast such a wriggling eel as Holyoake is. Mr. Hinton could sit and look on, and having taken notes on the points, come out afterwards with a set lecture, to comparative advantage. He has done so; and he has done his work so well, that all who wish to know the chief points of the debates, and how satisfactorily the infidel's quibbles may be disposed of by a talented and candid christian minister, should secure a copy of this cheap pamphlet; which is decidedly the best thing which has appeared in connection with the "Holyoake" discussions.

Little Things. London: Hamilton & Co.

Such is the brief title of a little book, originally published in Scotland, of which the "seventh impression of five thousand" now lies on our table. Its motto is, "He that contemneth small things, shall fall by little and little;" and the subjects of the chapters are—Little Duties, Little Kindnesses, Little Efforts, Little Cares, Little Pleasures, and Little Sins; and certainly the saying of Dr. Chalmers—"the power of litle"—is well worked out.

Mr. G. J. Holyoake refuted in his own words. By Sanders J. Chew. London: Houlston and Stoneman.

We have before us now No. 5 of these tracts; and we are gratified to find that they are meeting with an extensive circulation. The attacks of modern infidels are thus made to rebound upon themselves; or are made use of to excite a more lively regard to the holy word of God. Nothing have we to fear but our own supineness.

Correspondence.

"THE BAPTIST"—HIS NAME AND ANTIQUITY.

To the Editor of the Baptist Reporter.

DEAR SIR,—Will you permit me to offer the following remarks upon Mr. John Fryer's letter, which appeared in your last number, criticising some extracts from my printed Sermon called, "The Baptist."

Allow me, at the outset, to correct a strange error into which Mr. F. seems to have fallen, when he says, that "The Baptist" was evidently written to tickle the ears of your general readers," when it is notorious that it was a discourse prepared for and preached on a special occasion, viz., "The celebration of the Bicentenary of the planting of Baptist Churches in the Counties of Northumberland and Durham."

The topics, in Mr. Fryer's letter, to which I shall refer, may, for the sake of distinctness, be classed under the following heads.

THE MODE OF BAPTISM.

"Respecting the true mode of administering baptism," he says, "I shall say but little." Little as it may be, it appears to me a pity, for his own sake, that he had not the discretion to say less: for either he makes the Church of England to issue her commands like an idiot, or he forgets in the latter part of his own sentence what he had just written in the former. He first says, "the Church of England authorizes and even commands immersion," and then declares that "the church has left the matter open to choice." If the church has commanded immersion, then it cannot be matter of choice with the administrator whether he shall immerse or sprinkle. If it be a "matter open to choice" whether he shall immerse or sprinkle, then it cannot be a command for him to immerse. So that either he makes the church to contradict herself, or giving her credit for consistency, he flatly, in the same sentence, contradicts himself. We baptists never contradict ourselves on this point, but at all times and in all places affirm, that the only proper mode of baptism is immersion.

In this remarkable sentence there is another curious statement: "According to her prayer-book, sprinkling is only the exception and not the rule itself." If immersion be the rule in the Established Church, and sprinkling only the exception, how comes it to pass that at least nine hundred and ninety-nine out of every thousand children who are baptized in that church are baptized by sprinkling or pouring, and not by immersion? Surely the clergy must be a very refractory class of men, and it is high time for our diocesan bishops to arouse themselves and call back to strict duty their wayward and disobedient brethren.

The whole passage, and especially when viewed in connexion with the practice of the Establishment, is a tissue of incongruities. "The Church of England authorizes and even commands immersion," "but in the absence of positive scriptural direction, the church has left the matter open to choice." "According to her prayer-book, sprinkling is only the exception and not the rule itself;" while according to her practice, sprinkling is the rule and immersion a rare exception. So much is this the case that when an adult is immersed the public newspapers lay hold of the novelty as something worth a paragraph, which the Editor of the *Reporter* takes care to extract and republish for the confirmation of his readers.

It is strange that Mr. F. should not seem to know the mode in which baptism is appointed to be administered even in his own church, or he never would so commit himself as to say, "According to her prayer-book, sprinkling is only the exception." Now the word "sprinkling" does not occur in the prayer-book in connection with baptism at all, as expressing either the rule or the exception. The rule laid down for "the priest" in the prayer-book is, that "*he shall dip it (the child) in the water discreetly and warily:*" the exception is "*to pour water upon it.*" There is not a word about sprinkling in the whole baptismal service of the Church of England! Oh! Mr. F., do you teach the Church Catechism and not know this? As sprinkling is a different word and

expresses a different action or mode from the words dip and pour, it is evident you have yet to learn the precise mode of baptism appointed in your own church.

THE SUBJECTS OF BAPTISM.

After referring to the antiquated and thread-bare argument drawn from circumcision in favour of infant baptism, Mr. F. adduces our Lord's commission in support of his cherished dogma. He says, "Christ, in his institution of the sacrament, said not 'Go ye therefore and teach all nations, baptizing' the adults 'in the name,' &c., but 'teach (make disciples of) all nations, baptizing them,' &c. Do not infants and young children constitute a part, even the major part of all nations?" Well; taking his own interpretation of the word "teach," the commission cannot refer in the slightest degree to infants, but completely destroys the position which he wishes to establish.

The first duty enjoined by the commission, is to "make disciples of all nations;" a christian disciple, all will allow, is a believer in Christ. But infants cannot believe in Christ; infants, therefore, are not included in the commission. Nay, they are necessarily excluded from it; for being naturally incapable of believing in Christ, they cannot then become his disciples.

The second duty enjoined by the commission is to baptize. Whom? "Them," by which Mr. F. understands "all nations," including, of course, all the babies in all nations. Surely he cannot have impartially examined the original words in which our Lord's commission was given, or he could not so easily have fallen into such an egregious error.

The personal pronoun "them," is in the *masculine* gender in the original, and cannot agree with the noun in "all nations," which is in the *neuter* gender. It must be understood, therefore, to refer to some other persons; and to whom but to those who are made disciples through the preaching of the gospel. Instead, then, of the commission authorizing infants to be baptized, it positively excludes them, and recognizes none but disciples or believers as fit subjects for baptism. Beside, I fearlessly affirm that there is not one plain precept for infant baptism, nor one single clear example of infants being baptized in the New Testament, from the "Gospel ac-

ording to Matthew," to the "Revelation of John the divine." It is altogether a work of man's device, and will doubtless eventually be swept away from the churches, with many other "traditions of men," which now impede the progress of Christ's holy gospel in the world.

THE ORIGIN OF INFANT BAPTISM.

In my Sermon it is said, that "About the beginning of the third century, the primitive practice of baptizing believers only was corrupted, and *infants* were admitted to that ordinance."

Mr. F. is of opinion, that infant baptism was "received from the apostles and by them planted in the different countries." In opposition to his opinion it may be sufficient to place the opinion of the learned Neander: "Baptism was administered at first only to adults;" and of a writer in the *North British Review* (Pedobaptist) for August, 1852: "The scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament."

Mr. F. introduces Irenæus, to prove that infants were baptized in the middle of the second century. He does not quote the words of Irenæus which are supposed to refer to infant baptism; but they are the following, as translated from the Latin by Dr. Ripley: "He (Christ) came to save all by himself; all, I say, who by him are born unto God, infants and little ones, and children, and youths, and elder persons." Can even the genius of Mr. F. find in this passage one word about water, one word about sprinkling, one word about dipping, or one word about baptism at all?

The opinion of Hagenbach upon this passage is, that it does not "afford any decisive proof" that children were baptized. "It does not say that he (Christ) redeemed children by the water of baptism, unless the term *renasci* be interpreted by the most arbitrary *petitio principii* to refer to baptism." The famous Baumgarten-Crusius declares, that "the celebrated passage in Irenæus is not to be used in favour of infant baptism." And Winer, Starck, Rossler, Münscher, Von Cöln, all decline to borrow any support for infant baptism from this passage. (See *Baptist Magazine*, March, 1852.) If infant baptism has no better foundation to stand upon, in the middle of the second century, than

the words of Irenæus, it must be confessed that it rests upon

"The baseless fabric of a vision."

Mr. F. also brings forward Tertullian to prove that I am wrong in saying that infant baptism was introduced "about the beginning of the third century." Tertullian flourished, A.D. 200, and is the first writer who distinctly notices infant baptism. Neander, when speaking of Tertullian's time, says, "That infant baptism was certainly not a generally prevailing practice; was not yet regarded as an apostolical institution. On the contrary, as the assertions of Tertullian render in the highest degree probable, it had just begun to spread." William Jones, one of the best authorities that can be quoted, states that infant baptism "crept into the christian church towards the latter end of the second, or early in the third century." And these opinions are confirmed by the new work which has recently appeared, and which is exciting so much public attention—"Hippolytus and his Age." By Dr. Bunsen.

If Tertullian flourished in the year of our Lord 200; if in his day infant baptism "had just begun to spread;" and if the opinions of the above writers have any weight, then I was not far from the mark in saying that infant baptism was introduced "about the beginning of the third century."

THE BISHOPS AND DIOCESES OF THE THIRD CENTURY.

Mr. F. introduces the bishops who figured at the period above-named with evident satisfaction. As he has, doubtless, great veneration for those reverend personages, it may not be unpleasant to him to look, for a moment, at their miniature likenesses as drawn by the pencil of Mosheim: "Though several (of the bishops) yet continued to exhibit to the world illustrious examples of primitive piety and christian virtue, yet many were sunken in luxury and voluptuousness, puffed up with vanity, arrogance, and ambition, possessed with a spirit of contention and discord, and addicted to many other vices that cast an undeserved reproach upon the holy religion, of which they were the unworthy professors and ministers!" No wonder that such prodigies of godlessness and vice should be disposed to abandon the New Testament practice of

dipping believers only, and introduce infants in their stead. The bishops of the present day are, of course—one in your city especially—a very different order of men.

He also speaks of the *Dioceses* of the sixty-six African bishops, with an evident gusto, which might be expected from an Exeter subaltern. But what were the "dioceses" of these said lordly bishops? Let Dr. George Campbell answer this question: "In those early ages the bishop's charge or district was never called 'a diocese.' The territory to which the bishop's charge extended, was always named, in the period I am speaking of, by a Greek or Latin word which answers to the English word parish, and means properly a neighbourhood." "The words congregation and parish are, if not synonymous, predicable of each other." "As then every church or congregation had but one who was called bishop, so every bishop had but one congregation or church." "All antiquity are unanimous in assigning to one bishop no more than one congregation, and one parish." This order in the church was "almost universally retained until the expiration of the third century."

So it turns out that these great bishops in the middle of the third century had no dioceses at all; but were simply overseers of single churches, the same as baptist ministers are at this day.

Whence descended, then, our modern bishops, with princely revenues, and stately palaces, and mitred heads? Not from the apostles, we think, nor yet from their poor, laborious, and persecuted *immediate* successors—successors not as apostles, but as labourers and sufferers for Christ.

THE BAPTISTS—A CHURCH.

Mr. F. seems to disdain the idea of the baptist denomination being called a church. His words are the following: "the Baptist Church, as he (Mr. Lancaster) is pleased to style it."

Mr. L. is certainly *pleased* to style, according to modern phraseology, the denomination of christians to which he belongs, a *Church*; and pleased to style it, by way of distinction, "The Baptist Church." He acknowledges it is not free from defects and blemishes; nevertheless, he thinks it bears estampé upon it more of the characteristics of the churches planted by the apostles, than

the much-vaunted English Church as by law established.

The first churches met for worship in private houses and in upper rooms, provided by the pious themselves, and not in edifices erected by monies drawn from the State.

The first churches consisted of "saints and faithful brethren in Christ," men who were washed, sanctified, "justified in the name of the Lord Jesus, and by the Spirit of our God;" but the church of England consists of all who have been sprinkled by her ministers in infancy, whether they be pious persons or wicked—common sabbath-breakers or avowed infidels. And all these go to compose one state church, and can claim all her privileges.

The first churches had but two permanent classes of office-bearers, "bishops and deacons;" but the Church of England has bishops and arch-bishops, deacons and arch-deacons, deans and curates, and others too tedious to name—perhaps Mr. F. may claim a title from her himself.—Who knows?

The first churches had a voice in choosing their own pastors and deacons; but the Church of England has not the power of choosing one of her office-bearers, from the Primate of all England down to those semi-ecclesiastics, the churchwardens—the latter being elected by all the parishioners, whether attending "church" or not.

The first churches had power to manage all their own temporal and spiritual affairs; but the Church of England, as a church, has not a voice even in the exclusion of one of its own members.

The first churches received no members, except on a personal profession of their faith in Christ; the Church of England receives members by a proxy profession made on their behalf by those singular characters, profanely y'clept, "godfathers and godmothers."

The baptists erect their own places of worship by voluntary contributions; receive none into communion with them but professed "saints and faithful brethren in Christ;" have but two classes of office-bearers; elect their own pastors and deacons; manage their own temporal and spiritual affairs; and admit none to fellowship with them but those who make a satisfactory personal profession of their faith in the Lord Jesus Christ.

Look at the first churches, and then look at the Established Church, and finally look at the baptists; and well may one of the last named be "pleased to style" the christians with whom he holds fellowship, "a Church;" and to call, in the ordinary acceptation of the term, the collective body of baptists, "The Baptist Church."

THE ANTIQUITY OF THE BAPTISTS.

Mr. F. seems doomed, by some ill-fate, to attribute to books and men, terms which they never used. He makes the prayer-book to use the word *sprinkling*, whereas it never employs such a term in reference to baptism. He applies the expression "*founded*" to me, and writes it in italics, whereas such a word is not used by me in connexion with his church. This blundering of words shews either that he is deficient in the power of discriminating between the meaning of terms, or that he is a man unaccustomed to reflection and clear thinking. My words, in reference to his church, are, "The English Established Church *sprang up* about the end of the fifteenth or in the beginning of the sixteenth century." "They," the baptists, "existed *before* the English Protestant Church, or before what is often called the Glorious Reformation." I might have fixed the date of the reformation in the middle of the sixteenth century; but as it was not the work of a day, nor of a year, but of a series of years, and as I wished to give our Protestant Establishment the advantage of all the antiquity which I imagined it could justly claim, I thought it best to err on the safe side in speaking of the period of the Reformation, rather than to fix its date one day later than that on which it was completed.

The chain of argument by which Mr. F. endeavours to refute my general statement, and to prove that the English Protestant Church, as established by law, existed prior to the baptists, is distinguished by extraordinary logic, and overshadowed by impenetrable mystery. He claims the popish church as his own when he calls it "our church." He also claims identity with the protestant church. From this twofold relationship we may conclude that he is both a papist and a protestant! But how can this be possible, unless he be a jesuit in disguise, who has stealthily crept into the English

Church for the purpose of trying to corrupt and destroy her, as some of his ecclesiastical superiors are said to have done.

He says, "those eminent divines called the Reformers . . . made it their business to purge the (popish) church . . . and restore it to its original state." But the Reformers did not succeed in purging the (popish) church of her impurities. What, then, did they do? They cast off the papal yoke, were excommunicated by the pope, and formed a church of their own, commonly called, The English Protestant Church.

Mr. F. labours hard to prove that "the Church of England since the Reformation" is not "a new one," but only the old popish church reformed; or, as his figure suggests, "the man of sin" appearing in a new dress with his face washed.

But the real question between Mr. F. and myself is not whether his church be a "new one," nor at what precise period the Reformation took place; but whether the baptists existed prior to the so called English Reformation? If paedobaptist historians are to be credited, they did. Dr. Hurd states that, "in Germany, Switzerland, Italy, and many other parts of Europe, many of the baptists suffered martyrdom *before* the Reformation took place." He also adds, "Dr. Wall admits that there were some thousands of baptists in the world before the troubles broke out at Munster, in the year 1533." And Dr. Mosheim declares that the origin of the baptists is "hid in the remote depths of antiquity."

Again, though I have no where said that his church was a "new one," yet, if I might be permitted to offer an opinion on this point, I should be disposed to say that I think it may be a new church, and of much more recent date than the popish church.

I make this out, to my own satisfaction, in the following easy way.

The popish church is "the great whore" "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls."

She is also "The mother of harlots;" and I am disposed to think that the Church of England, as established by law, is one of her harlot daughters.

I believe she is not so meretricious as her mother; yet I think the family likeness between the two is so strong, that

an unprejudiced observer might easily perceive that one was the mother and the other is the daughter.

If the Church of England be a harlot daughter of the "the great whore," then I conclude—

First,—That the daughter is not the same person with the mother, but is a *new* and different person.

Second,—That the daughter, in point of birth, is *younger* than the mother.

And further, my opinion is, (though it may go for little with Mr. F.) that the great whore was born in the days of Constantine the Great, and that her harlot daughter made her appearance about the time of the Reformation.

Should these views be correct, then it will follow that Mr. F.'s church, notwithstanding his assertion to the contrary, is a "a new one;" that it came into existence at the time of the reformation; and that, as I have said before, according to the testimony of Dr. Hurd, Dr. Wall, and Dr. Mosheim, the baptists existed prior to this English Protestant Church.

Not wishing to occupy more of your time at present, and praying that you may ever be aided by Divine strength in the prosecution of your arduous toils in the kingdom of Christ,

I am, dear sir,

Yours very sincerely,

R. B. LANCASTER.

South Shields, March 11, 1853.

NOTICE TO CORRESPONDENTS.—In consequence of the length of the preceding letter, we have not space this month to notice several communications; among which are—a note from Mr. Mathews, of Boston, respecting the anecdote of Mr. Oncken, at page 79 of our last number—a query from Haverfordwest, respecting General and Particular Baptists, and Unitarian Baptists—and on seizures for church rates from Whitehaven and Bristol. For the same reason we must postpone our own remarks on two letters on the "Antinomian" dialogue. On the church rate question we may just state, that Sir W. Clay has given notice in the House of Commons of a motion for their entire abolition, and Mr. R. Phillimore for amending them. We should add also, that several letters, having reference to Mr. Fryer's letter, wait for further consideration.

Christian Activity.

PUBLIC PREACHING IN A THEATRE.

WE have the pleasure of presenting our readers with an extract of a letter from that active and indefatigable servant of Christ—Richard Knill—to a gentleman in Leicester. In our February number, at page 45, we gave a paragraph on this subject. Here we have further details. We scarcely need say how much we approve and rejoice in such efforts. The hand-bill alluded to, we have up in type, but find that we have not space for it. It is headed, "THEATRE ROYAL," and is so drawn up and printed as to attract public attention.

"I begin by sending you a handbill—the first and only one we printed. I send it because it will go far to satisfy you on some points.

Yesterday I called at one of the theatre converts, and there, to my great delight, I saw a copy of this handbill in a frame, hanging on the wall. It was there carefully placed in the frame to record the most important event in the history of the family.

The husband is a young man of twenty-seven; the wife is rather younger; they have five children and the wife's mother in the house, and also a lodger. The husband is, by trade, a bricklayer. On Monday he called on me and stated that his lodger said to him on the 19th of November, I am going to the theatre to hear preaching. Will you go? I answered no; I don't care for preaching. The next Sunday he asked me again to go; but I replied 'no.' The Sunday was a comfortless day to me, for I never went to a place of worship. I disliked it. But on the third Sunday I thought I would go. I went, and the text was, 'Is the young man safe?' Every part of the service seemed to pierce me, and I felt so moved that I resolved I would pray with my wife that night; which I did, and have done so ever since. My wife is as much delighted with it now as I am. We are in a new world. I have taken sittings in your chapel, and have never been absent from a service since. Yesterday my wife's mother (a papist) came with me to the theatre, and I never saw a woman weep so in my life. In the evening she said William, I will

go with you to Queen Street: no, mother, said my wife, you must give me my turn to Queen Street, and you must take care of the children. The Rector of St. Peter's has been twice, and was as much affected as the greatest sinner there. He told me when they rose up and began to sing he was overwhelmed, for he knew some of them to be of the most depraved class. He has visited three men in his own parish, in which the change, he thinks, is decided; and scores, we believe, have been savingly impressed.

We have only received one into the church who attends there. He had been awakened and trembling for months, but never found peace till he heard a sermon from 'The love of Christ;' after this he came immediately to me. I am anticipating scores to follow him.

God has wonderfully appeared in all this movement. It was laid on my mind with great power. I could not sleep about it. I spent much time in prayer and tears. I had great misgivings for fear it might break in upon our happy state at Queen Street, and disturb us; but all now rejoice.

The money question caused me thought also, for I found that rent, gas, servants, and various, &c., would cost £60; and I resolved to take it on my own responsibility; and all the money has come to me except about £7, and I have no doubt but God will send me that. I have not had, nor shall receive, a farthing from my own congregation, nor from Chester, except the Rector of St. Peter's giving me a tythe offering for gas.

I licensed the theatre, and asked the police master to send two or three men, as some thoughtless lads might, not from malice but from fun, make a noise; but it has been more like the feeling at funeral services than anything else. I give every policeman who comes a copy of the holy bible, in hope they also may get good.

In all my prayers and anxieties about it, I never prayed that God would fill the place. I do not know how I came to neglect this. Perhaps I thought it was too much; but when I came the first time, I heard the police saying, 'It is no use for you to try, for you cannot get in.' And on my entering the robing room I

met one of my deacons in tears. 'Oh,' said he, 'the crowd surpasses everything you could have thought.' When I entered the stage, and saw it, I almost fainted. The scene was quite new to me; the stage, pit, boxes, galleries, all covered with faces. We printed hymns, and furnished some hundreds, and have done so every time. The congregations take them away with them.

I was advised not to give them too much religion, as the class I hoped to have did not understand it; but I made up my mind on that subject.

'Christ and his cross are all our theme.'

I resolved they should have as much about Christ as I knew myself; and that was sufficient to convert the guiltiest of them. We have had fourteen sabbaths, and I feel persuaded that if I had not preached Christ as fully as I have, the congregation would have dwindled long ago. Last Sunday it was on 'Family Prayer,' and the feeling was intense.

NOTE. My impression is, that you may preach in theatres or in the fields, in cathedrals and town halls, and have first-class men to preach, but if Christ is not

exalted, *no good will be done.* People soon get weary of semi-philosophical lectures, with a bit of the gospel dove-tailed in by the sly. I told the people at once, *I am come to help you to heaven, by showing you that Christ is the way.*

In five years we have received 400 members. To God be glory! And are to receive six young men next church meeting; one 31 years, another 27. 22, 18, 18, 17; the last is a bookbinder.

I think there is everything to encourage you, and your brethren, to commence gospel efforts for the conversion of the working classes. I have had great encouragement. At the same time I would add, it requires a good deal of tact. The general mode of preaching in our pulpits is scarcely fit for it, as far as I have seen. It should be full of scripture point, tenderness, and fire, with a few anecdotes now and then as illustrations, followed by close application.

You ask for explicitness; I hope this will do. If you wish for any more observations, please to say so, and I will endeavour to comply with your wishes."

Narratives and Anecdotes.

THE SCOTTISH COVENANTERS, AND MODERN INFIDELS.—George Gilfillan, in his "Martyrs, Heroes, and Bards of the Scottish Covenant," has these remarks: "That psalm at Drumlog—that short, terrible struggle at Airmoss—those death-scenes at the Grassmarket, intended at first as evidences of sincere protestantism—have now sublimated into proofs of the common 'faith as it is in Jesus,' and their records are or should be admitted among the general archives of the christian religion. When was there ever, or when shall there ever be, a great suffering for the sake of the infidel cause? How Voltaire and Rousseau cringed and crouched before the dangers to which they were exposed! How Hume himself would have shuffled had he been called to answer for his 'ideas and impressions of religion!' And suppose our modern sceptics subjected to a 'fiery trial,' we can conceive results rather ludicrous than calculated to confirm the common notions of their sincerity and enthusiasm. One would prove him-

self innocent by eating up in haste his most daring words; another, by 'quartering' the favourite child of his brain; a third, by swearing an 'alibi' for his senses while he had been engaged in such and such an obnoxious work; a fourth, by withdrawing word after word of his statements, till they were made to turn right round, and to say at last the contrary of what they had seemed to say at first, like the famous garment of Scriblerus, originally of silk, but which by frequent darnings became at last of worsted, and yet remained metaphysically the same! But would one of them for their theories of 'the everlasting yea and no,' or the supremacy of moral law, or the 'oversoul,' or the 'church of the Saviour,' submit to a month's privations? and how much less to long sullen rains of fire, famine and nakedness, to peril and sword, to banishment, to contumely more intolerable than death, or death itself in its ghastliest and least ideal forms? God forbid that such measures as these should ever be put in force

against sceptics! But few can be blind, nevertheless, to the assurance of their own eyes and judgments, that were such measures applied either to infidels or to nominal christians, there would now-a-days be bootikins with no legs within them, empty scaffolds, walls of fire containing nothing, and an infinitely greater number of retractions than of dying protests—many Cranmers signing their recanting deeds, but few burning in the flames the traitor hands which had signed them."

EDINBURGH AND GLASGOW.—From the same spirited writer, we give the following:—"The great centre of Scottish religion is the city of Glasgow. This is the mighty heart which supplies all the veins and supports all the pulsations of our spiritual life. Edinburgh, with all its intelligence, is a cold, sceptical, and heartless city. From the influence of David Hume's atheism, it has passed into the shadow of the modified materialism of Combe. Religion is indeed able to maintain its ground, but little more, and dwells too evidently in an enemy's country, sneered at by one species of philosophers, and ostentatiously patronized by another, finding many partizans in every quarter of the city, but not pervading it all like a transforming leaven. In Glasgow it is very different; it is, perhaps, the most christian city on earth. A vast amount of wickedness of course, and infidelity there is in it, but the pulse of the town is true—its heart is sound—evangelical religion, free from bigotry, abounds, and in it, almost all Scottish schemes of protestant christian philanthropy either take their rise or find their most efficient support. The spectacle of Glasgow on a sabbath morning, is one of the most delightful kind; the streets are all in flood, and are all pouring in the one direction of the house of God: masses of the middle-classes, grave parents leading perhaps their children by the hand; active, alert, intelligent young men; graceful and interesting females, mingled with multitudes of well-dressed working men, all apparently seeking 'the way to Zion with their faces thitherward;' nor is there the slightest appearance of that starched formalism and grim morosity of which the Scotch were once accused. Glasgow has been peopled, in a great measure, from the surrounding counties, all of which were saturated with the Covenanting spirit

and soaked with the martyrs' blood; and their descendants have not, even amid the crowded thoroughfares of the towns, forgotten the glorious solitudes where their fathers worshipped and died."

A GOSPEL LITERARY CURIOSITY.—In an old book, "The Voyage and Travaille of Sir John Mandeville, Knt., which treatte of the way to Ieierusalem, and of Marveyles of Inde, with other Islands and Countreyes," is a paragraph of a pleasing character. Sir John performed his exploits, and told his tales of "travaille," in the fourteenth century. Might not the words "environ that holy land with his blessedde fete," suggest to Shakespear—

"Over whose acres walked those blessed feet,
That once were nailed for man's salvation
To the bitter cross."

"For als mooche as the lande beyond the sea, that is to say the Holy Land, that men call the lande of Promysson or of Bebeste, passing all other landes, is the most worthi, most excellent, and lady, and sovereign of all other landes, and is blessed and haledwed of the precious bodie and blode of our Lord Jesu Christe, in the whiche land it liked him to take fleshe and blode of the Virgin Marie, and to environ that holy land with his blessedde fete; and then he woulde become man, and worke many miracles, and teche and preeche the faythe, and the lawe of christen men unto his chylren. . . . See now, how dere he boughte men, that he made in his owen image, and how dere he hathe boughte us, for the great love he had to us, and we never deserved it of him. For more precyous cattell, ne greter ransoune ne mighte he put for us than his blessed bodie, his precyous blode, and his holy lif, that he thralled for us, and all he offred for us that never did siune. Ah! dere God! what love had he to us his subyettes, when he that never trespassed wolde for trespassours suffre dethe! Richte wel oughte we to drede and serve, to worship and to love suche a Lorde, and to worship, and praye for suche a holy lande, that broughte forthe suche frute, thoro the whych every man is saved, but it be his owen defaulte."

RELIGION AND SCIENCE.—But, strange to say, we do not find less religion as there is more science. Nay, a sort of religiousness fumigates with incense the very lair of infidelity itself. Scepticism

sighs, and quotes scripture, and turns up its eyes, and says grace over its frigid fare. Once infidelity was a virago, loud-voiced, audacious, sarcastic. Our modern spiritualists have tutored her in another part. Now she is agonizingly sensitive, interestingly sentimental. She feels faint, and cries, "Take away that rude man David, bring me that sweet apostle John, my smelling-salts, and a cambric handkerchief." Christianity seems not to know when it is beaten. A shower of rain, says a fable, was astonished that a tower did not fall prostrate under its attack. Said the tower, "They have brought the ram against me before now, and never stirred a stone; and do you think I'm to be tickled to death by you, you trumpety squirt of that urchin of a cloud yonder, that has only been born ten minutes?" *British Quarterly.*

BIBLE SOCIETY FACTS.—At the first Jubilee meeting, several little facts were stated by various speakers which we

marked on reading the reports. We give a few of them:—"Pope Paul said on one occasion, 'The holy scriptures is a book, to which if any man keep close, he will quite ruin our faith.'"—"There is this difference between our Jubilee and the Jewish. The Jewish Jubilee cancelled debts, ours doubles them."—"The bible was printed in ten great languages of India and five dialects, and two millions of copies had been circulated among 150 millions of people. It was enough to make one giddy to think that our Sovereign, Queen Victoria, has an absolute sovereignty over one-fifth of the world's inhabitants."—"Australia, destined soon to be a mighty empire, was in many of its natural aspects so singular, that an eminent naturalist had supposed it was some planet drawn from its orbit by the attraction of the earth into the southern ocean! But every emigrant must take there a copy of the bible."

Baptisms.

DOMESTIC.

DERBY, Mary's Gate.—Ten believers in the Lord Jesus—three males and seven females—were baptized, March 6, on which occasion our spacious chapel was well filled. Our venerable minister preached with his usual solemnity and power, and the ordinance was administered by his son, Mr. Josiah Pike. It is gratifying to observe that of these candidates, three were husbands, two were wives, and two were children of members. May this addition prove a great blessing to the families of the parties, and to the church, and may many others be led to follow in the Saviour's steps! More are enquiring the way to Zion. W.

Sacheverel Street.—Lord's-day, March 1, was a high day for the church and congregation assembling here. After a convincing sermon by our pastor, Mr. Underwood, from Peter's challenge in reference to the Gentile converts; "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" eight believers, viz., three young men and five young women, put on Christ by baptism before an attentive and crowded assembly.

Three are teachers in the sabbath school; and three of them are yet scholars in the senior classes. May they be enabled, throughout life, to maintain a holy and consistent walk and conversation; and may their example be the means of inducing many others to give their hearts to God. It is encouraging and pleasing to know that more in the congregation are enquiring after the good old way.

H. H. G.

HAMMERSMITH.—After a discourse from our pastor, Mr. Leechman, four believers were buried with Christ in baptism, on the last sabbath in January. Two of these were males and two females. One of the latter had lost her natural sight, but God, who commanded the light to shine out of darkness, had shined into her heart to give her the light of the knowledge of the glory of God in the face of Jesus Christ.

J. H. P.

HAVEFORDWEST.—On Tuesday evening, March 15, after a discourse by Mr. Davis, the pastor, five females were immersed by Mr. Davis, of Marloes; two of whom were mother and daughter. The daughter has been for some time a teacher in our Sunday school.

G. P.

CAMBRIDGE, Zion Chapel.—On Lord's-day evening, Feb. 27, three males and three females were baptized by our pastor, Mr. J. Burton, after a sermon from "How long halt ye between two opinions?" One of the candidates had been connected with the Independents, but has been led to obey the command of Him who said, "Thus it becometh us to fulfil all righteousness." Two others are in the decline of life, and had passed over "three score years and ten" without hope in Christ. But with them at eventide it became light, and they have now in old age been brought to sit at the feet of Jesus, clothed and in their right mind. Another of the candidates is a devoted teacher in our sabbath school. Our prayer-meetings are well attended; many have been pricked to the heart, and are crying out "What must we do to be saved?" As a church we are constrained to glorify God for his goodness. J. J. A.

LONDON, Salter's Hall.—On the last sabbath in February, our pastor, Mr. Hobson, baptized three persons, one male and two females. One of the latter was from the senior class in the sabbath school, the other the wife of a policeman; these, together with six others, were received into fellowship with us. As our sabbath school is now large, and the teachers numerous and efficient, I trust it will indeed prove a nursery for the church. Our prospects are decidedly improving. The policeman mentioned above was a member of the church at Thornbury, Gloucestershire, and was one of the six admitted by transfer from other churches. J. C.

Regent Street, Lambeth.—On Thursday evening, March 3, six believers confessed Christ in the ordinance of baptism, and, with eight others were received into fellowship with the church on the following Lord's-day. We are greatly encouraged at Lambeth—"The Lord is with us of a truth." We have an earnest praying people, and we now number 400 members, after a very careful weeding last year.

Spencer Place.—On Tuesday evening, March 8, two females were baptized on a profession of their faith in the Lord Jesus, by Mr. Jennings. It was a solemn service. The text was, "Whatsoever he saith unto you do it."

BRAINTREE.—Mr. Rees baptized three young disciples of the Holy Saviour on Lord's-day, March 20.

OSWALDTWISTLE, near Accorington.—Five persons connected with our sabbath school were baptized, March 6. One of them had been educated in the Established Church; and some time ago, when he had some conversation on baptism with an aged relative, a deacon of ours, he thought that the persons who had taught himself had quite as much knowledge as those who had taught his aged kinsman. He was, however, induced to search the scriptures for himself; and the result is, that he has now followed in the steps of the Great Teacher. It is proper, however, to add, that our young friend bore testimony to the benefit which he had received from the labours of Mr. Kitton, who was some time ago curate of this township. The ordinance was administered by Mr. W. E. Jackson, minister at Cloughfold.

BREACHWOOD GREEN, Herts.—On the morning of Lord's-day, Nov. 7, Mr. Perkins baptized two candidates, one male and one female—teachers in our sabbath school—who were added to the church. And on Thursday, March 3, two more brethren yielded a willing obedience to their Lord's command in this interesting ordinance, and on the following Lord's-day were also added. There are beside some interesting inquirers amongst us, who, we hope, will shortly follow their example. For these instances of the Divine goodness we thank God, and take courage.

HOLYHEAD.—On sabbath afternoon, March 6, after a powerful discourse in Welsh, by our minister, on baptism as the counsel of God, and the awful responsibility of rejecting it, one male and three females were immersed. The former had been a member, for years, with the Calvinistic Methodists; one was a daughter of the late Rev. Thos. Evans, baptist minister, of Four Mile Bridge, in this county. Our commodious new chapel was well filled with an attentive congregation. J. L.

SANDHURST, Kent.—Three believers were baptized into the names of the Sacred Three, March 6; when we had a large congregation, and a peculiarly solemn feeling pervaded the assembly. The agents of the Parliamentary Church are indefatigable in the propagation of the infant sprinkling system, but with the New Testament in our hands we are able to show them a more excellent way.

T. E. S.

THRAPSTONE.—The ordinance of believers' baptism was administered here, on Thursday evening, March 3, by our pastor, Mr. Cubitt. One young man, who gave very pleasing and satisfactory evidence of his faith in the Lord Jesus, and his desire to follow him, thus publicly put on Christ by baptism. He stated that he had many times been impressed with a desire to come out from the world and declare himself on the Lord's side, but such convictions soon passed away, until he heard a sermon preached by Mr. C., from, "Why stand ye here all the day idle?" To this, and to conversation with Mr. Collier (the account of whose death appeared in the *Reporter* for January) during his illness, he attributed his conversion. Since the settlement of Mr. C. amongst us—November, 1850—he has baptized twenty-seven, which have not been reported. We intend to report all in future, and wish all baptist churches would adopt the same plan. J. L.

BOSTON.—One male and one female were baptized on sabbath evening, Feb. 27, after a discourse by Mr. Mathews, from, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Four other candidates have since offered themselves, and a spirit of serious enquiry is abroad in our congregation. We have also received one who formerly walked with us, and is now restored to our fellowship. J. N.

ROTHLEY, near Leicester.—We had a public baptism of one male and three females, on Feb. 13, when Mr. E. Stevenson of Loughborough preached, and Mr. Riley, of Mountsorrel, immersed the candidates, the former of whom had been a Primitive for some time. These were all from our Sibley branch. W. D.

SOUTH MOLTON, Devon.—On Lord's-day, March 6, Mr. William Allington was baptized, who, for many years, had been a much respected and successful minister of the Bible Christian Connexion. Unless a door of usefulness soon opens for him in this country, he intends going to the United States of America.

BEVERLEY.—After a sermon by Mr. Gregson, our pastor, two believers—husband and wife—put on Christ by baptism. May they continue to walk in all the ordinances and commandments of the Lord blameless! J. B.

BIRKENHEAD, Welsh.—Eight persons were baptized on Lord's-day, January 2, after an English discourse by Mr. H. W. Hughes, of Stanhope Street, Liverpool. Mr. Roberts, of Llanfachreth, administered the ordinance in a solemn and impressive manner. The Welsh cause in this place is in a promising state. A commodious new chapel has been erected. W. M. W.

WARMINSTER, Wilts.—On sabbath morning, March 6, after a discourse by Mr. Howe, from "For as many of us as have been baptized into Christ have put on Christ," one believer was baptized; who, for many years, has been actively engaged as a local preacher among the Wesleyan Methodists. J. T.

LIVERPOOL, Stanhope Street, Welsh.—On Lord's-day evening, Feb. 27, our pastor, Mr. H. W. Hughes, immersed three believers, after a discourse on believers' baptism; one of whom had been brought up among the Calvinistic Methodists, but being taught the way of the Lord more fully, she withdrew, and followed her Master by being buried with him in baptism. E. B.

Another friend says:—Ten were baptized during the past year. In six years, £600 of chapel debt has been paid. At the school tea-meeting, Feb. 23, about 400 friends sat down.

Great Crosshall Street, Welsh.—Three persons were publicly immersed on Lord's-day evening, Feb. 27.

SALEM, near Haverfordwest.—On Lord's-day, Feb. 20, after an appropriate address in the open air, Mr. Theophilus Thomas baptized six believers—one male and five females—in the river. A large assembly was gathered to witness the service, notwithstanding the coldness of the weather—there being a sharp frost, and considerable thickness of snow on the ground. G. P.

GLASGOW, John Street.—A young man, who had made a good profession of his faith, was baptized and added to our number, on March 20th. We hope to see more following his example. J. P. M.

BRYNMAWR, English Chapel.—Mr. Roberts baptized a female friend, who had professed her faith in the Redeemer, on March the 20th. G. W.

—————
We must defer our "Foreign" baptisms to next month.

Baptism Facts and Anecdotes.

AN EXTRAORDINARY REPORT.—We have not room under this heading this month to give our usual selections, but much of a similar character will be found in the letter of Mr. Lancaster, in our "Correspondence" department. One thing, however, we must briefly mention. A report has just reached us of an extraordinary character. "Report, say they, and we will report it." (Jer. xx. 10.) Nothing less than that a well-known D.D. of the Independent denomination—distinguished for his public advocacy of opposite opinions a few years ago—has recently adopted baptist principles. Our informant is a respectable minister in Lancashire. We have written to several friends in the neighbourhood of the residence of the party for a confirmation or contradiction of this report. Should we hear anything further before we make up our columns our readers shall know it. In the meantime we can afford to quietly wait. We regard our principles as founded on the truth of God, and not at

all needing the testimony of man; though should this report prove to be correct, it will certainly be a remarkable circumstance, filling many minds with wonder.

Since the above was in type, we have waited to hear further respecting this singular report, and all we can learn is, that a gentleman who had inquired of the Dr., received this dubious answer, "I did not spread the report, and shall say nothing about it." And here the matter must, we suppose, rest at present. That such a report has existed is evident from the reply of the Dr. himself. Whether it was set in motion (like a report some years ago of the death of Lord Brougham) just to hear what the people, and especially the baptists, would say about it, we do not pretend to say; but Time—the old tell-tale—will one day, it may be, blab out the secret. In the mean time, as we have said, we can afford to quietly wait his tardy revelations.

Sabbath Schools and Education.

TO TEACHERS AND SINGING LEADERS.—Without saying anything about it, we have been making arrangements for the occasional introduction on our pages of an Original Tune, by a very competent Composer. The first of these we intended to give this month; but it was not set up in time, and therefore cannot appear until next month. These tunes will be adapted both for public worship and for sabbath school services. They will remain as the property of the Composer, and therefore cannot be copied for sale; but they will be afterwards published with others in a book form.

THE JUBILEE HYMN BOOK, published by the London Sunday School Union, for use at its Jubilee Services this year, of which we have received a copy, contains twenty-one original hymns, with the names of the writers attached. We are rather surprised that some of them should have appeared, as their poetic merit is not at all conspicuous. Those by James Montgomery, Ann

Gilbert, Holland, and Sissons, are, as usual, excellent. We select two as peculiarly adapted.

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.

W. BUCKY.

O THOU, whose all-sustaining power,
Hath spared us till this joyful hour,
We lift our hearts to thee;
Though feeble be our songs of praise,
Yet hear in heaven, thy dwelling-place,
And bless our Jubilee.

Thy Spirit, like some genial shower,
Deign on our work of love to pour,
O Lord, we humbly pray;
That *past* to *future* fruit may seem
As morning twilight's glimm'ring beam,
To bright meridian day.

May all the children of our care,
In early years thy mercy share;
Teach them to know thy ways!
Teach them thy holy name to bless,
Guide them in paths of holiness,
And thine shall be the praise!

Then, when our earthly course is o'er,
When we on earth shall meet no more,
Take us to dwell with thee;
And in thy blissful courts above,
We'll celebrate with joy and love
The heavenly JUBILEE.

W. H. GROSER.

Religious Tracts.

APPLICATIONS.

AUSTRALIA.—A few days ago we received two notes from Mr. Robert Ken. In the first, dated, "Melbourne, Victoria, 21st Nov., 1851," Mr. K. says, "I am requested, by the first baptist church in this city, to apply for a grant of tracts on the subject of baptism, for which the friends would be greatly obliged." Mr. K. subscribes himself a deacon of the church. In the second, dated, "Melbourne, 6th Dec., 1852," Mr. K. states that the former note had been returned to him from the "dead letter" office as "refused;" and adds, "I was surprised at this, as it was impossible for me to pay the postage on the English side. You will excuse my perseverance, as I am acting for others. My present mode of obtaining a hearing will, I have no doubt, succeed." In reply to Mr. K., we can only say, that we do not question the fact of the letter being refused, but we have no recollection of the circumstance. And here, as the opportunity offers, we may as well state, for the information of all our correspondents at home or abroad, that our custom is to refuse unpaid letters. We do so chiefly from a desire to support the "penny post system." Unpaid letters give extra trouble, and consequently cause extra expense to the post office department, which we wish to see in a prosperous state, as a great national benefit. A parcel, however, will be sent as directed, and all we ask of friends at our antipodes is

that they will be so good as to let us know how the baptists are going on in that land, whose rich metals are attracting to its shores such multitudes of men from all nations. Mr. Ken says nothing on this subject. He is evidently a "persevering" man, and we hope to hear from him again. To secure the acceptance of his letter let him put his name at the corner of the envelope. But we shall not refuse any *prepaid* letter from abroad, of which only the English postage is charged to us.

OUR GRATUITOUS DONATIONS OF TRACTS.

As will be seen by the list of donations at the foot of this, we are continuing, so far as our means will allow, our custom of sending parcels of tracts to applicants in various parts of the country. The numerous requests which reach us from many places would show, had we space to publish them, the increasing desire of many to circulate these little advocates of our principles. Some of the statements made by the applicants are curious enough, especially those from secluded villages. The ignorance of many respecting the institutions of the gospel, as set forth plainly in the New Testament, is surprising; and advantage is evidently taken from this, by zealous puseyite clergymen, to push into their place the traditions and formalities of men. The baptists, should there be any in such parishes or neighbourhoods, are

denounced, not only privately, but publicly in the pulpit, as "hotheaded agitators;" and the power of the "squires" is added to the persuasions of the "ladies;" and the influence of the "priests" to put them down. Such is the substance of most of the reports which reach us from the rural districts. What is to be done? Are we to leave our countrymen a prey to mere ritualism? Vain and inconsistent would be our conduct in affirming the right of Italians and Spaniards to read the word of God, if our own countrymen, having that word, are not free, not only to read it, but to adopt its truths, and propagate them too, in peace and order, unhindered by either 'squire, or lady, or parson. This is one of our rights as Englishmen, and by God's grace we will never give it up. Our fathers, to secure for us this freedom to worship God, took joyfully the spoiling of their goods, pined in prisons, and suffered death in flames; and shall we be such cravens as to cower before the vain assumptions of a host of boy-parsons, fresh from that fountain of heresy—Oxford, now spreading themselves over our land, and with airs of sacerdotal importance, expecting men and women, old enough to be their grandfathers and

grandmothers, to bow down to *them*!—men, and women too, who know more of their bibles than these accomplished youths, with all their university advantages, ever knew, or, if they pursue their present course, are ever likely to know. No: we will go on in our own way, doing all we can to enlighten all around us with the true knowledge of the glorious gospel of the blessed God. Tracts, given quietly and read quietly, will be one means of accomplishing this most desirable of all objects. We shall continue our grants, as we said before, so far as our means will allow, and those who are disposed to aid us with donations for this express purpose, may depend on our using them honestly in the way they may direct.

DONATIONS have been forwarded to—

	Handbills.	4	Page.	Reporters.
Athlone	500	..	25	.. 6
Leighton	500	..	25	.. 6
Fenny Stratford	500	..	25	.. 6
Shottisham	500	..	25	.. 6
Ebbw Vale	500	..	25	.. 6
Grendon	500	..	25	.. 6
Milton Keynes ..	500	..	25	.. 6
Australia, Mel- bourne	1000	..	100	.. 50

Intelligence.

BAPTIST.

FOREIGN.

GERMANY.—In the *Daily News* of Thursday, March 10, we observed a paragraph among the foreign news, detailing a proceeding, as ludicrous as it was vexatious and tyrannical. The circumstance is said to have occurred at Dellenburg, Nassau, where resided a zealous baptist minister—a cabinet maker—to whom a child had recently been born. The authorities observing that the man took no steps for making his child a christian according to the national prescribed process of christening, the minister of the place and his officers served him with a monition. But weeks passed on and the sturdy baptist was immovable. Dean Kein and his ecclesiastical officers then repaired to his house, and began to make preparations for proceeding with the ceremony, when the father, taking his baby on one arm and holding out his bible from the other, "fired at the Dean a volley of scripture texts unfavourable to infant baptism."

The Dean finding that the baptist preacher was more than a match for him, denounced him as "an obstinate fellow who would not listen to reason," and sent for a civil officer, who removed the refractory parent into the prison until his reverence had attended to the solemn business of making a christian of the baby in an orderly and peaceable manner. Oh, rare State churchism! thou art the same incorrigible tyrant in all ages and nations! But we must not be too severe on a petty German sovereignty for allowing such antics to be played, when here in our own free England there are priests who will walk quietly into poor people's houses, and finding the mother alone with her baby on her lap, tell her that child will certainly go to hell if not sprinkled by a priest. This is worse than German sprinkling by force. And these are well-bred English gentlemen forsooth! It is too bad. We wonder that natural feeling, to say nothing of good manners, does not deter them from the odious task of endeavouring to disturb and distress the minds of mothers respecting the salvation

of their infants; those infants being at the very time in a more secure state as regards salvation than any parish priest in our beloved Queen's dominions.

THE PRESBYTERIAN ELDER AND HIS BAPTIST SLAVE.—Dr. Belcher foolishly talked about "Uncle Tom" as a mere fiction. Suppose it is, the facts of slavery exceed in horrible wickedness any of its fictions. Has Mrs. Stowe given a worse case than this?—

"Washington, August 12, 1851.

"A case of considerable interest came under my observation a few days since, which has caused some excitement and considerable talk in this district. A Presbyterian elder, in good and regular standing, among his goods and chattels owned a young female, a member of the Congregational Baptist church, which was under the charge of Rev. Mr. Samson, the church at which Secretary Corwin and family worship. This female displeased her religious master, and he forthwith gave her into the hands of the slave-dealers, who took her over to Alexandria, and incarcerated her with others in a slave pen, where she is to remain till a full drove is made up for a southern market.

. . . This poor slave has a mother who is also a slave, and as such, exposed to all the rigours of the *lower law*. When apprised of the situation of her daughter, she flew to the pen, and with tears besought an interview with her only child, but she was cruelly repulsed, and told to begone! She then tried to see the elder, but failed. Although a slave, she is a woman of no ordinary powers of mind. Failing to see the master of her child, she addressed to him a letter, which was placed in his hands. Ellen Brown, the mother, has the promise of money sufficient to purchase her daughter, but her cruel owners will listen to no compromise. The good elder says he wants to get her out of his sight, as far south as she can be got. The day may come, when the poor manacled victim, after a life of unrequited toil, of hardships which no tongue can tell, will present her manacles and stripes to the astonished gaze of this Presbyterian elder, in the presence of her Father and his Judge."—Of this case the *New York Independent* says:—"We learn, through an authentic channel, that the Presbyterian elder in Washington city has finally consummated the sale to the slave-trader, of the young woman whom he has kept through the heats of summer confined in a filthy pen. She was carried on to the south in a gang or coffe last week. Her mother, who is a servant in a wealthy and truly benevolent family, says she had tried in vain to prevent the loss of her child, by offering the price in money to the elder—the full market value. The elder officiated in his place at the com-

munion, on the first sabbath in the present month, and as the church belongs to the New School body, it is very likely he may be on hand to officiate in the same capacity for the general assembly when it meets. The slave-trade at Washington being abolished by the *compromise*, the sale and imprisonment took place at Alexandria."

NUMBER OF BAPTISTS IN THE WORLD.—The American Baptist Register has tables of baptists, of all sorts and in all countries; and finally presents the following "Grand Summary of Baptized Professed Christians in the World:"—

	Churches.	Ministers.	Members.
N. America,	18,000	13,144	1,237,621
Europe,	2,953	1,700	196,824
Asia,	170	310	12,297
Africa,	26	22	1,242
Total,	18,958	15,176	1,447,984

DOMESTIC.

LONDON, Eagle Street.—On Feb. 23, the annual meeting of the Eagle Street Sunday and British Day Schools was held in Fisher Street school rooms, Red Lion Square, when a large number of friends assembled to tea. On the preceding Lord's-day, Mr. Overbury closed his labours as pastor of Eagle Street church, having sustained that office nineteen years, and having been associated with the late respected and beloved Joseph Ivimey, as assistant minister, nine months previous. The meeting partook of a valedictory nature, and was unusually interesting. Several pastors and friends from other churches were present and delivered addresses on the occasion. Among them were Messrs. Adial of Dalston, Woollacott of Wild Street, Bonner of Keppel Street, Jennings of Spencer Place, and Bows of Blandford Street; also brethren Cartwright, Oliver, and Reynolds. The business connected with the schools having been gone through, the senior deacon, Mr. Bailey, came forward and read a very numerous signed address to Mr. Overbury from members of the church and congregation, expressive of their kind feelings towards him, their sense of the fidelity and usefulness of his labours among them, and their earnest wishes and prayers for his success in the new sphere opening before him as pastor of the baptist church, Morice Square, Devonport. A purse containing fifty sovereigns was then presented to Mr. O. as a token of esteem. Mr. B. next read an address to Mrs. Overbury on behalf of the ladies of the Eagle Street Dorcas and Alms Rooms Committees, acknowledging her valuable services as secretary of the one and treasurer of the other, and presenting a handsome and elegant work box as a token of affectionate regard. A youth then stepped forward, and on behalf of a few elder

scholars in the Sunday school, and a few other young friends, read an address to Mr. O., and requested his acceptance of a handsome gold pencil case. Mr. Overbury responded by expressing his gratitude to the Lord, and to his christian friends, for the substantial kindness thus shewn to himself and his beloved partner, and for the encouraging testimony borne to his unworthy labours among them. He affectionately counselled all present, and entreated them to be of one heart and of one mind, striving together for the faith of the gospel, and to promote the peace and prosperity of the church. The addresses delivered by the ministerial and other friends who were so kindly present were in excellent keeping, and salutary impressions, it is believed, were made on many minds which will not soon be forgotten.

BIRMINGHAM, Zion Chapel, New Hall Street.—Spacious school-rooms, in connection with this place of worship, erected under the personal superintendence of the active pastor of the church, Mr. O'Neill, were opened March 27 and 28. On Lord's-day, Dr. Melson and the pastor preached, and Mr. Vince addressed the children in the afternoon. On Monday evening about 500 friends sat down to tea—Alderman W. Room presiding, when Messrs. Swan, White, Hossack, Hopkins, and others, addressed the assembly. The new edifice has been erected on the spare ground in front of the chapel, and now presents an elegant frontage. The entrance to both the schools and the chapel is through a gothic archway, surmounted by an inscription in antique characters, "Enter into his gates with thanksgiving, and into his courts with praise." On the ground floor, and on the first story, are two large class-rooms—four in all. Above is a spacious lecture-room for 300 persons. The friends here expended £450, about £900 of which, by vigorous exertions, they have already obtained.

PONTESBURY, Shropshire.—The minister's house, connected with the baptist chapel in the above village, having been converted into two commodious school-rooms for the use of the sabbath schools connected with the chapel, and the British school recently commenced in the village, a public meeting was held on Monday night, Feb. 21, when a statement was made of the formation and prospects of the school, by Mr. Jos. Smith, minister, after which, addresses were delivered on the importance of combining religious with secular instruction. The effort which has been made to establish an unsectarian school in this neighbourhood, where the clergy have so much wealth and influence, has proved so far successful as to warrant a belief, that, if funds can be raised to defray the expenses connected with the commencement, it will prove self-sustaining.

PETERBOROUGH.—We are happy to be able to report the more favourable position and prospects of the baptists in this city; now increasing rapidly in its population in consequence of its position as a junction of railway lines. The General Baptists having recently erected a neat new chapel on the site of their old building, anniversary sermons were preached on Lord's-day, Feb. 27, by Messrs. Wallis of Leicester, and Pike of Bourn. On the next day, Mr. T. Barrass, late of Holbeach, was ordained to the pastoral office. Messrs. Pike, of Bourn; Jones, of March; Wallis, of Leicester; and Goadby, of Loughborough, engaged in conducting the interesting services. A tea-meeting was also held at the Corn Exchange, which was numerously attended, and the profits of the gratuitous trays were devoted to the building fund.

Dr. F. A. Cox, having attained his "three-score years and ten," on March 1, his numerous friends were convened at Mare-street chapel, Hackney, for a social tea-meeting on that day. Great numbers attended, and the proceedings, which were of the most pleasing character, must have been very gratifying to the venerable minister.

SALFORD, General Baptist.—We have been requested to state that the church meeting in Broughton Road is desirous of engaging a zealous and devoted minister, "whose sole object will be the extension of religious knowledge and the salvation of souls," for which this populous neighbourhood presents an open and inviting field.

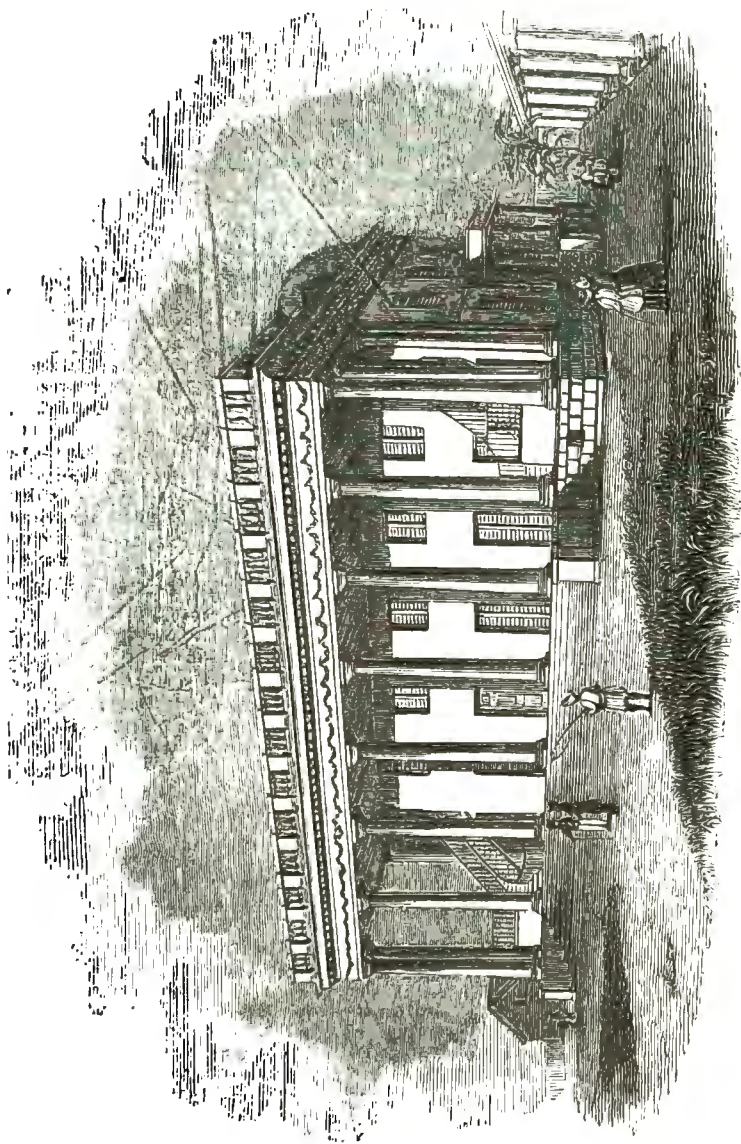
SOUTH AUSTRALIA.—Among other intelligence, we found this paragraph;—"On Sunday, the 2nd instant, the Lord Bishop held an ordination, at which the Rev. T. B. Titherington, formerly a minister of the baptist denomination, was admitted to deacon's orders." Who is Mr. T.?

PORTSEA.—We record with pleasure that the Rev. C. Room, the respected pastor of the baptist chapel, Kent Street, has been presented by an attached people with an elegant purse of gold as a mark of their appreciation of his ministerial fidelity.

LOUTH, Walker Gate.—The school-rooms connected with the baptist chapel here have recently been enlarged to about double their former size. On Tuesday evening, Feb. 8, the friends took tea in them and held a meeting, when addresses followed of an encouraging character.

BAPTIST UNION—1853.—We are requested to state that the Forty-first Annual Session of the Baptist Union will be held at the Mission House, London, on Friday, April 22, 1853, at ten o'clock, A.M.

WELLS, Somersetshire.—Mr. J. H. Osborne will resign the charge of the baptist church in this city, April 1. The church is in want of a pastor. H. B. and C. T.



LAL BAZAR CHAPEL, CALCUTTA.

MISSIONARY.

BAPTIST MISSIONARY SOCIETY.

BEFORE our next number appears, the annual meeting of this Institution, for 1853, will have been held. At that meeting, the noble proposition referred to in our last, of engaging twenty additional missionaries for India, will no doubt form a prominent subject of discussion; and we cannot but express our ardent hope that the appeals which will then be made to the liberality of the assembled friends, and the body generally, will meet with a hearty and cheerful response. We have not yet forgotten—nay we never can—the Jubilee at Kettoring, in 1842, and the noble offerings which were then presented in aid of this glorious cause; and our expectation is to see a renewal of the devotion to the sacred service of Christ which was then displayed. Let none say, this attempt is too great—it cannot be done. The Society was founded, and has been carried on, upon the principle of “attempting great things,” and “expecting great things;” and truly “God hath done great things for us, whereof we are glad;” in confirmation of his truthful promise, “Them that honour me, I will honour.” Let us not, then, be faithless and fearful, but believing and hopeful. God gave Solomon “largeness of heart,” and men of “large hearts” can, with God’s blessing, do large things. This thing can be done, and we believe it will be done.

We have just received our copy of the *Oriental Baptist* for February, in which is a statement peculiarly appropriate to this subject, which we have much pleasure in giving below.

MEETINGS OF THE BENGAL BAPTIST ASSOCIATION.

THE eleventh annual meetings of the Association of baptist churches in the Presidency of Bengal, were held at Lakhyantipur, to the south of Calcutta, from January 18 to 20. Only a few missionary brethren were present, and no churches more distant than Calcutta sent delegates; but many native brethren, with their wives and children, from Khâri, Malayâpur, Narsigdarohoke, Bishtupur, Colingah, Intally, were there, making, with the people on the spot, a body of very nearly five hundred persons.

As all came to the village in sâltis, or flat-bottomed canoes, propelled through the water or mud by poles, it was late on Tuesday evening, the 18th, before those from the more distant places could arrive; consequently no meeting was held on that day. On Wednesday morning, at eight o’clock, the proceedings of the Association were commenced by a prayer-meeting, at which

brother Wenger presided. At twelve o’clock, brother Jacob Mandal, of Khâri, preached to a large congregation, from Genesis xix. 17. After the sermon, the business of the Association was commenced by reading over the list of the churches. It was found that letters or statistical papers had been received from all except one; but that delegates had been sent by eight only. The delegates proceeded to choose a moderator, and brother Wenger was elected. The letters, &c., from the churches were then read before the meeting. Their statistics may be briefly summed up as follows:—In the twenty-one which had written to the Association, one hundred and fourteen persons had been baptized, thirty-one received by letter, and fifty-three restored; thirty-six had died, seventeen had been dismissed to other churches, sixteen had withdrawn from fellowship, and fifty-three had been excluded. Thirteen churches had obtained an increase of ninety-three; and seven had suffered a decrease of seventeen. The numbers of one church remain unaltered. The clear aggregate increase of the twenty-one churches was therefore seventy-six. Sixty-six native preachers were reported as in connection with these churches, and thirty schools, in which one thousand two hundred and thirty-one boys are instructed; with ten girls’ schools containing one hundred and ninety-eight pupils. Though more encouraging than the returns presented at the preceding Association, there is much in the facts now stated which calls for humiliation before God, and for close inquiry into the causes why the growth of these christian churches is so slow and uncertain.

At half-past six o’clock, P. M., a meeting for conference on any matters of importance to the churches was held. After a hymn and prayer, the moderator invited the delegates to speak of any subjects they might wish to bring forward; and called attention to the deficiency of adult female education in the native christian community. This, and the lack of good schools in the villages, both for girls and boys, drew forth many interesting remarks. The want of a Bengâli commentary on the New Testament, for the use of native preachers and others, was deplored by several brethren, and the desirableness of preparing and publishing one discussed. It was also proposed and agreed to grant to each native church connected with the Association, one copy of the Bengâli hymn book to every ten persons in the congregation regularly worshipping with it.

On Thursday morning, at eight o’clock, another prayer-meeting was held, at the close of which two persons were baptized by brother Wenger in a neighbouring tank. At noon the chapel was again well filled, and the Bengâli translation of the circular

letter was read by brother Rām Krishna Kabirāj. An address was then given by the moderator, and prayer offered. A meeting for business, in English, immediately followed. Brother Lewis read the circular letter, on prayer, written by him; and it was unanimously adopted on behalf of the Association. The accounts were then submitted and approved, and Co.'s Rs. 100 from the funds in hand voted towards the expenses of the *Upadeshak*. It was stated by brother Wenger, that the work on Physiology and Materia Medica, in Bengali, written by brother Bachelier, was slowly passing through the press. The wishes of the brethren for a Bengali commentary on the New Testament were again considered, but no resolution was arrived at in regard to this subject. The Editors of the *Oriental Baptist* and the *Upadeshak* were requested to continue their labours. It was resolved that brother Denham be requested to write the next circular letter. A communication from brother Denham; in which he requested permission to resign his office as one of the secretaries of the Association, having been read, it was agreed to accept his resignation, and brother Lewis was requested to act as sole secretary for the coming year. At this meeting, which was the only one not conducted in the Bengali language, the attendance was necessarily small.

In the evening, at half-past six o'clock, the last meeting was held. After reading the scriptures and prayer, the conference of the preceding night was resumed. It was agreed that the time and place of holding the next Association should be left to be arranged by the standing Committee. Remarks were offered on the importance of education among old and young of both sexes—on the possibility of increasing the number and efficiency of Bengali Sunday schools—on the necessity of more activity in the work of preaching to the heathen, and of every one doing all that he can to make the gospel known—and on the encouragement which was presented by a contrast of the condition of the great body of those present with that of their fathers, thirty years ago. The moderator concluded the meetings of the Association by a suitable address and prayer.

The scene presented outside the chapel was animated and very pleasing. Mat houses had been put up for the accommodation of the strangers, and an awning was spread over a spot convenient for assembling. Beneath this, hymns of praise were frequently sung with an energy we have seldom witnessed before. We were deeply impressed with the goodness of the Lord to these villagers; once sunk in miserable ignorance and abominable idolatries, in that he has brought many of them "up out of a horrible pit, out

of the miry clay, and set their feet upon a rock, and established their goings, and hath put a new song in their mouths, even praise unto our God."

Though of different character, it was also a very lively and cheering spectacle, when the whole company sat down to dine or sup. With their wives apart, they sat in long rows upon the ground; each with a large strip of plantain leaf before him to serve for a platter. Through these rows, several self-appointed waiters—by no means the least respectable of the company—rushed, with most hearty zeal, bearing plentiful stores of boiled rice, dāl, curry, salt, curds, and sugar, from which they abundantly supplied every one's wants. Solemn thanksgiving to the bountiful Benefactor of all, preceded each repast. On these occasions the shed employed as a cook-house was a scene of busy excitement. The prepared rice lay heaped up upon large clean mats, in surprising quantities, and the men who officiated as cooks appeared to be all but overwhelmed with the vast extent and importance of the responsibilities which rested upon them. The hospitality displayed was the more pleasing in our eyes, because we knew that the members of the Lakyāntipur church had, among themselves, most liberally contributed to provide the requisite funds. The greatest good feeling and, we believe, christian affection, prevailed throughout; and we gratefully acknowledge the kind hand of God in preserving all from the attacks of that fatal disease, cholera, which was raging in a village not very far distant. May the Lord bless the services of this Association, and render the friendly intercourse of those who were brought together, productive of lasting benefit.

RELIGIOUS.

GOOD EFFECTS OF PREACHING IN THE THEATRE AT CHESTER.—After the extract at page 111 of this number was printed, we were favoured with a sight of another note from Mr. Knill, dated March 9, in which Mr. K. says:—"If you and your friends had been at my house yesterday, you would have seen cheering proofs of good arising from preaching to the working classes. I never had so many people with me in one day about their souls as I had yesterday. They also reported of scores of others, and I am just going to set off in search of them. Blessed work! Another pleasing thing has occurred since I wrote to you. The treasurer of the city called last Saturday on one of my deacons, saying, 'I have become acquainted with a circumstance of deep interest—a man who has a large family and was a very poor father and a worse husband, but who, by his attendance at the theatre, is

completely changed. I must send Mr. Knill £1 towards the expences.' My deacon replied, 'Mr. Knill has said he would not accept anything from Chester, and has already refused.' 'Well,' said the treasurer, 'but he must take this from me.' So I have it as among the remarkable things! Here is brought to light the change in a worthless husband and the comfort of a large family; which perhaps gave the treasurer of the city a more sublime view of the power of the gospel than he ever had before."

THE PRIME MINISTER'S RELIGION.—The question is hourly asked—Of what religion is Lord Aberdeen? And that question is frequently followed by another—Is he a Presbyterian or Episcopalian? He is both. In Scotland he is one of the staunchest of Presbyterians, and would not, for the world, be seen to enter an Episcopalian church. In England he is a rigid Episcopalian, never having been known to enter a Presbyterian place of worship on this side the Tweed. The Puseyites have for some years claimed his Lordship as their own, but we are informed that he has of late considerably modified his Tractarian principles and predilections.—*Advertiser.*

Mrs. BACON, so well known in the neighbourhood of Bradford for her acts of munificence, has just died, at the age of 84. Amongst her other donations, she has left by will to the British and Foreign Bible Society, the London Missionary Society, and the Home Missionary Society, £1000 each, and also the sum of £12,000, the proceeds of which are to be devoted to the relief of aged and infirm ministers, their widows, and their unmarried daughters having reached the age of 45.

UNION OF WESLEYAN ASSOCIATION METHODISTS AND WESLEYAN REFORMERS.—A meeting was held at Sykes Street chapel, Hull, for the purpose of publicly celebrating the union of a large number of influential members of the Wesleyan Association Methodists of Hull with the body of Wesleyan Reformers of that town. The chair was taken by George Cookman, Esq., Alderman. Mr. D. Rowland of Liverpool, Rev. J. Youngman, Messrs. Sissison, Beeton, and other gentlemen took part.

LIBERATION OF THE MADIAL.—Why and how we know not yet; but Lord John Russell, in his place in parliament, has stated that this is the fact, and that they had embarked for Marseilles, in France. We presume they will soon be in England, and then they may read their Bibles in peace!

DENMARK.—Since religious freedom was established in this kingdom, as many as fourteen places of worship have been erected by the nonconforming sects in Copenhagen alone.

THE CITY OF ROME, which is now in the keeping of French soldiers, has a population of 175,000, amongst whom are, besides the Pope and cardinals, 20 bishops, 1,280 priests, 2,092 monks and members of religious orders, 1,690 nuns, and 537 ecclesiastical pupils.

PRIESTLY ASCENDANCY IN FRANCE.—The Imperial Court of Rouen has condemned to six months' imprisonment a young man seventeen years of age, named Louis Patin, who had presented himself at the altar without having received the sacrament or confessed himself.

SOUTH AFRICA.—Two of the missionaries of the London Missionary Society have been roughly expelled from the new republic of Dutch Boers, called Trans-Vaal, for protesting against the introduction of the slavery system into that province.

TAHITI.—Lord Palmerston, in his place in parliament, has pronounced a splendid eulogy on the conduct of the Protestant Missionaries on this island, contrasting it strongly with that of the Jesuits in Switzerland.

FRANCE.—It is calculated that, notwithstanding all opposing influences, there are upwards of three millions of Protestants in this Empire.

THE PRUSSIAN BIBLE SOCIETY is reported as having, in forty years, distributed two millions of copies of the Holy Scriptures.

REGISTRATION OF PLACES OF WORSHIP.—A Bill is now before parliament for the Annual Registration of Places of Worship.

FLORENCE.—Protestantism is said to be rapidly on the increase, notwithstanding the efforts of the Jesuits to check it.

GENERAL.

FREE TRADE AND PAUPERISM.—There has been, in the first four years of free trade, a reduction of nearly forty-one per cent of the able bodied paupers. On the 1st Jan., 1853, 82,579 persons who were dependent paupers on the 1st Jan., 1849, were restored to independence; and instead of being maintained by the public were maintained by their own exertion.

MR. Peto has given another example of his large-minded generosity. He has allowed six young farmers from Jutland free support and instruction on farms on his estates in Norfolk and Suffolk. He also gives them a free passage over.

PAYMENT OF WAGES.—A bill is before the House of Commons, "To secure the payment of wages without stoppages." The object of this measure is to abolish the truck and docking systems in every possible shape, under penalties.

THE TRADE RETURNS FOR 1852 are of the most encouraging character. The increase of trade has been upwards of three millions. The exports alone, for 1852, reached seventy-seven millions!

UNITED STATES SLAVERY.—General Pierce, the new president, in his speech on taking office, declared his firm resolution to support the present slave system. Well: let him. He is not the first, and may not be the last, who has said so; but down it will come; for as the *Daily News* observed on that declaration, "There are other parties to the question—God above, the negro below, and the world around."

"VIRGINIAN SLAVE CROP."—Such is the disgusting title of an article from an American paper. Just as if these human beings were mere vegetables, grown like cotton or cattle for sale! The force of foul and fiend-like inhumanity can no further go!

UNCLE TOM'S CABIN has reached, it is stated, a circulation of one million copies in Great Britain. "The Key to Uncle Tom," by Mrs. Stowe, now ready, contains some far more awful revelations of the enormities of the slave system.

THE SUPERIOR COUNCIL OF THE ORDER OF JESUITS have presented to the Pope, with a prayer that his Holiness will transmit it to the different Catholic powers, a protest against the decision of three of the republics of South America, banishing the Jesuits, and confiscating their property.

A NEW EXPRESS ENGINE, manufactured for the London and North-western Company, brought a train of thirty-four carriages, each loaded with five tons, from Birmingham to London in three hours. It is proposed that such engines shall take a passenger train of fifteen carriages between Birmingham and London in two hours.

MRS. HARRIET BEECHER STOWE, with her husband Dr. Stowe, and some other members of their family, were to embark at New York for Glasgow, on the 26th of March.

RAILWAY ACCIDENTS have of late become so frequent and serious, that at length efficient and vigorous measures are in contemplation for their prevention.

POSTAGE TO INDIA.—On and after May 1, books may be sent by post to India— $\frac{1}{2}$ lb. for 6d., 1 lb. 1s., 2 lbs. 2s., 3 lbs. 3s., but not beyond 3 lbs.

THE WINTER has come at last—at "Easter," instead of "Christmas." During the snow storms, late in February, many persons lost their lives.

AUSTRIAN DESPOTISM is avenging itself, both in Italy and Hungary, by numerous imprisonments, confiscations, and executions.

GENERAL HAYNAU, whose cruelties in flogging women excited universal disgust, and who was himself flogged by draymen in London, died suddenly in bed, March 14.

DONCASTER.—The fine old parish church in this town has been destroyed by fire from overheated flues. Damage, £50,000.

QUAKERISM.—According to the late English census returns, the average age attained by members of this peaceful sect is fifty-one years, two months, and twenty-one days. Half of the population of this country die before reaching the age of twenty-one, and the average duration of life the world over is but thirty-three years. Quakers, therefore, live a third longer than the rest of us.

AUSTRALIAN EMIGRANTS.—It is reported that as many as 12,000 emigrants left the port of Liverpool for Australia, in February.

INDIA is to be provided with more than 3,000 miles of electric telegraph, to be erected by the Government.

REVIEW OF THE PAST MONTH.

AT HOME.—The most remarkable incident of the past month was the bursting out of a fire, from overheated flues, at Windsor Castle, at the time Her Majesty and the Prince were there. Providentially, it was discovered before Her Majesty had retired to rest. The damage done was very serious, and more by the water than the fire.—Both Houses of Parliament have been busy—the Commons, especially, with bribery cases. Many members have been declared unduly elected, and the work of examination is not yet ended.

ABROAD.—Rumours of war. *Turkey*, who offended Russia and Austria, by sheltering and then liberating Kossuth and his friends, has been subjected to new annoyances. Having sent an army to put down some of her own subjects, who, without warning, had come down from their mountains and slaughtered a Turkish garrison, Austria interfered, and then wrung from the Sultan further concessions. This was no sooner done than Russia, with greater insolence, demanded more. This excited alarm, and the last news tells us that the English and French fleets are on their way to Constantinople. Surely we shall not have a Continental war! If it should come, Austria and Russia, who have provoked it, must beware! Hungary, Poland, and Italy could not then be kept in chains; Circassia, Persia, and Egypt would help the Turk, and

"Those roaring boys that rave and shout
On t'other side the Atlantic,"

might not be quiet in such a struggle. Any of our readers who can get a sight of the *British Quarterly* for February, will there find what curses to humanity are the present despotisms of Austria and Russia.

Marriages.

Feb. 16, at the Old Meeting-house, Stanstead, Essex, by Mr. B. Hodgkins, baptist minister, Bishops Stortford, Mr. Geo. Beadle, sen., Bishops Stortford, to Mrs. Webb of Stanstead.

Feb. 26, at the General Baptist chapel, Sacheverell Street, Derby, by Mr. Underwood, Mr. Cole of the audit office, Midland Railway, to Mrs. Clarke of Derby.—March 3, at the same place, by Mr. W. R. Stevenson, M.A., of Nottingham, brother of the bride, assisted by Mr. Underwood, Mr. George Wilkins, to Mary, fourth daughter of Wm. Stevenson, Esq., New Uttoxeter Road, Derby.

Feb. 26, at the baptist chapel, Grimsby, by Mr. Botterill, Mr. C. Basketer, to Miss B. M. Small, both of Cleve; and on the 27th, by Mr. Macpherson, Mr. G. Rhodes of Bradley, to Miss F. Wardale of Cleethorpes.

Feb. 24, at the General Baptist chapel, Ripley, Derbyshire, by Mr. Gray, Mr. James Lyman of Crich, to Miss M. A. Handford of Ripley—and March 1, Mr. Alfred Arthur to Miss M. Taylor.

Feb. 27, at the General Baptist chapel, Baxter Gate, Loughborough, by Mr. F. Stevenson, Mr. H. Dyson of Derby, to Miss F. Marriot of Loughborough.

Feb. 28, at the old baptist meeting house, Bessel's Green, Kent, by Mr. Chamberlain of Westerham, Mr. Wm. King, of Kew, grandson of the late Rev. John Stanger, who was

fifty-four years pastor at the place, to Hannah, youngest daughter of Mr. Edmund Dye, Sundridge.

Feb. 28, at the General Baptist chapel, Beeston, Notts., by Mr. R. Pike, Mr. K. Robinson to Miss Morley of New Basford; and March 8, Mr. John Lant to Miss E. Wood of Sawley.

March 1, at York Street baptist chapel, Manchester, by Mr. Cheney, William John Watts, late of Burnley, to Elizabeth, eldest daughter of Mr. Wm. Lingard, Salford.

March 6, at the General Baptist chapel, Mansfield, by Mr. Wood, Mr. A. Wright to Miss A. Parks.

March 7, at the General Baptist chapel, Quorndon, near Loughborough, by Mr. Staddon, Mr. W. Branson of Loughborough, to Miss M. Heaps of Woodhouse Eaves.

March 8, at the General Baptist chapel, Borough Road, London, by Mr. J. Stevenson, A.M., Samuel, youngest son of the late George Patrick Ingold, Esq., Rotherhithe, to Martha, youngest daughter of the late Charles Sanders Germain, Esq. of Hounslow.

March 10, at the baptist chapel, Lydney, by Mr. Elliott, Mr. Isaiah Birt Nicholson, to Elizabeth, eldest daughter of Mr. John Henderson, of Lydney.

March 15, at Zion chapel, Bradford, Wilts, by Mr. T. Baker, B.A., Mr. W. Newell, minister at the above place, to Grace, youngest daughter of Mr. James Batchelor.

Deaths.

In December last, at Buffalo, United States, aged 62, Mrs. Sarah Abbott, formerly of Tyd St. Mary's, and for about forty years a worthy and active member of the General Baptist Church, Fleet, Lincolnshire.

Dec. 29, at Ramsgate, Mr. W. Spencer, aged 78, long a member and a tried friend of the General Baptist church. Who will stand in his place? "Help, Lord, for the godly man ceaseth."

Feb. 1, aged 53, Anne, the beloved wife of Mr. Thomas Bailey, deacon of the baptist church, Limpley Stoke, near Bath, having been a member of the church twenty years. She was a woman of meek and quiet spirit, which in the sight of God is of great price. Her sickness was long and tedious, but she was greatly supported under it, having the sweet assurance that there remaineth a rest for the people of God. Her last words were "All is well;" which our pastor took for his text at her funeral sermon.

Feb. 5, Lois Towers, of Sheephead, near Loughborough, aged 23—a flower faded

when just blooming! For many years, both as a scholar and a teacher, she was attached to the General Baptist sabbath school; the children of which, at her request, sung over her grave,

"Why do we mourn departed friends?"

February 6, Mr. Thomas Jones, thirty years deacon of the baptist church at Cardigan. Lovely in his life, revered by all, full of faith, and peace in death, his removal is deeply felt by the church he so faithfully served, and by christians of other denominations.

Feb. 6, after a long and protracted illness, Mr. Edward Rowles, aged 34, many years a useful and honourable member of the first baptist church, King Street, Maidstone.

Feb. 14, at Lyme Regis, Mrs. Martha Locke, aged 87 years; more than seventy years a consistent and pre-eminently useful member of the baptist church. Peaceful was the closing scene of her long pilgrimage.

Feb. 17, at Woodend, near Towcester, in his 67th year, after a long and painful illness, the Rev. T. Clarke, late pastor of the baptist church, Ashford, Kent. He was highly esteemed by all classes, and by his death, his family, the church with which he was connected, and the whole neighbourhood, have sustained a heavy loss. His end was perfect peace. A beautifully appropriate improvement of his death was made at Weston, by Rev. J. P. Mursell, of Leicester.

Feb. 19, at Cardigan, in his 58th year, after protracted suffering, Mr. Joshua M. Thomas, son of the late renowned Nonconformist, Timothy Thomas, Aberduar, and brother of the Rev. T. Thomas, pastor of the baptist church, Newcastle Emllyn. His departure will be an irreparable loss to the baptist church at Cardigan, of which he had been for many years a member and deacon, as well as to the denomination in Wales, among whom he occupied a prominent position. His character and literary productions will long be deservedly valued and revered. The large multitude that attended his burial testified the high esteem entertained towards him.

Feb. 20, at Node Hill, Newport, Isle of Wight, Mrs. Mary Dore, at the great age of 95; the last surviving sister of the late Rev. James Dore, formerly for many years the popular and esteemed minister of Maze Pond baptist chapel, Southwark. What her brother so ably preached, the deceased practiced—true christian charity—by giving half her income to benevolent purposes. She retained her faculties to the last, and this winter committed to memory the ninth chapter of John, and commenced the first of Corinthians, before the completion of which she was, without apparent suffering, released from earth to heaven. May the next generation follow their Saviour, and meet again in heaven those of the family who have closed their career in the faith and love of the gospel.

Feb. 20, at Loughborough, Ann, wife of Mr. Geo. Pegg, aged 77. From a child she feared God, and had been a member among the General Baptists more than fifty years. Her conduct through life was consistent with the gospel, and in death,

"Not a cloud did arise, to darken the skies,
Or hide for a moment her Lord from her eyes."

Feb. 22, at Hinckley, aged 64, Thomas Clews, after a severe illness. We have every assurance he was removed to a brighter and a better world. For more than thirty years he was a member of the church, and a faithful, devoted teacher and superintendent in the baptist sabbath school. His last words were "Bless the Lord!"

Feb. 22, at Chorley Wood, Mrs. Abbee, aged 69 years. Upwards of fifty years a consistent member of the baptist church,

at Chenies, Bucks; a constant visitor of the sick, ministering spiritual consolation and temporal aid in all cases of necessity.

Feb. 23, at Nailsworth, Mr. Charles Jenkins, aged 57, a valued deacon of the baptist church at Shortwood, Gloucestershire. He was a man of sterling character, and, during a short illness, enjoyed the sustaining power of the religion he professed.

Feb. 26, at Hoby, Leicestershire, at the house of his wife's father, Mr. Samuel Asbby, baptist minister, of Long Sutton, Lincolnshire, aged 29. He was a young man of amiable temper, and much respected. His sufferings were great; but his patience was great too, and his end peaceful.

Feb. 28, at Newark, aged 31 years, Mr. John Cooper, pastor of the baptist church, Hawton Road. He had, for the last few months, been unable to attend to his beloved employment of preaching the glorious gospel, but was not confined to his bed more than a few days.

March 3, aged 30, Emily, wife of Mr. Isaac Foster, Pimlico, a member of the New Road baptist church, Oxford. She died in peace, with good hope of the rest which remaineth for the people of God.

March 4, at Walnut Tree Walk, Lambeth, Charles Holland, the only child of Charles and Harriette Keen. "It is well with the child."

March 4, at Castle Donington, Mrs. Patience Hacket, aged 76, a member among the General Baptists nearly fifty years.

March 7, at Leicester, Mary, wife of Mr. T. Yates, baptist minister, late of Thurlaston, and mother of Mr. T. Yates, junr., baptist minister, of Hugglescote, aged 74. She was an affectionate wife, a tender mother, and a humble christian. Her end was peace.

March 11, at Arnold, Mr. John Atherley, aged 68, who had been an honourable member of the General Baptist church, Stoney Street, Nottingham, nearly fifty years.

March 14, at Clifton, near Bristol, aged 63, Mr. W. Hawkins, formerly pastor of the baptist church, Agard Street, Derby.

March 19, at Wavertree, Liverpool, Eleanor, eldest daughter of the Rev. C. M. Birrell, baptist minister, aged ten years.

March 20, at Presteign, after a severe and lingering illness, endured with exemplary patience and resignation, Sarah, the beloved wife of Mr. Thomas Jones, manager of the Radnorshire Bank. Her death will be long lamented by her sorrowing relatives and numerous friends. "The righteous shall be had in everlasting remembrance."

Lately, at Walkeringham, Lincolnshire, Hannah Tomlinson, aged 93, who had been a member of the Wesleyan Society seventy-seven years, and was supposed to be the oldest member in that body.

THE
BAPTIST REPORTER.

MAY, 1853.

WHO, AND WHAT ARE THE BAPTISTS?

No doubt there are many beside the late Duke of Wellington, whose ignorance of our peculiar views would lead them to put a question like this. The reply to such an inquiry would, however, in some measure depend on the circumstances under which the question might be put. Not precisely the same reply would be given in every country, for reasons which will be obvious. The manner in which a baptist in the United States would answer is furnished by an address delivered by Dr. Fuller, at the water-side, on the occasion of the baptism of Dr. Isaac Cole, a methodist minister.*

"All around me I behold a large multitude: and what have you come out to see? You are here to witness the baptism of one who, after having been fourteen years a minister of the gospel among our brethren of another denomination, has discovered his error as to this ordinance, and has united himself with the baptists. But who and what are the baptists? This is a very proper question; and I am happy on this, and on all fitting occasions, to answer it, and to 'give a reason' for our faith and practice.

To the question, Who are the Baptists? people have given very different replies. A missionary of ours was preaching, some time since, in a country church in this State, and, on descending from the pulpit, he overheard one gentleman say to another,

'Who are these baptists?' 'Indeed,' replied the other, 'I do not exactly know, but I believe they very nearly resemble the Quakers.' That is to say, the churches who are charged with making too much of the ordinances, nearly resemble the church which has abolished them!

Others answer the question by pronouncing us a people who believe that baptism is regeneration: That is to say, the only churches which, before baptism, require a credible profession of regeneration, believe that baptism is regeneration!

But of all the descriptions of baptists the most novel and popular in our city is this: The baptists are a sect, whom if you join you will lose your religion. I venture to affirm that many now listening to me have heard this language, over and over, from those who seek to hinder their obedience to Jesus and their own consciences. I have just received a letter from a very intelligent lady who was baptized about a year ago. It incloses a sum of money for the missionary cause, and she thus writes: 'When I was about to join the baptist church, my friends in the church to which I was then attached, said, 'If you join the baptists you will lose your religion.' It is now fourteen months since I obeyed my Saviour, and I thank God their predictions have been falsified. Since my baptism I have never had one doubt of

* See our January number, page 19.

my acceptance with God.' The true interpretation of this libel may be thus given: The religion of multitudes is made up of noise, excitement, and delusive heats and fervours. The religion of the baptists is a change of heart, vindicating itself by principle—by a life of obedience. He who has this religion will look with sorrow on the delusions of fanatics and enthusiasts.

These are some of the answers often given to the question, Who are the Baptists? I will now give you the proper answer in a few words. And I would say, in general, that the Baptists are a people who wish to carry out the great principles of the Reformation.

The world, and its historians, have too long misunderstood the character of the Reformation. Men regard it as the secession of a party from the Roman Catholic church. But was this all? No! This was little, and with bleared vision has he read the annals of our race, who sees only this in that glorious movement. The Reformation was a great struggle of the human intellect for spiritual freedom. It was a noble effort of the mind—recognizing its own grandeur, its affinity with God—to assert its rights, to escape from bondage, and open itself to light. It was an insurrection of the immortal soul, seeking to cast off the usurpations of spiritual tyranny, and to resume its empire over itself—an empire transcending that of all external worlds.

Such was the Reformation. That it at once achieved such wonders, and achieved no more, but soon seemed to wane, and be baffled, and lose ground, this is a matter of surprise to the greatest of modern historians—I mean Mr. Macaulay. But where is the wonder? How could the work go on, when all the principles and moral forces, by which it had been originated and impelled, were so soon abandoned?

England, for example, took a leading part in that great moral revolution.

But what policy was adopted there? Instead of a spiritual church, with Christ as its head, there was erected a vast national establishment; a modified church of Rome; an ecclesiastical monster—compounded of Church and State, with the King at its head, and a hierarchy as anti-Christian as that of Rome itself.

Without adverting to the continent of Europe, let us come to our own country. To these shores the pilgrims fled as to an asylum from a persecuting church. But what was their own conduct?—Scarcely were they planted on the soil before they themselves became persecutors; and Roger Williams and others were pursued and hunted down, simply because they asserted liberty of conscience, and wished to rescue men's souls from the worst of all tyranny, that which is felt, not by the invasion of outward interests, but *with'in*, by the shackles it would rivet on the mind.

The principles of the Baptists are those of the Reformation, of Roger Williams, and of the noble company of martyrs, who, in all ages, have refused to cower to the usurpations of society or of a priesthood, Catholic or Protestant.

Up to this point I have spoken generally. If you require me to be more explicit I acquiesce, and will mention more particularly in what matters we differ from our brethren of other churches. We rejoice that in so many things we concur with them, and where conscience permits we are very happy to co-operate. But (besides immersion, of which I need not speak now), we differ on several, and these very important articles. 'Much water!' say you. By no means. Our difference is not about *much water*. It is about *much truth*.

First, we differ from our brethren of other Protestant denominations in our views of the church. Before the Reformation the kingdom of Jesus, so miscalled, was a vast worldly organization. Our brethren still hold to such an organization. They declare

that unconverted persons are members of Christ's church; that infants are either members by birth, or made so by baptism. We believe otherwise. 'My kingdom,' says Jesus, 'is not of this world.' We find no Church of Christ in the New Testament but the spiritual body.

We differ from our brethren as to a sacramental religion. They are for ever charging us with making too much of water. But what is the fact? We regard baptism as we do any other command. 'If ye love me,' says the Redeemer, 'keep my commandments.' We love him, we seek to keep all his precepts, and baptism is one of them. But how is it with other churches? Some of them expressly declare 'that a child is regenerated and made a member of God's holy church' by water. And even where this is renounced in theory, it is practically taught. For our brother now about to be baptized, and all Pædobaptist ministers, must testify, that when an infant is about to die, the parents are exhorted to have it baptized. After which operation they regard it as more sure of salvation, and their ministers encourage the superstition.

The candidate himself has related a case to me in which, being sent for in a hurry, he had barely time to sprinkle the water, and pronounce a few words, as the breath left the infant. 'The parents,' he says, 'seemed as well satisfied as if I had made out for the child a passport to heaven.'

We differ from our brethren with reference to human responsibility. 'Every man must give account of himself to God,' says the apostle. When Jehovah speaks, he holds every one individually amenable for obedience or disobedience. It is manifestly absurd to suppose that we can obey by a human substitute. If God commands parents to circumcise their children, it is the duty of the parents. If He commands all men to repent and be baptized, the duty rests upon every one for himself. Our brethren

contradict all this. They would justly scout the idea of a parent's repenting for a child; yet they teach that, by the act of the parent, the child can obey the command to be baptized.

I will only add that as to the rule of faith and practice, our sentiments are not the sentiments of most of our brethren of other communions. True, all Protestants profess to adopt the Bible, the whole Bible, and nothing but the Bible. In theory, also, they allow to every man the right of private judgment. All this, however, is too often only profession and theory.

Every where around us we see people who condemn the Roman Catholic doctrine, that the church is the sole interpreter of the word of God, and who adopt the same error. What is it but Protestant Romanism when the people are required to receive humanly framed creeds, and articles, and confessions? When, instead of being exhorted to search the scriptures for themselves, they are expected to surrender their consciences to their pastors, and to take on credit the dogmas of a church?

We protest against this system of binding chains upon the human intellect. The more we study the New Testament, the more do we feel and admire its fullness, its simplicity, its ampleness; and the deeper and more earnest is the emphasis with which we say to all human teachers and systems, Stand out of the way! Compared with this volume and its life-giving words, how poor, and mean, and pitiful, are all the abstractions of creed-makers.

Written or unwritten, all churches must, of course, have some simple 'first principles of the oracles of God' as a platform upon which the members unite. Even those parties who are most loud against creeds, have still their system or code; and surely nothing can be more unreasonable than objections to these declarations of faith. A society combined for religious purposes owes to itself and others, as well as to the truth, a distinct and public exposition of its own views and principles.

'To adopt human creeds, however, and demand conformity to them as creeds—to make them, and not the Bible, the tests of orthodoxy, and the terms of fellowship—this is to usurp a power delegated by God to no man, nor body of men. It is to supersede the scriptures, and arrogate the very infallibility which we condemn in the church of Rome.

Milton said long ago that '*Presbyter* was only *Priest* written large;' and Dr. Arnold lately remarked, that the present clamour in England about church is only clamour about priest. In each of these observations there is important instruction for all Christians; nor can they guard with too much jealousy the right which every man possesses to search the scriptures for himself.

It is justly regarded as a mockery when the Roman Catholic is allowed to read the Bible, but is forbidden to put any construction upon God's word, except that which the church dictates. And who sees not that there is the same servility to man, the same surrender of conscience, the same stultification of reason demanded, when one is exhorted to search the scriptures, and yet reminded of certain articles and standards prepared by beings loaded with infirmities like himself, which he must take as his guides, and to which he must adjust his own faith.

It is a singular fact with reference to creeds, that they have almost always overlooked holiness, and made piety consist in an assent to abstract, and often most metaphysical, dogmas. Why have not councils framed confessions of morals, as well as of faith? And who can doubt that much of the false religion in the churches is to be traced to this fact, that theology, and not piety, the reception of certain abstruse tenets, and not the reception of Christ, has been made the test of conversion and the bond of fellowship.

It is the privilege, as it must be the delight of every Christian, to go directly to Jesus, and learn of him. And whether it be priest, or church,

or creed, that dares to interfere, he ought to spurn the usurpation aside. Can a maker of creeds impart instruction more clearly than the Great Teacher? The scriptures are given by inspiration 'that the man of God may be perfect, thoroughly furnished to all good works.' If, then, the creed-maker's doctrines are true, I shall find them in the scriptures, find them without his interposition between my mind and the mind of Christ himself.

Let it not be said, that if each individual is left to his own private judgment, there would only be discord and confusion. The reverse of this is true. God, who knows what is in man, has given a revelation which is adapted to man's nature; and if prejudice and passion were conquered, that revelation would be plain to all. It is the substitution of human articles for the word of God which has darkened the counsels of heaven, and still perpetuates party spirit, and strife, and confusion.

An ancient writer says that 'history is philosophy teaching by example.' If the history of religion teaches us any lesson it is this: that real piety and enduring peace are to be promoted by fostering in every Christian a just sense of that liberty of conscience, which is his most precious franchise. Whereas spiritual despotism subverts the very foundation of piety, substitutes for loyalty to truth a degrading bondage to human arrogance, and must either debase the mind under the most drivelling superstition, or exasperate it to revolt, and (as is the case with multitudes in the church of Rome), cause it to welcome infidelity, rather than a religion which enslaves all that is noble, and tramples upon all that is most sacred in man.

We know no master but Jesus. We cannot consent that churches and ministers shall interpose, as interpreters, between men's minds and the great Teacher. His words are life, and we insist on hearing his words from himself, as they are recorded in the gospels, or written by men who

were inspired. These teachings are for all. They are intelligible to all. Salvation depends on our hearing and obeying the word of Christ; and we repel all efforts to divert us from Christ and his truth, and to bend us to a conformity with human opinions, articles, and standards.

I have thus glanced at one or two points in which it is a source of pain to us that we differ from those we love and honor. And now, having stated our tenets, I appeal to you, if they are not the doctrines of the Reformation and of the Word of God ?

I know we are, in this State, a feeble band, and have to contend against fearful odds. But no opposition can move me when I 'feel the rocky strength of the foundation on which I stand.' In Europe, where the human mind is crushed and its free thoughts stifled, error may triumph; but in this country our principles need only be known, require only to be vindicated from misapprehension and misrepresentation, and they must prevail.

I wish I had time to speak of the spread of our principles in these United States. It is a most instructive chapter in history, and is yet to be written. The diffusion of other churches in this country is not surprising. Most of these bodies were established by colonization. New England was settled by Congregationalists, New York and New Jersey by Presbyterians, Pennsylvania by Quakers, Maryland by the Roman Catholics, Virginia by the Episcopalians. All the other churches owe much to emigration. The Baptists owe to this source of increase almost nothing at all.

Nor have they, like our Methodist brethren, thriven and multiplied by vast missionary campaigns, extending over the whole of this land while these States were yet colonies. I bless God that he has given me a heart which delights to honour all that is noble in every Christian people. And noble were the efforts and sacrifices of Wesley and his followers, at a very

early date, while traversing this continent, and (to use Whitfield's expression), 'ranging' through this new field.

The principles of the Baptists have triumphed over men's minds (as they have vanquished the prejudices of the candidate now before you) by the mere, sheer, down-right force of truth. Before our glorious revolution these great principles won comparatively few trophies. Men's minds and consciences felt the blight of tyranny, foreign and domestic. But no sooner was that sublime emancipation achieved, than the doctrines for which we contend awoke echoes in every quarter, and from that hour the triumphs of truth and Bible Christianity have been most wonderful. Nor will those triumphs ever cease. Opposition and hostility will only kindle this inquiry; and free inquiry must insure us success. I am to-day standing here, the humble representative of a small body in your midst, and I am telling you who we are. Go into many parts of this Republic, and some of you would have to explain to the Baptists who you are. All over this vast Empire, Maryland excepted, the Baptists are numbered by tens and hundreds of thousands.

Yes, unknown and feeble are we here, but unknown and feeble we shall not long remain. I discover tokens of another and a better day. Lord Bacon says that 'if we would anticipate the character of a nation twenty years to come, we must examine the character of young men from sixteen to twenty years of age.' I apply this truth to religion, and I bless God for the prophecy and promise with which it cheers me. I see around me now a multitude of young men of that prophetic age. Sabbath after Sabbath my ministry is honored by hundreds of such young men. And in them do I behold Sabbath after Sabbath, what I read in their countenances now — a determination to think for themselves, a noble resolution to be no longer merged in others, no more be swept away by the torrent,

but to assert their own dignity, to rise above the thralldom of hereditary sanctities, and heroically to act from an inward spring, listening only to the voice of truth and conscience.

I see this to-day, I see it every day in many noble-souled young men in our city. I see them resolved to be free — free to search the Bible, to think, to act for themselves, and with jealousy to protect themselves in the enjoyment of the only liberty deserving the name.

'A liberty unsung

*By poets, and by senators unpraised,
But liberty of soul, derived from Him,
Bought with His blood, who gave it to mankind,
And sealed with the same tokens.'*

All this I see, and I thank God and take courage. I hail the omen! My soul stands erect, and looks forward to the period fast approaching, when my voice perhaps shall be hushed, and my body be mouldering in the grave, but when truth shall emerge from the obscurity to which obloquy and persecution have so long depressed her, and shall vindicate her own might and majesty — piercing a fallen world with tones which can never be hushed, which shall sink deep into men's hearts, and fill them with quenchless love and loyalty to Jesus and his glorious cause."

TENT-PREACHING IN SCOTLAND.

MUCH of the Covenanting spirit of devout earnestness is gone from the Scottish character; but it is not yet too late to behold at least the skirts of its departing glory. The practice of tent-preaching which till lately prevailed, was one of the most striking of these remains. That this was sometimes abused we know from Burns' Holy Fair, as well as from other sources, to be an unquestionable fact; but the abuse was almost entirely confined to the neighbourhood of great cities. At all events, amid the peaceful solitudes of Perthshire we never witnessed aught but what was reverent, interesting, and even imposing. The use of the tent was latterly confined to the summer sacrament.

It is a bright sabbath morning in the end of June, or the beginning of July—a little before eleven; crowds are seen approaching from all directions to a tent made of wood, painted blue, and set in a field hard by the murmuring Earn, which a little below is joined by another mountain-stream. The scene around is magnificent. To the west, stand up a chain of bold precipitous mountains, black in winter, but now in this summer-day clothed with the freshest green which ferns and Alpine grasses can supply. On

the south, beyond the river, a fertile plain expands till bounded at the distance of two miles by a lower ridge of hills, which close the valley and confine the prospect. Eastward, the river pursues its course towards some low wooded fells, through which it finds a narrow passage into that broader strath which extends to the Tay. On the north is the village, and behind it a glorious glen covered with woods and surmounted by a monumental pillar, which stands on a bare rock above them. The sun is warm, but a tree or two are near, under which some of the multitude find a shelter, and a cool breeze from the stream passes ever and anon across their countenances, and bedews them with delicious refreshment. The crowd is scarcely less interesting than the scenery. It is composed partly of the villagers and partly of farmers and country-folks. You see here the keen, hard-featured faces of weavers and shoemakers, and there the bluff and ruddy countenances of ploughmen. Not a few aged men are there, wearing broad blue bonnets over their silvery hairs. Some shepherd's plaids are to be seen; and, here and there, you see a mountaineer wearing the kilt of his fathers. Old women are there, with round linen-caps instead

of bonnets. Blooming virgins, too, abound, with modesty and beauty meeting together under the shadow of their simple head-gear. Children people the outskirts of the assembly, or sit on the dyke dividing the field from the river; and lo! there is one boy who is sitting apart from all the rest, and is musing with half-shut dreamy eye—with the shadow of a whole tree screening him from the summer-heat. Many of the multitude have come from distant parts of the country, over "muirs and mosses many," to join in the solemnities of the day; that little company of men and women have risen early from the banks of Loch-Earn, have been first at the tent, and shall remain till the stars appear trembling over the Abruchill Hills. The service at last begins. The preacher mounts the tent. He is a man apparently of sixty and upwards—his hair is a sable, thickly silvered—his brow is lofty, his face has once been almost handsome, and is still manly and bold; in stature he approaches six feet, and age has not yet prevailed to bend his erect figure. His eye is quick, eager, and restless; earnest simplicity pervades his whole aspect. He gives out the psalm in a clear strong voice, which rings afar "like a trumpet with a silver sound." The voice of the multitude then arises, swells, sinks, dies away; but how melodiously has it peopled the solitude and awakened the echoes of the hills! He prays, and his prayer is fervid and powerful. He announces as his text, "They spake of the decease that he was to accomplish at Jerusalem;" and straightway the minds of the large throng are transported to the top of Tabor—a loftier hill than any in sight—and their hearts begin to burn within them as they see their Lord talking to the Celestial Messengers on that memorable transfiguration morn, and talking not of heaven's splendours but of Calvary's death! The preacher is not imaginative in thought, or refined in language; but he is in earnest: he is

possessed, moreover, of true natural eloquence; and as his voice rises with his subject, and his eye kindles, every heart in the audience is hushed, and not a few tears are seen stealing down the cheeks of both young and old. Now he quotes a few lines of poetry; and now he tells some interesting or plaintive anecdote, and their attention is still faster rivetted. By-and-bye his earnestness becomes overwhelming in its intensity, he has seized the two-edged sword of appeal, and is wielding it with a giant's arm. He alludes to their privileges: he contrasts that peaceful field-meeting with those of their forefathers in the days of the Covenant. "You have no arms in your hands—there are no watchmen posted on these silent hills. How great should be your gratitude!" Ere finishing, as if from an irresistible impulse, he takes occasion to enumerate the years of his own ministry; to allude to the tent-preachings of the past on that same spot; to speak of those who once worshipped there, but who were now in a better world; and to talk of death as impending over his auditors and himself. He closes, and a thousand loosened breasts return him the truest applause. His word has been prophetic. Never more shall he preach at that tent. Never more shall he there see the June sun, hear the murmur of that silver Earn, on the sacramental sabbath-day, or behold the thick daisies of that green sward where—

"You scarce can see the grass for flowers."

Long ere summer has revolved, his manly form is to be consigned to yonder grave-yard on the west, which surrounds the parish-church with its spire. The sunshine of October is to look in upon his death-bed—his dying eye is to rest upon the autumn stubble—the fallen leaves are to play upon his grave—and that dreamy-eyed boy under the tree, is to awake one awful morning, and to encounter almost the bitterness of death as he feels himself

Fatherless! *Gilfillan.*

Poetry.

A WELCOME TO HARRIET BEECHER STOWE.

HALL, sister, hall! to Britain's sea-girt Isle,
To Freedom's sacred home we welcome thee.
Not having seen we loved thee; louder far
Than the loud roaring of Atlantic waves,
As advocate and friend of the oppressed,
Thine honoured name was wafted to our shores.
Thy powerful pleading for the helpless slave,
Who, crushed beneath oppression's iron heel,
Finds few—alas! how few—to plead his cause,
Has made the name of HARRIET BEECHER STOWE
Harmonious to our ears.

Thine 'Uncle Tom,'

Alike thy harbinger to lofty halls
Of wealthy nobles, and to lowly huts
Of peasants tolling for their daily bread,
Secures thy welcome; all who welcomed him,
Nobles and peasants, also welcome thee.

Millions of hearts thine Eva has prepared
To bid thee welcome to their hearths and homes;
In her we saw exemplified the pure
Philanthropy, that, with electric speed,
Shall fly around our globe, and gently breathe
Fair Eva's spirit into every breast,
Break every yoke, set every captive free,
And number slavery with things that were,
But are not, nor again shall ever be.

Hall, sister, hall! in all succeeding years
Thy very name shall be a tower of strength
To those who labour in the sacred cause
Of human freedom; generations yet
Unborn shall use it as a spell of power
To exorcise the ghost of slavery, and chase
The horrid spectre from the abodes of men.
In fame's fair temple, all who love mankind

Shall fix thy statue in a niche beside
Our great philanthropists; and Wilberforce,
Howard and Clarksou, Knibb and Fry, shall be
Companions worthy of thy deathless fame.

Hall, sister, hall! walk through our crowded
streets,

Our lanes and alleys; visit the abodes
Of ignorance, of indigence and vice,
That throng our cities, villages, and towns;
Drop tears of pity o'er the scenes of woe
Presented to thy view—as we have done.
And when the voice of duty calls thee home
Unfold the whole; all thou hast seen and felt
In guilty Britain. But when all is told,
Thou wilt not fail to add: "I never saw
A slave on British soil. Intemperance
And all its fearful train of ignorance
And poverty and wretchedness I saw;
But never saw a man whose life and limbs,
Whose blood and bones, were not his own. I saw
No husband but could stand erect and say,
'My wife is mine; my children are my own.'
No mother did I see in speechless grief
Lest human wolves should tear her helpless babe
From the maternal breast, and for the sake
Of cursed gold devote it to a life
Of hopeless bondage." O, America!
Land of our pilgrim fathers! say, how long
Shall these things be! Awake, arise, be men.
Unloose the heavy burdens, drop the whip,
Break every fetter, set the bondsmen free;
Then may ye hope the UNIVERSAL STAR
Will look upon you with a parent's eye,
And Britons love you with a brother's love.
Newpitslgo. W. M.

"GO AND WORK."

Go and work, for time is fleeting;
Feel, the pulse of life is beating—
Onward to its end.

Sloth shake off, the morning hasteth,
Woe to him who always wasteth
Hours that God doth lend.

Go and work, make no delaying;
Mingle labour, too, with praying—
Pray and labour hard.

With a firm heart meet all trouble,
In distress your efforts double,
You shall have reward.

Go and work—the world inviteth;
God in holy deeds delighteth—
Righteous men approve.

Go with spirit self-denying,
Truth extending, sin destroying,
With the words of love.

Go and work in right good earnest,
Meet the foes who are the sternest—
Fight until they flee.

Will you die whilst vainly dreaming?
See the sunlight on you streaming—
Rouse, wake up, and see.

Go and work with real pleasure;
Labour onward without measure
Till life's day is done.

Work is o'er and death appeareth,
Jesus calls, the prospect cleareth,
And a crown is won!

Longford.

J. S.

Reviews.

The Key to Uncle Tom's Cabin: presenting the Original Facts and Documents upon which the story is founded. Together with Corroborative Statements verifying the truth of the work. By Harriet Beecher Stowe, author of Uncle Tom's Cabin. London: Clarke, Beeton, and Co.

FOR some time now this work has been promised by the English publishers and anxiously expected by the British public. It now makes its appearance in the form of an octavo volume of 500 pages, the greater part of which is in small type; and the price being little more than the first English edition of "Uncle Tom's Cabin," it is, as regards its material and charge, a very cheap book.

Of this large compilation of facts, the Author tells us that it "has been written with no pleasure, and with much pain." "In fictitious writing," Mrs. S. says, "it is possible to find refuge from the hard and terrible, by inventing scenes and characters of a more pleasing nature. No such resource is open in a work of fact; and the subject of this work is one which the truth, if told at all, must needs be very dreadful. There is no bright side to slavery as such." We are further told that more materials for the compilation of the work were supplied to the author from South as well as from North than could possibly be used. "The book is actually selected out of a mountain of materials." Her main desire has been to bring the subject of slavery "before the minds of all those who profess to be the followers of Christ in America."

But the design of "The Key" will be best explained if we copy the first page.

"At different times, doubt has been expressed whether the scenes and characters portrayed in "Uncle Tom's Cabin" convey a fair representation of slavery as it at present exists. This work, more perhaps, than any other work of fiction that ever was written, has been a collection and arrangement of real incidents, of actions really performed, of words and expressions really uttered, grouped together with reference to a general result, in the same manner that the mosaic artist groups his fragments of various stones into one general picture.

His is a mosaic of gems—this is a mosaic of facts.

Artistically considered, it might not be best to point out in which quarry and from which region each fragment of the mosaic picture had its origin; and it is equally unartistic to disentangle the glittering web of fiction, and show out of what real warp and woof it is woven, and with what real colouring dyed. But the book had a purpose entirely transcending the artistic one, and accordingly encounters, at the hands of the public, demands not usually made on fictitious works. It is treated as a reality—sifted, tried, and tested, as a reality; and therefore as a reality it may be proper that it should be defended.

The writer acknowledges that the book is a very inadequate representation of slavery; and it is so, necessarily, for this reason—that slavery, in some of its workings, is too dreadful for the purposes of art. A work which should represent it strictly as it is would be a work which could not be read; and all works which ever mean to give pleasure must draw a veil somewhere, or they cannot succeed.

The author will now proceed along the course of the story, from the first page, and develop, as far as possible, the incidents by which different parts were suggested."

Scarcely can it be expected that this volume will find a circulation so extensive as that of its inimitable predecessor; and yet we expect for it a welcome and a hearing which it might never have secured if the loving tones of little Eva, the sly sayings of Topsy, and the groans of Uncle Tom, had not been heard. All, too, who feel a deep and growing interest in the great question of human slavery with all its attendant evils, or who wish to see how very far fact exceeds fiction, will secure a copy of the work forthwith.

Mrs. S. hints in the above extract that there are things done "which could not be read." We presume she alludes to the breeding and feeding system, the foulest and filthiest abomination of the whole hateful system.

The above was written before we had read more than the page we have given, and merely as an introductory notice of the work. Since then we have read above 150 pages with intense interest. Some of the facts and reflections are equal, if not superior, to any in "Uncle Tom."

Correspondence.

"THE BAPTIST"—HIS NAME AND ANTIQUITY."

It may be that our readers feel anxious to know if Mr. John Fryer of Exeter, has sent any reply to the remarks of Mr. Lancaster in our last number. We have only to say that we have not received any further communication from that gentleman. Had Mr. F. thought proper to reply, our pages would have been open to him. Why he has not we cannot tell, and therefore shall not hazard any surmise on the subject. But, as stated in our last, we have received several letters on the subjects of the controversy from baptist friends. Our opinion is that we should not publish them, but leave the matter as it stands between Mr. Fryer and Mr. Lancaster. With regard, however, to the admission of such a discussion into our pages we give extracts of a note, dated March 19, from D. R. of B., who says:—

"Permit me to express my sincere delight at the impartiality and magnanimity which you have evinced by inserting in the *Reporter* for this month a letter on the subject of baptism in opposition to the views which you, in common with most of your readers entertain—a delight too, not a little enhanced by the fact, that the said letter is evidently the production of a gentleman of much intelligence, who is, therefore, well qualified for the discussion upon which he has entered. It is to me a matter of regret that none of our religious periodicals admit of a free and open discussion of those denominational peculiarities by which the christian world is divided. Intelligent discussion, conducted in a modest and christian temper, cannot fail to be useful.

But will you allow me, with all deference and humility, to appeal to you and to your controversial correspondents, to take heed that nothing shall appear in this discussion which is not in keeping with the dignity and seriousness of christian controversy.

It appears to me, that Mr. Fryer, as a stranger in your pages, and a member of another christian community, is entitled to special consideration and cour-

tesy, which I have no doubt you, as Editor, will very cheerfully extend to him."

We thank our esteemed friend for his faithful admonition, and have only to say, that not having ever made any or the least pretensions to infallibility, we do not feel very uneasy, when, on a review of what we have done, we sometimes feel that it was not done in the best way it might have been. We are quite conscious of our imperfections, and will ever cordially thank any real friend like D. R., who faithfully and kindly points them out. Our friends, however, should not expect too much. Were they here at our elbow they would know a little more of the labour and anxiety it costs us every month to do right in all cases. And we think we may venture to add, that after nearly thirty years labour in this way, we sometimes, on looking back, wonder that, alone and single-handed, we have been able to get through our difficult work with so few complaints.

'Tis not in mortals to command success,
But we do more by trying to deserve it.

[April 19. We have this day received a letter from Mr. Fryer, dated April 18, in reply to the remarks of Mr. Lancaster in our last. We regret that it did not arrive until the matter for this department was in type, and when we could not, even by the removal of it, make room for the space it would occupy. We are under the necessity, therefore, of informing Mr. F. and our readers, that the letter will, if all is well, appear in the June number of the *Reporter*, and then, should Mr. L. think proper to reply, the controversy will close.]

"THE YOUNG GERMAN."

MR. MATHEWS, baptist minister, Boston, says:—"You would like to have confirmation about the mode of Mr. Oncken's conversion. Mr. Henry Angas, of Newcastle, was at my house at Hanbury when Mr. Oncken first came to our prayer-meetings there: Mr. Angas and I introduced him to the Continental Society; and so to the ministry. The account he gave us was substantially the same as you report in your March number; only Mr. Oncken was not a

mechanic. He became, however, a man of prayer, a lover of prayer meetings, and has been the means of establishing many such assemblies among his compatriots. Many and many a time have I joined with him for prayer, both in English and German, and

'It can't be said that praying breath
Was ever spent in vain.'

THE DIALOGUE ON ANTINOMIANISM.

WE mentioned in our last that we had received two notes, having reference to the "Dialogue" which appeared in our February number. One of these, from R. C. W., could never be intended for publication, as the writer does not attempt a disapproval, but only complains in general terms of his friends and himself being misrepresented. We think our friend has been in too great a hurry to apply those censures to himself, for in his note are several remarks of a soundly evangelical character, with which we entirely concur. We assure him that we could heartily join him in singing,

"Our seeking thy face was all of thy grace;
Thy mercy demands and shall have the praise."

We object to the next lines only because they are quaint and almost irreverent.

R. B. H. is very severe, and thinks we have departed from our rule of not entering upon doctrinal subjects. Let him not mistake us. Our rule is to report the proceedings of evangelical baptists of all shades, without any partiality; and so far have we for many years now succeeded in the attempt, that until this day we are sometimes asked in private notes if we are General or Particular—Arminian or Calvinistic. With regard to what is called Antinomianism, such, in fact, as is described in the dialogue—and which, we believe, does exist to the injury and interruption of evangelical religion in some places—we have no sympathy. We seriously regard it as a doctrine *not* according to godliness. That some of our brethren may be labouring under imputations of Antinomianism who do not deserve such a reproach is not only possible but probable. Let our brother, R. B. H., think of these things; and if he or any other evangelical brother will, in a temperate tone, point out any errors in the "Dialogue," we will most willingly give them insertion.

Christian Activity.

WORKING MAN'S SUNDAY SERVICES.

MUCH is now doing, we are rejoiced to hear, to bring the claims of Religion before the attention of the working classes of the community, not only in the metropolis, but in our larger provincial towns. We have reported the proceedings and success of Mr. Knill at Chester: and similar efforts have produced the like effects at Bradford, in Yorkshire. At Liverpool a union of evangelical ministers was formed in January, 1850, and preaching has been conducted in the Concert Hall, Lord Nelson Street. At the Annual Meeting of this Union held in that Hall, Jan. 31, 1853, the secretary, Mr. Hugh Stowell Brown, baptist minister, Myrtle Street, read the report for 1852, from which, for the sake of any who may be contemplating similar efforts, we make a few extracts, reserving some pleasing facts for future insertion.

"The Working Men's Sunday Services held in this hall were commenced in January, 1850. This therefore, is the

third anniversary of their institution. In presenting to the friends of this movement a report of its progress during the year which has just closed, we may be permitted to glance for a moment at the origin of these services.

A few gentlemen in Liverpool had long been seriously impressed with the universally acknowledged fact that the great majority of the inhabitants of the town, including a great majority of the working men, are not in the habit of attending any place of worship. It appeared to them that the ordinary means of religious instruction, whether in connexion with the established church or the various bodies of dissenters, were not well calculated to meet the wants of the working men. They could not conceal from themselves the fact that, however learned, indefatigable, and amiable might be the ministers of the various denominations, still there was something which operated to prevent great numbers of our artisans from attending public worship. It seemed to them, also, that

it had been assumed as an incontrovertible truth—assumed almost as a law of nature—that the working man required a system of religious instruction intellectually inferior to that which suited other persons supposed to be mentally superior, because pecuniarily better off. The founders of these services, after no small amount of experience, observation, and inquiry—taking into account the intelligence which must necessarily be possessed by many of our artisans, the avidity with which they read not simply the worst of our current literature, but also much of the best—bearing in mind, also, the close and constant associations of working men one with another, and the conversations, arguments, and discussions which abound amongst them, the general intellectual activity thus produced and thus increased; knowing that even the tavern is as frequently resorted to for the newspapers there to be found, and the conversations which may there be entered into, as for the gratification of an intemperate habit—the founders of these services had come to the conclusion that, if not in mental culture, certainly in mental power and activity, the working men were far in advance of many who regard themselves as very greatly their superiors. They felt that it was a very great mistake to suppose that any sort of man, if a good man, was capable of addressing the working classes; that, on the contrary, there were comparatively few in the ministry of any church adapted to such a task; and that, to command the attention of working men, it was necessary to secure the services of men who would dare to break through a thousand formalities and conventionalisms, and in a bold, original high-toned manner—not in a coarse and falsely condescending style, not with an affected simplicity, but in the strong, nervous language of every-day life—would so speak to our artisans those great truths which pertain to our present and future happiness and welfare.”

It is then stated that from the first the founders of these services determined, and very wisely in our opinion, that they should be of an unsectarian character.

“And therefore they thought that it was important to secure for those who attended no place of worship, and were almost equally indifferent to all sects, and perhaps thought bitterly of the

selfishness and disregard of the masses, which it must be confessed are often too visible in those who profess and call themselves christians,—they thought it important to secure for such a series of services in which the great fundamental principles of Christian truth should be clearly and fully enunciated, and where the people might hear the gospel freely, and attend ‘without money and without price,’ not to be banished to some dim corner, or packed into some lofty gallery up among the gas lights, but to take their seats where they chose, and feel themselves perfectly free and perfectly comfortable, so far as comfort could be secured. The design was not to form a sect, but rather to advance the interest and swell the numbers of all religious bodies. The founders of these services hoped that the men attending them would imbibe a taste for religious knowledge—would begin to feel that in the public worship of God there is a solemn delight, a joy purer and better far than the world can give, a pleasure more refined than any to be found at the tavern or the tea-garden; and that the result of their efforts would be, that many would say to themselves and to each other, ‘Come and let us go up to the house of God;’ that many would be desirous of enjoying every Sunday those sacred and soul-sanctifying truths occasionally sounded within these walls. Whether they would betake themselves to the church or to the dissenting chapel was a question which never entered into the design of the founders of these services. They would be glad to know that those who had hitherto neglected the worship of God went to any place where the gospel is preached; in this they would rejoice with so great a joy as would altogether swallow up their individual sectarian preferences. And on reviewing the proceedings of the past three years, the committee feel that they can appeal to facts and say that this platform has not been made the arena of sectarian controversy; that neither episcopalians nor presbyterians, methodists, congregationalists, or baptists, can say that their peculiar principles have been either represented or misrepresented. What they held in common as Christians has been spoken; what they hold only as sects or parties has been passed by, not as unimportant, much less as untrue, but simply as foreign to our object.”

SERMON AND BIBLES TO THE MILITIA.

A Leamington paper says:—"We notice from a circular just distributed among the regiment of the Warwickshire Militia, at present quartered in Leamington, that the Rev. Dr. Winslow, (minister of the baptist church) proposes especially to appropriate Sunday evening, April 17, to the spiritual instruction of the men, also that the committee of the 'Scripture Readers Lay Association' are making an extra effort to supply each man of the regiment, numbering about seven hundred, with a copy of the sacred scriptures."

It is further added that, "Considering all circumstances, the behaviour of the

men at the service, has been most satisfactory up to this time—that it has made useful very many who were heretofore worthless, and perhaps worse than worthless, members of society. It has been the means of causing persons to attend Divine service who probably had never been present before. And further, it has constrained men to habits of regularity, cleanliness, and wholesome subordination, who before were strangers to those social virtues, and will no doubt have its influence upon them when they return to their homes, and may likewise have its effect in improving their condition in a civil, moral, and social point of view."

Narratives and Anecdotes.

RUINS OF NINEVEH.—Mr. Layard, the enterprising traveller, and the discoverer of the long-entombed ruins of ancient Nineveh, at a *soiree* of the members of the Nottingham Mechanic's Institute, gave an interesting report of his proceedings in discovering the remains, with graphic sketches of the scenes. Having satisfied himself respecting the site, he commenced operations, but without success. Whilst digging one day, an Arab inquiring if they were digging for gold, was told, no, but for stones. "Oh, I can tell you where there are plenty of stones," said he, and led them to a high mound on which an Arab village had been erected. Here they set to work and soon fell upon numerous relics of bygone ages. Being satisfied that he had now hit upon the right spot, Mr. Layard returned to Constantinople, and after much trouble and delay, secured the protection of the Turkish government, and returned to the scene of his excavations. An Arab chief in the neighbourhood gave indications of being troublesome, but Mr. L. boldly repaired to his tent and "ate salt with him," to secure his friendship. After this he continued his operations, which were soon rewarded by the discovery of an Assyrian palace, the walls of which were adorned with sculptured slabs.

THE ASSYRIAN PALACE AT NIMROUD.—Mr Layard then proceeded, in a most entertaining and agreeable manner, to describe the drawings of the various

works of sculpture found in the Assyrian palace. The entrances of the great hall were formed of four enormous statues of winged lions and bulls, very strikingly resembling the strange beasts which the prophet Ezekiel represents himself to have seen in vision. Around the walls were a variety of sculptures of battles, sieges, etc., all of them somewhat rude and conventional, but many of them carved with great energy, taste, and spirit. In all these representations the king was prominent, being easily recognised by the peculiar cap which he always wore. It seems that, by the Assyrian etiquette, the king was the only person who was permitted to shade himself from the sun. And it would appear that something like this is still the rule among some of the eastern nations; for when the French gave an account of the battle of Isley, instead of saying they had taken so many cannons or so much baggage, the general sent word to say that they had taken the emperor's umbrella! It would be observed that one of the lions represented in the drawings had a claw in its tail. Now Homer had said something of such an animal, and the ancient zoologists had given a very strange reason for the phenomenon. They said, the lion was provided with the claw in its tail in order that, when it had a mind to be particularly ferocious, it might lash itself up to the requisite degree of fury! Now it happened curiously enough that, about the time

those sculptures were brought to England, the skin of a lion found in the wilderness near Babylon was also sent over, and upon being examined by the Zoological Society it was found that the lion had actually a claw in its tail. The modern explanation of the matter was, that it was caused by an extension of the bony substance of the tail; but for his (Mr. Layard's) part he thought this was a very tame and common-place reason, and not half so good as the old one. The audience would remark the long beards and flowing hair of the Assyrians, as represented on the drawings of the sculptures. There was, however, good reason for supposing that some of the ancients were acquainted with the art of wig-making; indeed there is in the British Museum, at the present time, an antique wig, so perfect that he was persuaded any *chiffonier* would be delighted to have it in his window.

THE WINGED BULL.—One of the largest and most interesting of the monster statues found in the Assyrian excavation was a winged bull, which, together with some other sculptures, Mr. Layard determined to remove and convey to England. This, however, was a work of very considerable difficulty and labour. The bull weighed nearly twenty tons, and though the removal of twenty tons might not in England appear a very great matter, yet in the desert, where there were no crowbars, levers, or other mechanical powers to aid them, with only the Arabs to assist in its conveyance, not along a hard well-formed road, but over the soft alluvial soil, it was a very different thing indeed. However, he procured some strong ropes made of the fibre of the palm-tree, with which they constructed two strong cables, and they then attempted the removal of the bull. With great trouble they pulled it out of the trench. They then formed some rude wheels, and placing the block upon them, proceeded towards the river, which was distant only about a mile. There were about five hundred Arabs engaged in its conveyance, but notwithstanding all this assistance they got on but very slowly. The Arabs would proceed about ten yards, and then they would stay to smoke a pipe. That being finished, they would set to work again and proceed a little further, and one of them would propose to have some coffee. At last

they flatly declared that they could not take the bull any further, because—there was an evil eye in it! However, all their objections were at last got over, and the bull was, after three days' labour, safely removed to the river's brink, and thence floated on a large raft to the mouth of the river, a distance of 700 miles. An English ship was there in waiting to remove the sculptures to this country, where in good time they safely arrived, though not without having suffered something from their voyage. For the captain of the ship, though a very good sailor, had not much taste for the fine arts, and having some room to spare in the hold of the ship where the sculptures were deposited, he filled it with tallow, in which they became so completely imbedded that, when the vessel arrived at London, they had again to be dug, very much stained and discoloured, from their resting-place.

IDOLS AND WORKS OF ART.—In London many of these relics excited very great interest. Among them was a representation of an Assyrian idol, partly a fish and partly a human body, exactly corresponding with the description of the idol Dagon, given in the marginal reading of the Bible, and also various other representations of images mentioned in holy writ. There were others representing persons crossing rivers on inflated skins of sheep—a plan still often practised in that country. Others were representations of workmen engaged in various mechanical operations, showing that the Assyrians were acquainted with the use of the lever, the inclined plane, and the roller. All these works of sculpture, though wrought in marble, were originally painted; and it was a very curious and almost incredible fact, but one now placed beyond all doubt, that the finest statues of the ancient Greeks, and even their temples, were coloured. And he might remark here, that there were many things which led to the belief that the Greeks derived many of their customs and arts from the Assyrians. He would mention in connexion with this subject, an example of modern ingenuity and foresight as remarkable as anything with which he was acquainted. One of the pupils of the celebrated German philosopher and scholar, Niebuhr, had told him (Mr. Layard) that on one occasion he had heard that eminent man lecture upon Grecian art,

and that at the conclusion of his remarks he said:—Gentlemen, there is a want in Grecian art which neither I nor any man now alive can supply. There is not enough in Egypt to account for the peculiar art and peculiar mythology which we find in Greece. That they did not originate it I am convinced, though neither I nor any one now alive can say who were the originators. But the time will come when, on the borders of the Tigris and the Euphrates, those who come after me will live to see the origin of Grecian art and Grecian mythology." Those were the words of Niebuhr as related to him (Mr. Layard) by one who heard them, and a more remarkable instance of modern ingenuity he did not know. Some of the colours of the Assyrian sculptures had been preserved to the present day, and from these it was possible in a great measure to restore the whole. He hoped, before very long, the audience would be able to form a better idea of these matters than they could at present, because the Crystal Palace Company, among other things, were going to restore a Nineveh palace, and had actually given £5000. towards this object. It was almost impossible to conceive how very beautiful these palaces must have looked, painted in this manner, in the sunny eastern clime. There seemed to be some natural law by which the colours, not only of plants and flowers, but even of the dresses of the people, became brighter and gayer the nearer they approached the equator, until, when they reached that point, the inhabitants, not content with fine clothes, began even to paint themselves.

THE INSCRIPTIONS.—He would now say a few words relative to the manner in which the inscriptions in these ancient palaces had been deciphered. It would seem a thing almost impossible to discover the meaning of characters representing a language which was perfectly unknown. But there were certain principles by which this apparently impossible and really difficult problem could be solved. When the inscriptions were brought to England, many gentlemen who were skilful in such matters endeavoured to explain them. Among the most successful of these was Dr. Hince, as we understood. As a proof of the great qualifications of that gentleman for such a task, he might mention, that some time

ago a celebrated scientific man in London constructed a cipher which he considered to be perfectly inscrutable, and, in order to test the point, he published it, offering £100 to any person who could explain it. Dr. Hince set himself to discover the mystery, and by return of post sent a letter to the gentlemen, written in his own cipher, claiming the money! He endeavoured to discover the secret of the Assyrian inscriptions with considerable success; and on the whole they were now able to decipher to a certain extent these ancient historical records. He would give them a few specimens of the events which had been thus discovered.

ILLUSTRATIONS OF BIBLE HISTORY.—A few years ago he found another great palace at Nineveh, so extensive that, although only a small part had been yet explored, he had entered more than seventy chambers or halls, and the entire length of its sculptured walls was nearly two miles, showing the enormous wealth and power of the people who could build such edifices. There were many very long inscriptions there, some of which he had copied and brought to England. They had been examined by several eminent men, and the result was, they had made one of the most curious discoveries of the kind ever recorded. Dr. Hince, four years ago, first suggested that two words in the inscriptions, which were apparently the names of kings, stood possibly for Sennacherib and his father, Salmaneser. Now it was a common observation, that persons sometimes proved a case better by differing a little with respect to it than by too close an agreement; and so it was in the present instance. Another gentleman, who was engaged in attempting to decipher the inscriptions, would not agree that the name in question was that of Sennacherib, and prosecuted his inquiries in order to prove that it was some other monarch. He was, consequently, not a little surprised to find, in the course of his researches, that the name of one of the kings, with whom the monarch having this uncertain name joined battle, was Hezekiah—the very king with whom, as we learn from the bible, Sennacherib was really at war. Moreover, it was discovered that the Assyrian annalist states that the cause of this war was that the king of Judea refused to pay tribute, and upon turning to the book of Kings we find that this agrees with the scrip-

tural account. Finally, and what is most remarkable, we find that the amount of tribute which Sennacherib demanded of Hezekiah, as stated in the inscriptions in question, was thirty talents of gold, and again referring to the inspired historian it would be found that this was exactly the amount which was there stated to be demanded. The inscription also stated that Hezekiah having a second time refused to pay tribute, Sennacherib again marched against him, but what was very remarkable, no account was given of the result of this expedition. Now they knew that the army of Sennacherib was destroyed on this occasion by the angel of the Lord, and this fact would at once explain the silence which was kept by the Assyrian historian on the point, and furnish an additional proof of the truth of the scriptural account. Moreover, it was found that, for some years after this event, no account of any great campaign occurred in the inscription—a proof that some disaster had occurred by which the strength of the Assyrian army was broken, which exactly agreed with the scriptural representation of the matter. Besides these, there were many other

very curious—he would not say *corroborations*, for that was a wrong word—but *illustrations* of the truth of the Bible. They were not yet able to decipher all the inscriptions, but he had very little doubt that before long they would be in possession of an entire history of Assyria, and of its connexion with Judea. And even now the people of England were, by these discoveries, placed in possession of more authentic information of the state of Assyria than they had relative to that of Egypt, though the latter had been known so long; and at the present moment a celebrated London jeweller was actually making Nineveh bracelets, so that we were in fact going back to the Assyrian fashions. In conclusion, Mr. Layard again referred to the great practical moral of his wondrous story, and called upon the meeting, while they considered the utter destruction and disappearance of these great cities, to congratulate themselves that they lived in an age when such an event could not take place. He earnestly hoped that all institutions like the present, which he believed above all others would tend to prevent such a catastrophe, might prosper in the land.*

Baptisms.

FOREIGN.

INDIA, *Ceylon*.—A letter from Mr. Allen, dated November 19th, 1852, conveys the following cheering tidings: "About six weeks ago, C. P. Ranasinghe baptized four persons in the river, on a profession of their faith in Jesus. They promise to adorn their profession. They were all added to the church in Grand Pass. On Wednesday, November 10th, I preached at Kottegahawatta, on a baptismal occasion. It was a glorious high day, on which twenty-seven men and women were baptized into the name of Jesus Christ. Fourteen of them belonged to the Gonawella station, now under the charge of P. Perera; the other thirteen to Kottegahawatta. They had been on probation for two years and upwards. Every possible means had been used to ascertain their real character, and we hope they are truly the subjects of divine grace. Others are to

follow, at Hendella, Byamvilla, Hanwella, &c."

Calcutta.—One woman, a convert from Hinduism, was baptized at *Intally*, on the morning of Sabbath-day, December 12th. Three persons,—one man and two women,—put on Christ by baptism, at the *Intally* chapel, on the morning of Lord's-day, January 2nd. It may be added that on this occasion an entire household was baptized:—the three being a mother, her son, and daughter-in-law.

Lakyántipur.—Two men were immersed at this place on the morning of Thursday, January 20th.

Balasore, Orissa.—Mr. Cooley writes: "Two young men from our Khond School were added to our little church here last Lord's-day, (December 5th,) by baptism; making in all eleven who have been added to the church since March last, and ten of them by baptism. The most of them are young people from our

Boarding School. The spirit of revival still continues in the midst of us. Our little church was never in a more prosperous state. The prejudices of the heathen round us are gradually disappearing, and the people are daily more inclined to listen to the Gospel. Our cold season's excursions thus far have been encouraging; and we can but believe that the days of heathenism in Orissa are fast being numbered.

Serampore.—Three persons, a pandit and two native women, were baptized here on the first Lord's-day in February.

Barisal.—Mr. Page writes: "I baptized an old man of nearly eighty years of age, at Ashkor, last Saturday, Jan. 22. He seems to be a renewed creature; a good, simple-minded, old man. More candidates. Several additions from the heathen. More additions talked of."

Monghyr.—Three native converts were baptized at this station on Thursday, Feb. 3. May divine grace enable them to maintain to the end a walk consistent with their solemn profession.

Agra.—Mr. Makepeace had the pleasure of immersing four believers, at the Civil Lines chapel, Jan. 30.

Oriental Baptist.

DOMESTIC.

NEWCASTLE-UNDER-LYNE, Staffordshire.—The baptist cause here has been in a very low state for a length of time, and we are but few in number compared with other denominations in the place. We have preaching only once on the Lord's-day, and that in the evening. We have a prayer meeting in the forenoon, and at the beginning of last winter that was almost entirely neglected, so that on one occasion our venerable deacon, after waiting until the time of commencing had expired and no attendance given, thought it advisable to close the doors to see what effect it would have upon the members—and thanks be to God it had the desired effect. The friends met together for consultation, and they put forth renewed efforts. A weekly prayer-meeting also was established to pray for the prosperity of Zion, and very soon our vestry room was almost too small to contain those that attended on the Lord's-day morning. Among them came a man out of the world, whom, we believe, the Lord has now made a new creature in Christ Jesus. He desired to cast in his lot among us; and in December last he

made a public profession of Christ by being baptized in his name. Thus encouraged by the Lord, the church was again called together to appoint visitors to visit those that seemed to be impressed under the ministry of the word, and finding that the Lord had already opened the hearts of several of them, they were encouraged to come forward and declare themselves on the Lord's side. On what is called Good Friday, after a discourse by our pastor, Mr. Butterworth, seven believers put on Christ by baptism, and were added to the church. Four of these were brought up in the sabbath school, and one was a member with the Primitive Methodists at a distant town, who, after witnessing the last baptism (which was the first she ever saw in her life) was thoroughly convinced in her mind that it is the only scriptural way, and now desired thus to obey her Lord and Master. As we have no baptistry in our place of worship, and although there is perhaps as much water here as there was at Ewon near to Salim, where John was baptizing, the friends fearing some unpleasantness to take place if baptism were administered in the open-air, thought it advisable to go to Hanley, a distance of two miles, to the baptist chapel, where there is good accommodation. But this deprived our own townspeople of the privilege of seeing the ordinance administered in its primitive mode, which we expect would have produced a better effect than a sermon on the subject preached by the best orator in the land. Others from Hanley were baptized at the same time on both occasions. May this be the beginning of better days. May the little one become a thousand, and the small one a strong city. The power is the Lord's, and to him be the glory!

E. E.

[The friend who sent us the above statement makes an apology for his want of ability to write for the press. We have, however, thought well to let him tell his own tale in his own way, under the hope that it will induce others to report their condition and proceedings; and encourage them, even under the most adverse circumstances, not to refrain prayer before God, or to cease using the means which he has engaged to bless.]

BRYNMAWR, Breconshire.—Mr. Davies baptized one believer on the first Lord's-day in April. The service was conducted in the open-air.

G. W.

SHEFFIELD, Eyre Street.—On Lord's-day, March 27, our venerable brother, Mr. G. Cheotle of Birmingham, delivered to a large and attentive audience an address on the nature, mode, and subjects of christian baptism, founded on Ezra x. 3, "Let it be done according to the law," when two males and four females were immersed into the names of the Sacred Three. One of the females had been among the Wesleyans many years, and two youths who were formerly scholars are now teachers in our school. The evidences afforded of a change of heart in all the candidates were of the most gratifying character, and lead us to trust they will adorn the doctrine of God our Saviour in all things. We are also happy to state that we have other candidates, and a number of inquirers.

G. W.

BIRMINGHAM, Circus Chapel.—Mr. Landels being engaged in delivering a course of Lectures on the "Divine authority of Christianity," on a number of sabbath evenings, that for March 27 was "on the Divine seal, or the miraculous attestation of Christianity," after which, having some candidates for baptism, he addressed a few appropriate remarks by the water-side on the duty of believers to be baptized; and of all who love Christ, thus to avow themselves as his followers, and then proceeded to immerse four female disciples, who were added the next Lord's-day.

W. H.

Heneage Street.—Mr. Taylor delivered a discourse on sabbath morning, April 3, after which he baptized six disciples—five young females and one male. At the water side Mr. T. said, "I am about to baptize these friends by the authority of Jesus Christ. This is our Lord's command. In observing it we may expect his blessing, and we need no more." These were added to the church in the afternoon of the same day.

W. H.

PLYMOUTH, George Street.—Eight persons were baptized here on the evening of the 14th of March. In consequence of the indisposition of the pastor, Mr. Nicholson, Mr. Horton of Devonport administered the ordinance. Mr. N., however, was able to give a clear and powerful address on the subject of baptism; and Mr. H. appealed to the many young persons who were present on the occasion, on the importance of personal religion, and early consecration of themselves to the service of Christ.

LONDON, Devonshire Square.—On Thursday evening, March 24, Mr. Hinton baptized Mr. John Haddon, the son of Mr. Haddon the well known baptist printer, Cinsbury, who has for so many years honourably filled the office of a senior deacon in this church, but who having removed to a distant part of London, is now occupying a similar position in a recently formed baptist church in Camden Town. So that instead of the father is rising up the son in this portion of God's family. Mr. Hinton preached from, "If any man be in Christ, he is a new creature." It was a solemn and interesting service, especially to those who saw in the voluntary profession of Christ by the candidate a gracious answer to many prayers. Let pious parents be encouraged to pray in hope.

T. R.

MELBOURNE, Derbyshire.—Six believers were baptized into Jesus Christ by Mr. Gill, our pastor, after a sermon by brother Wood, March 20. The meeting-house, on this occasion, was densely crowded. On Wednesday, April 6, two others thus put on Christ; and on Lord's-day evening, the 10th, three more were buried with him by baptism, after a discourse by Mr. Gill, to a large audience. On these occasions were seen the youthful member of the sabbath school, and the matron of more than three score years and ten,—husband and wife in the vigour of manhood, and the lone widow, aged and infirm, thus publicly consecrating themselves to the service of the Redeemer.

NEWCASTLE-ON-TYNE, Tuthill Stairs.—After a suitable discourse by our pastor, Mr. Pottenger, three believers were baptized on the first sabbath in April. One of these was a German; another a hopeful youth, the son of godly parents, whose father has been for twenty years a member of a baptist church in London; and the other was the daughter of one of our members. The scene was solemn and affecting, and the large audience appeared to feel deep interest in the proceedings.

J. P.

WESTMINSTER, Romney Street.—After a discourse on the subject of christian baptism, the pastor, Mr. Baker, immersed three female believers on a profession of their faith in the Lord Jesus, on the last sabbath in March. There is much need of active christian effort in this ancient seat of British royalty, where sad scenes of vice and wretchedness are often witnessed.

I. F.

BOSTON.—On the first Lord's-day in April, seven persons who had been previously baptized were received into our fellowship, after a suitable and affectionate address by our pastor. This number makes up thirty-nine added to us since last September, and we have several more candidates; a token of the Divine favour for which we desire to be thankful. As a set-off, we have some painful cases of discipline. May we be kept humble, watchful, prayerful! We have just added another gallery to the chapel, and have other improvements in progress; the cost of which we have nearly raised among ourselves, and expect to have all the money contributed by the time the work is completed. We have also bought a new organ. J. N.

BLAENYWARW, Pembrokeshire.—We have had several additions by baptism recently. Dec. 26, one female; Jan. 24, six young men; Feb. 21, five more, one of whom had been an Independent for many years. The others were young persons of much promise from the sabbath school. On March 20, five more thus put on Christ by baptism. We have yet other candidates. Since Mr. Williams settled amongst us at the end of 1848, he has immersed above 300 persons at this place and its stations.

STOCKTON HEATH, Cheshire.—The ordinance of believers baptism was administered at this place, April 3, when seven persons thus yielded willing obedience to the command of our blessed Saviour. Five of these, who were in the bloom of youth, were added to the church. Others are inquiring. We thank God and take courage. J. W.

NORTH WALES.—On Lord's-day afternoon, four persons were baptized at *Llanllfni*, near Carnarvon, by the pastor, R. Jones. About two thousand people were present on the occasion. Five were baptized at *Carnarvon* on the same day, by brother W. Richards. And about fifteen were baptized at *Cricerth*, on the first and second sabbaths in March.

SALEM, near Haverfordwest.—Mr. T. Thomas baptized five believers, March 20; and on April 17, after a discourse by Mr. Matthias, our pastor, eleven more candidates were baptized by Mr. Owens. These were, most of them, young people, and one had been an Independent. We had large and attentive audiences. G. P.

RINGSTEAD, Northamptonshire.—Three disciples were baptized and added to the church here, April 3. Two of these are husband and wife, in middle age. They were brought up in the nurture and admonition of the Lord, and had been the subjects of serious and deep impressions for a considerable time—our brother much the longer of the two. At last they were enabled, both together, to lay hold of the hope, obey the precepts, and rejoice in the privileges set before them in the Gospel. The third is a young teacher in the sabbath school. May he and they be preserved blameless unto the coming of our Lord Jesus Christ!

TODMORDEN, Yorkshire.—On Friday morning, March 25, Mr. B. Shakespeare, pastor of the baptist church lately formed here, and now meeting in the Odd Fellows Hall, baptized three believers in Jesus in a public bath. These, with another baptized believer, were welcomed to our communion and to the table of the Lord, on Lord's-day, April 3. These are the first fruits of our labours, and we are encouraged by being privileged to gather them so soon. Others are inquiring after the "old paths," and will, we trust, soon follow the example of those who now in baptism followed Christ.

CAMBRIDGE.—On the evening of Lord's-day, March 27, our pastor, Mr. Burton, immersed three believers in the Holy Saviour on a profession of their faith in him; thus numbering themselves among them "who follow the Lamb whithersoever he goeth." J. J. A.

DEVONPORT, Morice Square.—On the last Lord's-day in March, four believers were baptized by Mr. Overbury, in the presence of a large congregation; and were received into the fellowship of the church on the following Lord's-day.

LIFTON, Devonshire.—On Friday afternoon, March 25, Mr. Kings baptized two believers on a profession of faith in Christ; after which we had a congregational tea-meeting of an interesting and profitable character.

RICKMANSWORTH, Herts.—On the 16th Feb. three believers were immersed; and on the 16th of March, four more followed their example. We hope before long that several others will thus avow Christ. C. J. C.

HADDENHAM, Bucks.—Two young men, sabbath school teachers, were baptized on a profession of love to the Holy Redeemer, on the first sabbath in April.

Baptism Facts and Anecdotes.

SPRINKLING EXTRAORDINARY ON THE MOST LIBERAL TERMS.— There is a village in the Vale of Belvoir, situate within view of the ducal castle of the house of Rutland, which has lately been a little disturbed in its rural repose by an extraordinary proceeding. But our correspondent shall tell the tale himself: "The worthy Rector having been blessed with an increase in his own family, proposed to give a treat to all mothers who would have their children christened on the day when his own was; which ceremony was duly performed on sabbath afternoon, April 17, when above twenty infants were at once hopefully admitted into the bosom of 'mother church.' It is said that one man and woman stood for six children. One person had promised to have his little ones done, but being advised by a friend to look at the prayer book to see if he could answer the questions that would be asked, he found he could not, and so refused to take them, which offended the rev. gentleman. The next day his reverence faithfully fulfilled his promise by sending each mother two ounces of tea and one pound of sugar! What appears singular, in connection nearly with all this liberality is, that an infant died the week before which had not been sprinkled, when the body was

refused admission into the church, and the ceremony of its burial was dispatched as quickly as possible, as if to convey an idea of its soul being in a doubtful state. Now all this has been done in a village of nearly two thousand souls, and where there is a good baptist chapel, free from debt, and capable of holding nearly two hundred people; but which is sometimes closed for the want of a minister to preach to the people. May the Lord incline the hearts of some of his servants to come to this isolated spot and preach his word in truth. Can you send us some tracts? [Yes.] J. A.

THE "REPORT" WE REPORTED in our last, of a distinguished D. D. among the Independents having become a baptist, turns out to be only a report. Who originated that report, and for what purpose, we are not anxious to ascertain, but that it was somehow or other set in motion and industriously circulated is certain; and it is somewhat singular that it should reach us in the month of *March*. From the first hearing thereof we doubted its correctness, and hence our cautious remarks about it last month. At all events, if it was slyly done that it might appear with names in full in a baptist periodical on the famous *FIRST OF APRIL*, the parties did not succeed.

Sabbath Schools and Education.

THIS month, in order to make room for the tune on the opposite page, we shall be under the necessity of postponing, to our next, the matter we had selected to occupy that space, including the reports from Birmingham and Canterbury. With regard to education generally, Lord John Russell has propounded the Government scheme, which amounts to an augmentation of the present mode of giving public money to all those who will take it. And hence it will turn out to be a new tax on those who refuse to receive public monies for either religion or education for the benefit of those who do, such as Episcopalians, Romanists, Presbyterians, and Wesleyans. In fact, it will be worse than the present church rate system; for that we may and do often refuse. But

in this case, Government will supply the rural districts out of the public taxes, and boroughs are to tax themselves by levying a school rate, providing two-thirds of the council agree to do so. Our opinion on this subject may be briefly stated. The greatest obstacle to the spread of education of late years has been the poverty of the people. Now that work is more plentiful and better paid, and now that food and clothing are cheaper, all in this kingdom who feel disposed to have education for themselves or their children, may find it if they will, for nothing on the sabbath, and at a charge within their reach on the week-day. We object, therefore, to this proposal, as both unjust and unnecessary.

CANAAN'S PATH. P.M.

H. Dennis.

Je - sus, I my cross have ta - ken, All to leave, and fol - low thee;

Je - sus, I my cross have ta - ken, All to leave, and fol - low thee;

The first system of the musical score consists of four staves. The top staff is a single treble clef with a vocal line. The second staff is another single treble clef with a vocal line. The third and fourth staves are grouped by a brace on the left and represent a piano accompaniment, with the third staff in treble clef and the fourth in bass clef. The key signature is three sharps (F#, C#, G#) and the time signature is common time (C). The lyrics are written below the vocal staves.

Na - ked, poor, despised, for - sa - ken, Thou from hence my all shalt be.

Na - ked, poor, despised, for - sa - ken, Thou from hence my all shalt be.

The second system of the musical score also consists of four staves, following the same layout as the first system. It features two vocal staves and a piano accompaniment. The key signature and time signature remain the same. The lyrics are written below the vocal staves.

These Tunes will be shortly published in a cheap form. Subscribers names received by Mr. Dennis, Hugglescote, or Mr. Winks, Leicester.—The above tune is copyright.

Religious Tracts.

APPLICATIONS.

BUCKS.—As I find by reading the *Reporter* that you are willing to give a few tracts to those who are not able to purchase them, I should feel much obliged if you would send me a few. Our village is but small, I think about three hundred inhabitants. We meet for worship in a cottage; and are supplied by friends from Stoney Stratford. Our place of worship used to be filled with attentive hearers until the Bishop of Oxford sent a puseyite curate amongst us; and some of the people like him very well for what they can get out of his pocket. This curate has a great deal to say against the baptists, and tells the people not to go near them. He tells them too, that the clergy are the successors of the apostles, who are sent by the bishops, and that they only have a right to preach to the people. Hearing of this, I sent him a copy of your January *Reporter* for this year, that he might know a little more about us. And if you will favour me with a few tracts, I will endeavour to distribute them among the people to teach them better. I enclose you a copy of a tract on confirmation, which he is spreading abroad here. I am a poor man, and a poor writer, or I should have sent before; but I am sorry to see the people deluded, so pray excuse me.

From the same county we have an application from an active village preacher, who says:—"Having been a reader of your *Reporter* nearly from its commencement, and also a distributor of your very useful little publications, the *Children's Magazine*, and *Pioneer*, it is with pleasure I have seen your many grants of tracts to districts where they were needed; and having to travel nearly eight miles every Lord's-day, I often feel the want of a tract to put into the hands of the careless and unconcerned whom I often meet with on my journey. I and my friends wish to do something, but we are unable to buy tracts ourselves. If you can grant us our request, we shall feel very thankful, and pray that the Divine blessing may accompany them." A minister residing near, says of the applicant: "He labours in a dark village in Bucks, containing about 400 persons. The people

are all very poor, and, I fear, very ignorant. But was it from this cause that when the Bishop came to the village the other week, not one man or boy was found to attend the ceremony of confirmation,—only a few young girls. The Bishop said he thought there must be some sad neglect somewhere! If your intended arrangements will allow you to favour our respected brother, I shall be glad."

MIDDLESEX.—Our little church in this town is small and poor, and our principles, as baptists, are much despised. Having no chapel yet, we meet in the market-house; and finding that you make grants of tracts to parties situated as we are, I am induced to apply for a parcel. We need them here, especially on the baptismal question, respecting which, there appears to be much willing ignorance. If we had a few, I hope, under the Divine blessing, they would do good in teaching the people the way of the Lord more perfectly.

YORKSHIRE.—Will you allow me, on behalf of our friends here, to solicit for a parcel of your tracts for distribution at our baptismal services. We have already had evidence of the good which has been effected by such distributions on former occasions. I mention this in addition to the many instances of their usefulness already recorded in your pages, of which I have been a regular reader for the past ten years.

ROXBURGHSHIRE.—We have a neat little chapel in this town, and "a good minister of Jesus Christ," who also preaches at two stations in the country during the week, with a very encouraging attendance. As our cause is but small, and as we think much more good might be done by the distribution of some of your tracts, if you can spare us a grant we shall be most happy to receive them.

GLOUCESTERSHIRE.—Seeing in the *Reporter* that you make grants of tracts on baptism and other subjects, like many others I am encouraged to apply; and I assure you that they are very much needed in this neighbourhood.

DONATIONS in our next.

Intelligence.

BAPTIST.

FOREIGN.

UNITED STATES—“*The Freewill Baptist Quarterly*.”—It affords us pleasure to notice that this section of baptists in the United States—who harmonize generally in doctrine, and exchange delegates and correspondence with, the General Baptists of England, and act in concert with them in their missions in Orissa—are not only to a church anti-slavery, but are also concerned to improve their ministry by education, and their people by the publication of a Quarterly. This is very promising. The motto they have adopted is “**TRUTH AND PROGRESS.**” Of the first number, which appeared Jan. 1, 1853, the *Boston Congregationalist* says:—“Under this title a fairly printed and comely pamphlet of 122 pages makes its obeisance to the literary and religious public, as the organ of a denomination respectable for numbers, earnest in the type of its piety, and having many sympathies and tendencies which are eminently fitted to commend them to the fraternal regard of christians of our own faith. Hitherto marked rather by force than by culture, we are glad to see that our brethren begin to bethink themselves of those appliances of earning and maintaining influence which no man or body of men, however zealous and even transiently successful, can afford in the long run to neglect. And we congratulate the Free-will Baptist denomination on the possession of the ability to send out the first number of a Quarterly so ably written and so full of promise for the future. Eight articles are comprised in this issue. The first is introductory, and in a very modest and manly way it sets forth the reasons for this new movement on the part of the sect, and the great principles which are to be upheld and defended. The second article, upon ‘The Progress and the Defects of Christian Civilization,’ though somewhat unequal in its merits, and apparently finished in haste, contains many true and valuable thoughts. The third article is upon ‘Modern sceptical tendencies,’ and consists mainly of an analysis and comment upon the ‘Eclipse of Faith.’ The fourth article is upon Daniel Webster, and has great merit of style, spirit, and thought—on the whole the best article yet written in reference to the great statesman’s character and life. The fifth article is a really thorough and discriminating analysis of ‘Hebrew Poetry,’ conceived in the spirit of true christian scholarship, and executed

in a manner to do credit to any Hebrew enthusiast. The concluding articles are upon ‘soul freedom,’ and ‘religious biography,’ with the usual critical notices of new books. The prospectus announces that this Quarterly is published and conducted by an association formed for this express purpose. It will be issued on the first days of January, April, July, and October. Containing at least 120 pages each number.”

GERMAN BAPTISTS.—Mr. Oncken, in a letter dated Feb. 10, complains that so little interest is manifested in England on behalf of the baptists throughout Germany, who are persecuted, not by Romanists, but by Protestants. In Schleswig meetings are prohibited, and bibles and tracts taken away. In Holstein several have been fined for meeting, and for having been baptized. A female was imprisoned six weeks for refusing to say where she received the Lord’s Supper. In Prussia the brethren are constantly cited before the courts, and their sabbath schools are broken up. The brethren in the Silesian mountains are emigrating to escape persecution. In Hamburg, the clear increase last year was fifty-four members. Preaching is well attended both in the city and at the stations. 35,000 copies of the holy scriptures, and 645,000 tracts were distributed, and a day school has been opened.

Tilsit.—This place is famous for the meeting of Napoleon and Alexander on a floating raft, in 1807, when they agreed to divide Europe between them. Here a baptist preacher and his two helpers have six stations and twenty-two members. During the past year they have enjoyed peace and unity, though some of their number have been persecuted. Fifteen have been baptized, and the good news is spreading into Russia; for a Russian convert is speaking with warm-hearted zeal to his neighbours of Jesus the crucified.

DOMESTIC.

NORTH BRADLEY, Wilts.—Our last anniversary was held on the sabbath and two following days, when as many as seven various ministers were engaged in preaching the gospel of God. These services were held at the time they were, with the design of counteracting the evil effects of a country revel usually held at that period. Many ministers and friends from the neighbourhood attended, and between the services from 300 to 400 sat down to tea. On this occasion the services had also another character. A new school room had been erected, and more accommodation afforded

in the place of worship, for which liberal collections were made. What we have done was greatly needed. Already we have scarcely a sitting to let. Our pastor, we need scarcely say, is much respected for his active and devoted efforts to diffuse the knowledge of the Gospel; and this would not have been mentioned here, but for a sneering paragraph in a certain periodical of the *ultra* class. Let me give it entire:—"North Bradley baptist chapel, where the gospel was preached in former days, by such men as Master Wilkins, Warburton, and others, has again been enlarged; it is now an excellent country place of worship, with fine school room, vestries, &c. It was to be re-opened on the 3rd of October, and to continue for three days; many ministers of the general cast were announced, among whom was Howard Hinton, of Devonshire Square. They do say that the gospel in North Bradley has had an intermitting fever, and an hectic consumptive cough, for some time. I should be glad to hear that it had recovered under the skilful administrations of some heaven-born and heaven bound, sound hearted and straight-footed divine. The wealthy farmers, who attend that long-established house of prayer, might comfortably support a laborious minister; and as mother church is almost fast asleep in North Bradley, a zealous minister of Christ might here find plenty to do. Is it not a dishonour to the great men in North Bradley, that they can only have their minister on Sundays, while on all other days he is a servant of Moses?" Such sneers as these only excite our pity for the writer and his readers. We shall go on in our own way, unhindered by all such attempts at interruption or disturbance. P. K.

WESTBOURNE GROVE.—The beautiful new chapel, recently erected in this rapidly improving neighbourhood, was opened for Divine worship on Tuesday, April 5, with sermons by the Hon. and Rev. Baptist W. Noel, and the Rev. J. Stoughton. Refreshments were provided between the services, when S. M. Peto, Esq., M. P., presided, who congratulated the friends on the completion of their place of worship, and expressed his satisfaction at the "absence of all symbolical devices in its decorations." On Thursday evening, a sermon was preached by the Rev. W. Brock. On the following sabbath, Dr. F. A. Cox not being able through indisposition to preach, the Rev. W. G. Lewis, minister of the place, supplied his lack of service, and Dr. Steane preached in the evening. The site of the building is about one mile west from the station of the Great Western line at Paddington. The cost has been about £4,150. The subscriptions amount to £1,850, and the collections at the opening services were about £250. We

are informed that this is one of the handsomest baptist chapels in London or the neighbourhood, with little in its adornments to offend the taste of a rigid "non-con," except it may be the bordering of coloured glass around the windows. The baptistry is elevated, and situate between the vestries, which are immediately reached by candidates after immersion. The church meeting here formerly assembled in Silver Street, Kensington.

WINDSOR, Victoria Street.—We had a meeting of the members and friends on what is designated Good Friday, in order, if possible, to liquidate the remaining debt on this place of worship. Tea was served at an early hour, and the crowded assembly hastened to business. The Rev. B. Lewis of London, presided, in the absence of the pastor, Mr. Lillyerop, who was prevented from enjoying the pleasurable season by sickness. Collecting cards and donations soon enabled Mr. Morten, the treasurer, to announce the pleasing fact that the sum requisite to complete the payment of the balance of the last three hundred pounds was in hand, which called forth gratitude and praise to the Author of all good. This fact is another testimony to the efficiency of the voluntary principle, and reflects credit on the liberality of the friends at Windsor, and those who have aided them. Out of the ten members whom Dr. Steane formed into a church in 1848, only three remain to witness the completion of their earnest desires! But the Lord has been constantly adding others, so that the cause was never so prosperous as at the present period. Brethren Perratt of Harlington, and Chappell of Colchester, delivered congratulatory addresses, and the service was concluded by an appropriate prayer with thanksgiving by Mr. Lamb. The money has since been paid, and now we have a chapel free of all debt in the royal town of Windsor.

LLANELLY, Monmouthshire.—Mr. Ebenezer Lewis was set apart as pastor of the infant English baptist church meeting at this place, on Monday, April 4. Brethren J. Lewis from Pontypool College, B. Williams of Darrenvelen, D. Davies of Bethlehem, and J. Davies of Tabor, conducted the services. May the union be long, happy, and useful! The second anniversary sermons were preached on the previous sabbath by brethren J. Lewis and B. Williams, and on Tuesday evening Mr. Thomas, president of Pontypool College, delivered a lecture on "the signs of the times" at the Welsh chapel. W. T.

MARGATE.—The Rev. W. B. Davies, of Stockport, has accepted a cordial and unanimous invitation to become the pastor of the baptist church at Ebenezer chapel, and will commence his labours on Lord's-day, May 1.

PANIC AT A PLACE OF WORSHIP.—Last evening, while the Rev. W. Landels, of Birmingham, was preaching the Annual Missionary sermon, in Bloomsbury Chapel, a portion of the ceiling fell upon the upper gallery with a loud crash. The chapel was crowded, and the effect of the noise was electrical. The people shrieked dismally, and the utmost confusion ensued. A rush was made to the doors, and at one moment it seemed as if fearful, if not fatal, consequences would ensue from the pressure. The whole congregation was standing, and many were calling out "Sit still! sit still!" Others were screaming with fear, and many were excited to fainting. In the midst of the confusion, the Rev. W. Brock, the minister of the chapel, who was sitting on the stairs of the pulpit, with a loud voice entreated the people to remain and be quiet, assuring them there was no danger. He stated that one of the persons employed about the chapel had gone on the ceiling to attend to the gas, and had trodden on a portion of the ceiling which was not calculated to bear weight, and broke a small portion of it in, and that nothing more serious had happened. Quiet was at length restored, and after a hymn had been sung, the service proceeded.

Daily News, Monday, April 25.

KETTERING.—Mr. James Mursell, eldest son of Mr. Mursell of Leicester, was, a few weeks ago, recognized as pastor of the baptist church in this town, which was recently under the care of Mr. Robinson, and over which, for many years, the celebrated Andrew Fuller presided. Mr. M., jun., is a young minister of much promise. Only yesterday (April 24) we heard him advocate, before a large audience, the interests of one of the largest sabbath schools in Leicester, connected with the General Baptist church, Archdeacon Lane, the collections for which amounted to £33; and it gave us much pleasure to notice the evangelical character of his petitions and his preaching. The mode and tone of his address are precisely like those which are peculiar to his father.

WATERFORD, Ireland.—We have received a circular from Mr. Thomas Wilshere, pastor of the church at this place, containing an appeal to the liberality of all who desire the spread of truth in Ireland, for assistance in enabling the deacons to pay off a small responsibility. Part of the money is owing to the orphan children of the late lamented Rev. C. Hardeastle. They also require aid to light the meeting-house with gas. As this church has never made a public appeal before, and as it receives no aid from the Baptist Irish Society, we hope they will receive the assistance they need, which, though very moderate, is far beyond their reach in a land like that, and under existing circumstances.

LANGHAM, Rutland.—The baptist church at Oakham, having for many years maintained the preaching of the gospel in this village, recently resolved to erect a meeting house in the place. This undertaking having met with the approbation of the Earl of Gainsborough, brother, we believe, of the Hon. and Rev. Baptist Noel, and to whom, we understand, the village chiefly belongs, his lordship has generously contributed £50 to the fund for its erection, and his son, the Hon. Henry Noel, five pounds.

TWICKENHAM.—The foundation stone of a new baptist chapel at this beautiful village, once the residence of Pope the poet, and other eminent characters, was laid by Peter Broad, Esq., on Thursday, April 20, when the venerable Dr. Cox delivered a pleasing address. Tea was provided, after which a public meeting was held, Apsley Pellat, Esq., M.P., in the chair. Several ministers were present and addressed the assembled friends in cheerful and hopeful expectation of ultimate success.

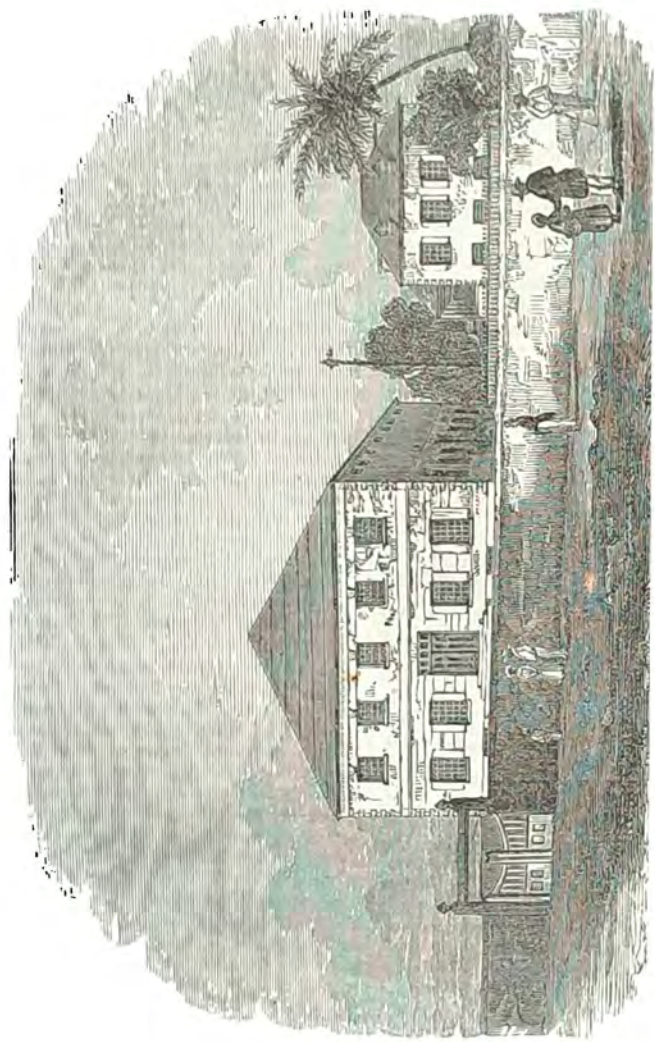
SHEFFIELD, Eyre Street—Mr. H. Ashbery was set apart to the pastoral office over the General Baptist church meeting here, March 25. Messrs. Muir (Ind.), Underwood of Derby, Cheate of Birmingham (Mr. A.'s former pastor), Hunter of Nottingham, Larom (P. B.), and Dunn (expelled Wesleyan,) engaged in conducting the interesting services. In the evening brother Stevenson of Leicester addressed the church from, "See that he is with you without fear." G. W.

LIVERPOOL, Welsh Baptists.—The anniversary services were held in the various chapels in this town and Birkenhead, on April 24, 25, and 27. Mr. Davies, Swansea; Davies and Owens, Carnarvonshire; Prichard and Roberts, Denbighshire; Jones, Montgomeryshire; and Roberts of Anglesea, engaged in the services. They were truly refreshing seasons, and we trust that abundant fruit will be found from the good seed sown. W. M. W.

NEWCASTLE-ON-TYNE.—We are told that the friends now meeting in the old chapel at Tuthill Stairs, hope to be able to open their new building in Bewick Street, in the month of July, when they expect to enjoy the services of Messrs. Brock and Noel of London.

THE BAPTIST ANNIVERSARIES FOR 1853.—We are not able this month to report the proceedings. In our next it is our intention to notice them all, so far as our now more limited space will allow.

NEWPORT, Monmouthshire.—Mr. W. Aitchison of Hemel Hempstead, Herts, has accepted an invitation to the baptist church, Commercial Road, in this town.



MISSIONARY.

NASSAU.—In our number for February, at page 40, we gave some pleasing information of the spread of divine truth in those beautiful islands, and of the baptism of a considerable number of natives. The attempt to settle native pastors over the people has, so far, succeeded. Indeed, this appears to be necessary in every land, and has sanction from scripture in the conduct of the apostles themselves. For however painstaking a foreigner may be in endeavouring to master the language of the people he visits, he cannot be expected to acquire a familiar knowledge of all their habits and modes of thought. A native only will be fully acquainted with these; and he, far better than the foreigner, will be able to sympathize with and console them under peculiar circumstances. We are, therefore, glad to hear that Mr. Capern reports favourably of this attempt, and we trust that beneficial effects will result from the arrangements he has made.

From the *Royal Gazette*, published at Nassau, New Providence, we learn that Mr. Capern has been exposed to much annoyance from the Government authorities, in consequence of a chest of books, consisting of presents for his schools from England, not having been in some way or other properly entered at the Custom House. A short time after this, the Governor wrote to Mr. C., as to other ministers on the island, asking his opinion about appointing a day of thanksgiving for the abatement and departure of cholera; when Mr. C. reminded the Governor of the uncourteous treatment he had received with regard to the books, and informed his Excellency that he and his congregation had already, as was their custom, given thanks to Almighty God for his mercy, without waiting for regulations from the ruling powers.

JAMAICA, Spanish Town.—Our usual readers will feel much pleasure in hearing that Mr. Phillippo, since he was restored to the full possession of the chapel at Spanish Town, about two years ago, has added about 150 by baptism, and received fifty more. Mr. P. writes, Feb. 9, "I am thankful to say that our peace and prosperity continue. On the morning of the new year I had the pleasure of adding to the church by baptism thirty-two persons, and on the following day, being the first sabbath of the new year, they were received into the fellowship of the church, in the presence of a very large and deeply interested assembly. The greater number of those thus received were, as have been usual of late, young persons, the children of pious parents, who have mostly been taught the first elements of education in our schools. A very large

number of people from the district around, and some from a distance of ten or twelve miles, having arrived on the chapel premises on the preceding evening, I conducted, I may say, a succession of services that continued until after midnight. At six o'clock on the following morning, booths constructed of posts and cocoa-nut branches, having been previously erected by the river side, the candidates, who as customary, were clothed in white, walked in procession from the chapel to the spot selected for the ceremony, and I administered the solemn rite in the presence of several hundreds of spectators, among whom were many of the young Africans already named, and who seemed deeply interested; while all present conducted themselves with great seriousness and propriety."

INDIA.—The *Calcutta Missionary Herald* for March gives the following intelligence:—"We have much pleasure in recording the arrival of the Rev. J. Trafford, M. A. and family, by the *Precursor Steamer*, on the 4th of February. Mr. Trafford has united with the Rev. W. H. Denham in the charge of the Serampore College; and we trust that in these and all his other labours in India, he will largely enjoy the Divine blessing. By the same Steamer the Rev. Dr. Peck and Rev. J. N. Granger, from America, arrived in Calcutta. These brethren have been deputed by the Executive Committee of the American Baptist Missionary Union to visit the stations in Akyab and Burmah, and they have now left Calcutta and proceeded on their way. May the blessing and protection of God go with them! Letters have been received from the Rev. G. Pearce, announcing the safe arrival in England of himself and Mrs. Pearce, and conveying the welcome intelligence that both are greatly improved in health. We have to record the death of the Rev. W. Carey, of Cutwa, after a severely painful illness of about twenty days. He had witnessed the progress of missions in Bengal since his father's arrival in 1793, and had himself laboured as a missionary since the year 1807. Throughout his illness the presence of the Lord comforted and supported him; and while enduring the most excruciating pain with surprising patience, he often expressed his 'desire to depart and to be with Christ.' He died on the 3rd of February. His widow has special claims on the sympathy and prayers of God's servants in India. May she be supported under this heavy stroke, and may the 'Husband of the widow' comfort and protect her through her remaining days!"

Bombay.—We hear that the baptist missionaries at this high seat of Hindoo idolatry have recently engaged the vacated Government College as a place of worship.

PEGU.—The annexation of this province of the Burman Empire to the British rule in India appears to be regarded with satisfaction by the baptist missionaries from the United States. Dr. Dawson, of Rangoon, in a letter dated Dec. 20, and which appeared in the *Daily News* a few days ago, after describing the formalities of the annexation by proclamation and the firing of cannon, observes:—

“On Sunday, the 5th inst., we had the unspeakable gratification of witnessing the baptism of three Burmese, two men and one woman. The ordinance was administered by brother Kincaid, at the ‘Khan-dau-ja-lay,’ or ‘little royal tank,’ in the presence of a large assembly. There was no noise or tumult, as there might have been under the power of Burman officers. The deportment of all the spectators, old and young, was very respectful. Thus, one by one, the heathen are professing allegiance to our common Lord and Saviour.

“Intelligence has just reached us of the departure from Boston of the missionary re-inforcement for Burmah. Such news is like cold water to the thirsty traveller. The native christians rejoice with us at this accession to the missionary band. Fields are opening on every side for the prosecution of evangelical labour; and how cheering it is to us to see ‘men and means’ provided, as the providence of God bids us extend our borders. Before many years shall have passed, the whole kingdom of Burmah will be fully open to receive the gospel.”

RELIGIOUS.

THE WALDENSES.—Besides England and Belgium, there is no state in Europe where liberty of conscience and worship are so largely enjoyed as in Piedmont. It (or rather Sardinia) is now, as every one knows, a constitutional monarchy. It contains four millions and a half of inhabitants, and is divided into five parts; namely, the duchies of Piedmont, Savoy, and Genoa, the province of Nice, and the island of Sardinia. It is in the duchy of Piedmont, at the foot of the Cottian Alps, that we find the so called Waldenses; those christians who, despite so many violent persecutions, have never bowed the neck to the haughty church of Rome. It is now more than four years since these dear brethren of ours were exalted to the rank of human beings, by the generous and magnanimous spirit of their late king, Charles Albert. Their number is about 23,000; and now that the powerful hand of God has “brought them out of Egypt, and from the house of bondage” like his people Israel, they will become a great nation, and the light of the gospel, for ages confined to their humble valleys,

will find its way all over Italy. The Waldenses, at the present time, possess several churches, a good number of schools, a handsome college at La Tour, a hospital, some missionary stations in Italy, and among the Italians abroad. They shortly hope to open an establishment where those Italian priests who abandon the church of Rome, may (if sincere) take refuge, and receive the instruction they require, in order to their employment in the Lord’s vineyard as pastors, evangelists, school-masters, or colporteurs.—*Evangelical Christendom.*

THE RELIGIOUS ASPECT OF SLAVERY in the United States, as developed by the “Key to Uncle Tom’s Cabin,” is most awful! Since we gave the notice at page 137, we have read the whole of this powerful work, which has made our heart sick at the abominations it reveals. Here, as in the Book of Truth itself, there is nothing to make one laugh, but more than enough to make one weep as Jeremiah did for fallen and prostrate Israel. Why, the half had not been told us! and these 500 pages do not tell all. Verily, American slavery is the foulest abomination on earth—enslaving men’s bodies, and, as far as it can, ruining their souls. We hang in doubt whether it be not actually worse than popery in its worst form. At all events, like popery and infidelity, it is a decided enemy to God’s holy word. But what grieves us most of all is, the conduct of so called christian bodies and individuals on this momentous question. The sneaking, shuffling, crouching, fawning spirit they have displayed before the slave-owning power is absolutely disgusting. But is Mrs. Stowe right in affirming that no sect but Quakers has resolved to expel pro-slavery members? Have the Free-will Baptists of New England a single pro-slavery member in any of their churches? and have not, what are called, the Regular Baptists, in many of their associations, spoken and acted most decidedly? The fact is, Mrs. S. makes but little reference to the baptists in the matter. Her details are chiefly of the proceedings of the Old and New school of Presbyterians and the Episcopal Methodists, who appear to have acted with singular inconsistency and cowardice. The chapters on “Christianity and Slavery” are admirable and unanswerable. Authority from the New Testament for slavery is proved to be one of the most wretched fallacies ever attempted by man. Passages of unexampled beauty will be found in those chapters.

Dr. NEWMAN is now said to be engaged in forming a new society of papists, whose object is to be the conversion of England. How deep will some men struggle to sink in the mire!

FIFTY-EIGHT NEW CHURCHES are proposed to be erected in the diocese of London.

THE MADIAS—husband and wife—arrived safely at Marseilles from Leghorn, where they have been visited by several sympathizing friends. The wife is said to be in tolerable health; but the husband has suffered severely from fever, brought on by rigorous confinement and want of necessary food and clothing, and it is feared that his mind has been somewhat affected thereby. It is hoped, however, that rest for a season in the South of France, under the affectionate care of his loving and faithful wife, will fully restore the healthy tone of body and mind. Well: the Madias are free! but how many more remain the victims of priestly and princely intolerance in the dark damp dungeons of Italy, God only knows!

THE DEPUTATION from the United States to the Jubilee Meeting of the British and Foreign Bible Society, are, Dr. Mc Ilvaine, Bishop of Ohio, and Dr. Vermilye, of the Reformed Dutch Church, New York—*Query*. Has the Committee ascertained whether these gentlemen are pro-slavery advocates or not? They had better not make their appearance if they are, or even if there should be any doubt about it.

INCOME OF THE WESLEYAN MISSIONARY SOCIETY FOR 1852.—The income of the Wesleyan Missionary Society for the year 1852, is now ascertained to be £105,370, 19s. 6d. That for last year, not counting Mr. Marriott's legacy of £10,000, was £102,730, 19s. 9d., showing an increase on the regular income of last year, above that of the one preceding it, of £2,639, 19s. 9d.—*Wesleyan Watchman*.

FRANCE.—The papists have divided the land into 80 sees, with 15 archbishops, 65 bishops, 175 vicars-general, 681 canons, 3,388 cures, 29,587 *desservans* (what they are we know not), and 7,190 vicars in the small communes. There are 756 protestant ministers—507 of the French reformed, and 249 of the Lutheran profession. The Jews have 53 rabbis and 61 officiating ministers.

THE FIRST CHRISTIAN CHURCH IN THE UNITED STATES was organized at Salem, Mass., August 6, 1629. They still occupy the same spot. There is now a beautiful brick building, the fourth erected on the site. There have been fifteen pastors.

THE CHURCH CATECHISM.—The *Times* newspaper has lately been disussing the propriety of the clergy not insisting upon the teaching of this very objectionable formulary in the National schools. How significant this of the times!

BATH.—We very much regret to hear that the Independent church in this city, for so many years under the pastoral care of Mr. Jay, has been divided on the question of the choice of his successor. May the division be overruled for the furtherance of the gospel.

GENERAL.

TWO NOTABLE VISITORS from the United States arrived at Liverpool in the "Canada," on April 10. Mrs. Harriet Beecher Stowe, the world-famed writer of "Uncle Tom;" and Judge Halliburton, the facetious writer of "Sam Slick." Mrs. S. was accompanied by her husband, Professor Stowe, and her brother, the Rev. C. Beecher, with his family.

MRS. HARRIET BEECHER STOWE, on arriving at Liverpool with her husband and brother, became the guest of John Cropper, Esq., of Dingle Bank. Crowds waited on the pier to greet her landing. On Monday, the children in Mr. Cropper's school were admitted on the lawn, where they sang—

"I was not born a little slave,
To labour in the sun,
And wish I were but in the grave,
And all my labour done."

and then, having given three hearty cheers, retired. Mrs. S. attended a meeting of ladies in Liverpool, when, having received a valuable purse, she departed by train for Glasgow. At Glasgow and Edinburgh Mrs. S. met with a cordial reception. Thousands crowded to the *soirees* which were held, and large sums of money were presented to aid her noble efforts. In person, Mrs. S. is beneath five feet, and not at all like the portraits published here. Her age is 43; and she has six children. Her husband is a fine manly fellow, with broad, bland features, and of ready speech.

FACTS OF AMERICAN SLAVERY.—Professor Stowe states that there are 300,000 slaveholders in America, and 3,500,000 slaves—the whole population being twenty-three millions. That cotton-growing is the main support of the slave system. That the fugitive slave law is inoperative—not twenty-five runaway slaves having been taken, and not one person having yet been found guilty of aiding their escape. Not a single Quaker in the States now owns a slave. The fugitive slave law is the last desperate effort of the slaveholders. Legislature must abolish slavery, or a bloody revolution will. Nine-tenths of the American people are opposed to it.

"UNCLE TOM'S CABIN."—Speaking of this book at Glasgow, Professor Stowe said, "In regard to that book; I don't 'spect any body ever made it—I 'spect it grow'd. The fact is, it sprung up out of the horrid fugitive slave law."

EGYPT.—A French engineer has ascertained, it is reported, that there is but a slight difference between the height of the Red Sea and the Mediterranean—the Red Sea being the higher of the two.

THE LAW OF SETTLEMENT, we are now told, like the new reform bill, is put off to the next session of Parliament.

THE NEW GOVERNMENT EDUCATION BILL is postponed until after Whitsuntide. The last census (1851) shews that in England and Wales one in eight and a half are now in day schools, who are paying £500,000 a year in pence for their own schooling. Then there are now 2,500,000 scholars taught on the sabbath. The new school tax will, there is little doubt, amount to *two millions of pounds* per annum. The bill must be opposed directly. It will give new powers to church and state, and pauperize the people by drawing them off from self-dependence.

WARNING TO WOMEN.—It appears, from the statistical returns, that the proportion of personal accidents from burning, runs thus:—From the age of ten to twenty, 102 women, 27 men—from twenty upwards, 71 women, 22 men. Muslins and flounces, and cotton dresses, are the chief cause of these calamities.

SINGULAR IDEA.—A French gentleman proposes to establish in Paris a model, in relief, of Europe, with all its towns, cities, rivers, lakes, railways, mountains, and forests. The space for each is to be exactly proportioned to its real extent. Every river and railway is to be of real water and real iron, and in length so many yards to the mile. This singular model would occupy several acres.

PRINTING ON LINEN.—A method has lately been introduced in Prussia of printing books on linen prepared for the purpose. It is the invention of an apothecary named Sanger, and is found very admirable in large schools for the poor. The appearance of the book is by no means injured, and the price is the same as if printed on paper.

DONCASTER PARISH CHURCH.—Twenty-five thousand pounds have been already subscribed for the restoration of this building, lately destroyed by fire. Our Episcopalians can do great things when they try.

CHURCH RATES.—The motions of Sir W. Clay and Mr. Phillimore on Church Rates are now put down for May 5, when their proposals may be discussed. Electors should urge their members to be present.

HUMAN GLORY.—The Roman Forum is now a cow-market, the Tarpeian Rock a cabbage-garden, and the Palace of the Cæsars a rope-walk.

ABOVE SIX MILLION EGGS were imported into this country within the month ending April 5.

FEARGUS O'CONNOR.—This unhappy man has been declared, by a jury, to have been of unsound mind since June 10, 1852.

THE DEAD LETTER OFFICE, at Washington, U. S. has recently consigned one million letters, filling 700 bushels to the flames!

CHINA.—The last intelligence reports that Nankin has been taken by the rebels!

THE EMPEROR AND EMPRESS OF THE FRENCH, the papers tell us, were at a grand ball on a Saturday evening. Early next morning, the Emperor reviewed the soldiers, the Empress looking on. As soon as this was over, they drove off in an open carriage to see a steeple chase!

REVIEW OF THE PAST MONTH.

ABROAD.—The *Turkish and Russian* question is not yet settled. The English and French ambassadors have arrived at Constantinople. We may expect soon to hear the result. In the meantime, the English and French fleets are at hand, and the Turkish fleet is fully equipped for action.—The old Pope has been playing the same tricks with *Denmark* that he did with England, in appointing bishops. Great commotion has ensued, and the ministry have resigned. How long is this proud priest to be allowed to disturb the nations with his machinations and assumptions?—The Emperor of *France* has applied to Austria for the body of the Duke of Reichstadt, called by the French, Napoleon II., the unfortunate son of "Napoleon the Great;" but the Austrian Government has refused to deliver his remains.—The disgraceful war in *Caffraria* is said to be now brought to an end; and what have we got for the millions of money and thousands of lives that have been sacrificed? Oh when, when will men be wise!—*Pegu*, with its three millions of people, has now been formally added to the British dominions in India.

AT HOME.—The Chancellor has opened his budget, which is not at all like that for which the Derby Ministry had to vacate their seats. Mr. Gladstone is an expert financier, and he has made several important proposals. The Income Tax is his mainstay. But he proposes to lower it to all incomes above £100, and to reduce it gradually from sevenpence to sixpence, and then to fivepence, in seven years, when it shall expire. Ireland is to pay it too, and her debt of four millions is to be cancelled. There will be a stir about this income tax. More need have gone up higher than come down lower among skilled artisans, poor curates, dissenting ministers, clerks and assistants, with fixed incomes. The soap tax to be abolished on July 6. The advertisement tax to be reduced to sixpence in place of eightpence. Why not abolish it, except to retain Government agents in their places. A penny stamp is proposed for all receipts. The tea tax to be gradually reduced to one shilling, in 1856. The speech of Mr. G. occupied nearly five hours in the delivery.

Marriages.

Jan. 20, at the baptist chapel, Pinohbeck, near Spalding, by Mr. A. Simons, *without any assistance*, Mr. A. Jones, baptist minister, Gosberton, to Miss Clay, of Surfleet.—February 3, Mr. G. Popple, to Miss Haulden.—April 5, Mr. F. Squier, to Miss S. Wade.

March 8, at St. Clements baptist chapel, Norwich, by Mr. Wheeler (cousin of the bride), Mr. Joseph Bladen, of Wolverhampton, to Mary Ann, only daughter of Mr. Thomas Wheeler, Norwich.

March 10, at the South Parade baptist chapel, Leeds, by Mr. Dawson Burns, of Salford, Mr. John Lucas Balfour, to Jane Lydia, daughter of Mr. W. Hall, Leeds.

March 14, at Blaenywaun baptist chapel, by Mr. J. P. Williams, Mr. Thomas Evans, baptist minister, Pengarn tabernacle, Pontypool, to Margaret, second daughter of Mr. Rees, Granant.

March 21, at the baptist chapel, Lutterworth, by the father of the bride, Mr. T. Paddy, of Clapton, Middlesex, to Anne, second daughter, of Mr. R. de Frain, baptist minister, Lutterworth.

March 23, at the Mount Street chapel, Devonport, by Mr. Horton, baptist minister, Mr. W. H. Collins, to Miss E. Snell.

March 25, at the baptist chapel, Shouldham Street, London, by Mr. W. A. Blake, Mr. S. Clark, late of Chenies, now of Hendon, to Miss M. A. Dicks, of Brompton.

March 28, at the General Baptist chapel, Burton-upon-Trent, Mr. Joseph Boddice, of Swadlincote, to Miss Ann Hare.

March 29, at the baptist chapel, Tuthill Stairs, Newcastle-on-Tyne, by Mr. Pottenger, Mr. W. Cowan, to Margaret, eldest daughter of the late Mr. Adam Potts.

March 30, at Buckingham baptist chapel, Clifton, Bristol, by Mr. Morris, Mr. E. J. Hopkins, to Miss Monks.—April 14, by Dr. Tregelles, F. Prideaux, Esq., Barrister, London, to Fanny, daughter of J. Ball, Esq., Kingsdown.

April 4, at the baptist chapel, Hillsley, Gloucestershire, by Mr. G. Smith, Joseph Naish, Esq., of Bristol, to Miss Helen Smith, of Noels Mill, near Alderly.

April 6, at the Scotch baptist chapel, New Basford, Mr. George Startevant, to Miss Elizabeth Sisling, both of that place.

April 10, at the baptist chapel, Wotton-under-Edge, by Mr. John Watts, Mr. John Franklin, to Miss M. A. White.

April 12, at the baptist chapel, Chard, Somerset, by Mr. E. Edwards, Mr. T. Wilson, of Exeter, to Emma Augusta, eldest daughter of Mr. J. Smith, Chard.

April 13, at the baptist chapel, Wisbeach, Mr. Stanger, of Southampton, to Miss Raithby, of Wisbeach.

April 19, at the baptist chapel, Caerwent, by Mr. T. Leonard, of Magor, assisted by Mr. T. Jones, of Chepstow, James Thomas Dalton, Esq., of New York, to Miss Wells, of Caerwent.

Deaths.

Dec. 15, at Stroud, Gloucestershire, aged 49, Mr. Matthew Grist, for many years a member of the baptist church at Eastcombe, and distinguished for his benevolence. His last affliction was painful and protracted; but he was sustained in patience and resignation to the Divine will, his hope being firmly fixed upon Christ alone.

Feb. 17, at Free Town, Sierra Leone, the Rev. Isaac Stone Wicks, pastor of the baptist church, Rawdon Street, Free Town, lamented by all who knew him, but especially by the church, of which he was the pastor for twelve years.

Feb. 24, at Trowbridge, Mr. Abraham Rimer, aged 91, for fifty years a member of the Back Street baptist church. He was

eminent throughout the whole of his christian career for consistency of conduct and spirituality of mind. His chief pleasure was to converse on religious subjects, and he ever expressed and displayed a devoted attachment to the cause of the Redeemer. He sweetly fell asleep in Jesus.

March 8, aged 47, after a very painful affliction, Mr. Ebenezer Start, an active deacon of the baptist church, Spencer Place, Goswell Road, London. He was truly a man of God, and his end was peace.

March 19, at Chelsea, in his 21st year, of consumption, Henry Johnston Sutherland, only surviving son of Mr. F. Sutherland, formerly of Leith. Early parental instruction, and the loss of his mother in

1842, led him to seek and find the Saviour, whose name he professed in baptism, and was added to the church under the care of Dr. Innes and Mr. Watson. He was always a diligent student of the Bible, and hence through all his wasting affliction, he had firm faith that Jesus had conquered both death and the grave for him. And he at length gently and peacefully resigned his spirit into the hands of Jesus. His father and five sorrowing sisters lament *their* loss but not *his* gain. He, his mother, and his brother, who died at the same age five years ago, are only gone before—they hope to follow them!

March 19, at Norton, near Swansea, aged 34, after a short but painful illness, Mr. T. Phillips, pastor of the baptist church at Norton. He was much esteemed by all classes; and by his death, his family, the church with which he was connected, and the whole neighbourhood, have sustained a heavy loss. His end was perfect peace.

March 21, at Boston, aged 73, Mr. Parkin Wake, who had been a consistent and useful member of the baptist church, Salem Street, twenty-three years. His song in death was "Victory through our Lord Jesus Christ!"

March 25, at Banbury, aged 71, Mr. Jabez Stutterd, many years deacon of the baptist church there. He was nephew of the late John Stutterd, founder and pastor upwards of forty-four years, of the baptist church at Colne, Lancashire. In early life he was baptized and received into the baptist church at Salendine Nook. He died in peace.

March 26, Mrs. Rebecca Taylor, aged 73, many years a humble and consistent member of the baptist church, Chenies, Bucks. Though subject to bondage through fear of death for a long period of her life, at eventide it was light with her soul.—Also, aged 77 years, Mrs. Lewis, relict of the late Mr. W. Lewis, pastor of the baptist church at Chenies. Though not a member, Mrs. L. was a liberal supporter of the cause of Christ.

April 5, at Luton, aged 79, Mr. W. Earley, for twenty-eight years pastor of the baptist church at Wootton, Beds., which office he resigned a year ago. His last sufferings were very great; but he was supported under them by the promises of that Gospel which he had preached to others for nearly half a century. His remains were conveyed to Wootton for interment, where Mr. Smith improved his death from 12 Heb. xxii.

April 6, at Loughborough, aged 66, in the faith of the gospel, Mrs. Sophia Inchley, for many years a member of the General Baptist church, Baxter Gate.

April 6, at King's Sutton, Northamptonshire, aged 28, Mr. Philip May, a member of the baptist church and a teacher in the sabbath school.

April 7, at Cupar, Fife, aged 38, Mary, the beloved wife of Mr. Isaac Davies, baptist minister. When very young she was often seriously impressed under the ministry of Mr. Bottomley of Chester. Removing to Wrexham, she was baptized by Mr. Sayce. She was now very active in the service of her Lord, as a teacher, tract distributor, and a visitor of the poor and sick. She loved to converse with the young and bring them to Christ. Yet was she humble and unpretending, trusting only on Jesus, whose love she wondered at and adored. "I cannot be wrong," she would say, "he is my salvation, my life, my all." She rejoiced in the protection of her Heavenly Father, and encouraged her husband to trust in him at all times, whether she lived or died. The stores of scripture promises she had treasured in her heart were a rich source of comfort in her last hours. The night before her departure she said, "I shall die soon. I have no fear. Death has no sting for me."—"Jesus is the antidote of death. It is quite true. I know it now. I have often sung,

'On Jordan's stormy banks I stand'

But it is not stormy: it is calm, very calm." A few hours before she went, she said, "There is a happy land, but not far, far away. I am almost there. I long to arrive; but I will wait the Lord's time; it will not be long." She now embraced and counselled her children, and in a strong cheerful voice exclaimed, "I love you all, but I love Jesus more. I know you every one, and I shall know you in heaven." And so she entered into rest! So may we die. [We regret that we were compelled to abridge this very interesting obituary.]

April 11, aged 70, Mr. John Hewett, thirty years pastor of the baptist church, Swaffham, Norfolk. After a lingering illness, sustained by faith in the Redeemer, he died in hope of a glorious immortality.

April 17, at Leicester, aged 47, Mr. Thomas Norton, formerly of Market Bosworth, and once a member of the baptist church at Barton.

April 19, at Leicester, after a lingering illness, sustained with christian resignation and composure, Mary, the wife of Mr. William Baines, aged 48.

Mrs. Blackburn, who resided near Boroughbridge, Yorkshire, was called up to rest, November 27, in the 74th year of her age. Her last words were, "entering into rest!" For forty years she was an honourable member of the baptist church. The Bible and the hymns of Dr. Watts were her delight.

THE

BAPTIST REPORTER.

JUNE, 1853.

ANNIVERSARIES OF BAPTIST SOCIETIES—1853.

FOR many years after their formation, the Annual Meetings of the friends of these institutions were held a few weeks later in the season, and after the greater part of what are called the "May Meetings" of Religious and Benevolent Societies had been held. This plan was not found to work well, inasmuch as it left the baptists with lessened numbers, wearied attention, and only the fragments of liberality. At all events, whether these were the causes of the change or not, it was deemed by them expedient to hold their meetings during the last week in April, and, therefore, of course, before the usual "May Meetings" commenced. And, as the Baptist Mission was one of the first of those noble institutions for sending the Gospel to the heathen which sprung into existence at the close of the last century, they felt themselves entitled to secure the position they have recently occupied.

But they could not so easily secure another almost necessary qualification for good meetings—viz., fine weather; and April is proverbial in England for its clouds and showers. This year the weather was very unfavourable.

But without further remark, we shall proceed to give, as far as our more limited space this year will allow, a condensed report of the proceedings

of the various Societies. We take them in the order of the dates of meeting.

HANSERD KNOLLY'S SOCIETY.

The Annual Meeting was held at the Mission House, Moorgate Street, on Thursday, April 21, Charles Jones, Esq., the Treasurer, in the chair. It appears that the main question under consideration was the completion of the present series of publications, which was at length resolved upon. There was a declared balance in favour, of £24 4s. 10½d.

BAPTIST UNION.

The forty-first Annual Session was held at the Mission House, Moorgate Street, on Friday, April 22. After devotional services, Mr. J. H. Hinton, the secretary, stated that Dr. Steane, the appointed writer, had not been able, through engagements with the Evangelical Alliance, in consequence of the illness of one of the secretaries, to prepare an address. Mr. James Webb, of Ipswich, was then called upon to act as chairman, who expressed his deep interest in the welfare of the Union. Mr. Hinton then brought up the annual Report. After alluding to various matters of

importance to baptists on the Continent, and to the proposed Government plan of Education at home, a balance of a few pounds, for the first time since the formation of the Union, was stated to be in the hands of the Treasurer.

The discussion on Education elicited some excellent remarks on the various schemes from Mr. Hinton, and Mr. J. Davis said, it would be far better to take off the remaining taxes on the necessaries of life, in order that the poorer classes might pay for the education of their own children, than levy new taxes in the shape of school rates. In our opinion Mr. D. has hit the mark. We believe that the poverty of the poor is, and has been, and will be, the great obstacle. Remove it, and the people will gladly pay for education. A deputation of three was appointed to the coming Conference of the Anti-state Church Association; and the usual officers were appointed.

HOME MISSIONARY SOCIETY.

On Monday evening, April 25, the annual public meeting was held in Albion Chapel, Moorfields, Sir Geo. Goodman, M.P. for Leeds, in the chair. Mr. S. J. Davis, the secretary, read the Report, which stated that during the past year, in connection with the Mission Churches, 440 members had been added, the whole number being 4,317, with 100 sabbath schools, 1069 teachers, and 7,302 scholars. Open-air preaching was conducted during the summer months, and visits were made in winter. Popery, Puseyism, Infidelity or Mormonism, were represented as exerting an evil influence in various parts of the country. Mr. Bousfield, the Treasurer, stated that the expenses had been £4,443 Os. 7d., and there was at this time a deficiency of £440. 10s. 3d. The Chairman then addressed the assembly, bearing his warm testimony to the value of such labours in our own land to diffuse the knowledge of the Gospel. Mr. Aldis then spoke

on the Report, but his advocacy of open-air preaching appears to have been rather an apology for adopting it at all, than an earnest vindication of its necessity and importance. Whitefield, he said, was mighty in the open-air, but Wesley was mighty in the class-room. Let them preach in the open-air if they will, for if they do, and men attend and hear, God will bless his own word. On the subject of emigration and its influence on the future of nations, Mr. A. seemed more at home and happy. It seemed as if we non-conformists must have a New World to work in before justice could be done to our principles—a region in which the unhallowed alliance of the Church with the civil power did not exist. In this land of ours the dissenter had not fair play. He recommended, and very wisely, that now we had facilities by the rails, all the agents of the Society should now and then assemble at some central position for conference and prayer. Mr. S. Manning, of Frome, among other matters, referred to the sneers of such writers as Charles Dickens against christian efforts to evangelize the heathen abroad, when we had so many heathen at home. But this was bare calumny, for the men who supported the missions abroad were the very men who, above all others, were liberal and zealous to spread the Gospel at home. But that Gospel would not be spread by merely building churches or chapels; for many will not come into them when they are builded. We must go to them if they will not come to us. As for science, it will not save men. It taught the Greeks no moral lessons, but left them sinking into that state of voluptuousness and superstition in which the apostles found them. England's free Bible will save us from their guilt and ruin. Mr. J. W. Todd, of Salisbury, gave some home-thrusts in a certain direction. We quote a paragraph.

“Nor have we been sufficiently honest and out-spoken in our protests

against that system of State ecclesiasticism, the assumptions and arrogance of which are an offence alike to good breeding, to common sense, and to the spirit of christian charity,—a system long trumpeted forth to the world as the bulwark of christianity and the glory of our land, but which is now proven and felt to be a grand impediment to important social and political reforms, an effective stronghold of superstition and spurious faith, and a mighty barrier to the diffusion of intelligent and pure christianity, especially in the rural parts of the country. This system, by claiming to be looked on as the only authorised embodiment of christian truth, and by cringing and bowing obsequiously at the feet of human governors, burlesques christianity in the eyes of the shrewd but half-informed,—represents her as a feeble and time-serving spirit, unable to effect the grand purposes of her mission, except in so far as she is flattered by titled greatness, and fed by state-bounty, and backed by 'the sword of authority' and 'the terrors of human law.' Against this abuse, until recently, few and feeble were the voices raised in honest and indignant remonstrance and protest. Our own people have hitherto been averse to the exposure of the evil. The let-alone policy has almost universally prevailed, and worthy 'brethren' and fathers in the ministry have been satisfied to mourn over the iniquity in secret, rather than sound in public the bugle of war. Nor in many quarters is the case altered; mistaken notions of duty or expediency prompt many to keep a questionable silence—a silence which is caught at in other quarters, and sedulously employed to fix, in the minds of the industrial million, the meanest impressions of the christian system. It is not only whispered, but openly avowed and firmly believed, that as religionists we are confederate with those who tax the country for the support of their opinions,—that we connive at the cupidty of those religionists who are

linked with politicians in upholding systems of political injustice, and keeping back from the sons of toil their birthrights as men. In common trade phrase, 'tis said, that we are just as thorough-going cheats as the rest—that religionists are all bad alike—that we are secretly combined to hoax the public, and victimise the poor man of his pence and his position—and that we positively have an actual, though unavowed, 'connexion with the shops on the other side of the way.'"

Mr. J. Stent, of Hastings, followed with some excellent and pertinent observations, and then Mr. J. Edwards, of Liverpool, formerly secretary of the society, observed, that he was the only person left of the committee formed thirty-six years ago. Formerly, eight or nine clergymen regularly subscribed about £50. to their funds. Whenever he went into Derbyshire he had the use of a parson's pony for several years.

BAPTIST IRISH SOCIETY.

The Thirty-ninth Anniversary was held on Tuesday evening, April 26, in the Albion Chapel, Moorfields, Henry Kelsall, Esq., of Rochdale, in the chair. Mr. Groser, the Secretary, read the Report, in which, as usual, were some matters of a disheartening and others of a cheering character. It was stated that the Cash Accounts were now in a satisfactory state, there being a balance of £419 6s. 9d. in hand. Mr. Tritton had resigned the office of Treasurer, which had since been accepted by Mr. Pewtress.

Mr. Dowson, of Bradford, spoke first, and when referring to various facts, stated, that a Romish priest once said, "Sir, if I were to cease to be a Roman Catholic priest, I must of necessity be a Baptist." We and Romanists were at antipodes, further from each other than any other two sects could be. "But let us," said Mr. D., "have our hands clean of all popery. Let us not build chapels after the

fashion of Roman Catholics, with vaulted roofs, and gothic architecture, and darkened windows. For these are not in harmony with our old non-conformity, or with the simplicity of our views and worship. A door-keeper of one of our modern chapels in a provincial town, told me that two Catholics looked into the chapel one day, when one said to the other, 'Ah! all this is very nice. When we get the power this will do for us.' Now we had better not mimic them, but rather get as far off from them as we can." Mr. B. W. Noel followed with a characteristic address. When the Irish famine prevailed, the congregation with which he was then connected had sent £1,400 for the relief of the sufferers. It was a fact lamented by papists themselves, that when the Irish arrived in the United States, they paid little attention to popery. On a certain occasion, when an Episcopalian, he had preached in a church in Ireland; on returning from which, his friend, the clergyman, inquired, of one of the hearers on the road, what he thought of the discourse, "Why," said he, "I thought I should not understand the English gentleman, but it was *illigant* altogether." If the Irish disliked the Saxon people, they loved the Saxon language, with its short plain words. The Episcopalian church was now doing great things. They had thirty-seven missionary clergymen engaged, twenty-one lay agents, 229 scripture readers, and ninety-eight schoolmasters and mistresses,—385 in all. It was a part of the plan they adopted to deliver lectures and admit controversy afterwards. This had done much good, and he believed such a plan would also do good in England. Drogheda was the seat of the Romish Primate of all Ireland, Dr. Cullen. Out of its population of 19,216, as many as 14,704 could not write, and 10,403, could not read. Two Bible readers were here denounced from the altar; and on the next day they were so cruelly treated that they were left

insensible. Travelling once with Captain Gordon on a coach, two men, who sat by them, were talking about the Captain, and declared if they could meet with him they would soon make the daylight shine through his ribs. When they alighted, the Captain addressed them in his usual evangelical style, and told them who he was; but instead of carrying their threat into execution, they were not only softened down by what he said, but on parting they gave the Captain a regular Irish "hurrah!" With regard to places of worship, he would not waste money on them for useless ornaments. Baptists had not the prestige of an established church, neither had the apostles, and yet they conquered the world. Some think Roman Catholics dislike the baptists. He did not think so. He knew sensible men among them who, remembering how they had been gulled with the idea that their souls could be regenerated by sprinkling a little water in the face, came at last to the belief that it was far better for them to make a voluntary profession of their faith in christianity. But we did not visit Ireland to preach baptism, so much as the Gospel of Christ; and then, if they believed that Gospel, we told them why they should be baptized. Mr. N. then referred to popery in France. In one village the priest was deserted entirely by the people, and had to pay an aged man and woman to attend mass with him. With regard to open-air preaching in Ireland, Mr. N. said:—"The Roman Catholics would not go to the parish churches, and they had a similar disgust for the baptist chapels; and it was almost an impossible thing to get a Roman Catholic congregation within them. What they should do, then, was marked out by what their episcopal brethren had done. They had gone everywhere where a congregation could be got together—nay, more, where an opportunity offered for getting such a gathering; and why should not that plan be adopted by the bap-

tist friends?—why should they not burst from their little baptist chapels, and endeavour to preach the Gospel of the blessed Saviour in the open air, in rooms, in court-houses, or wherever access could be gained. Now, his friend who had preceded him suggested that they should send some of the London brethren to visit the stations. He agreed in that suggestion. Why not send them forth, two and two, as our Lord himself did; but not, he would say, to visit the stations merely—at least, they should make that but one part of their object—but to go over the length and breadth of the land, and preach to hundreds and thousands the unsearchable riches of Christ. That platform might, in this respect, achieve great results; that platform, if that suggestion were carried out, might do a great work; and were the Society in this manner to send two and two, he would like to go forth with his friend Mr. Brock, and preach the Word wherever the Roman Catholics could be induced to listen to it."

Mr. D. Katterns, of Hackney, followed with a very efficient address; and Mr. G. H. Davis, of Bristol, remarked that thousands in this land would pray earnestly for the success of his brethren Noel and Brock, if they went on such a glorious mission to the Irish nation.

BIBLE TRANSLATION SOCIETY.

The great and sacred object of this most important Institution is to translate, and not transpose, the words of Holy Scripture into the languages of the nations. It was formed about the same time, for the same object, and for the same reasons that a similar society was established by the baptists in the United States. The Bishops of King James, for obvious reasons, did not translate the Greek words *bapto* and *baptizo* into plain English, when making our authorized version: and pedobaptist missionaries of all sects in these days seem anxious, in their translations, to conceal the

real meaning of those words—a thing unworthy of them as scholars, and unfaithful in them as christians. Not so the baptist translators in India or elsewhere. They did translate, not only those, but all other words of holy writ, honestly and fearlessly. But because they did, on the complaint of pedobaptist missionaries, the Committee of the British and Foreign Bible Society, composed chiefly of pedobaptists, refused to sanction the translations of baptist missionaries. Hence the necessity of forming this Translation Society, in whose prosperity and success every baptist will feel a deep and growing interest.

The friends of the society held their Thirteenth Anniversary in Bloomsbury Chapel, on Wednesday, April 27. The attendance was good, and the proceedings were of an encouraging character. Mr. Wheatly presided. Dr. Steane read the Report, which referred chiefly to the persevering labours of the agents of the society in India. The receipts for the past year were £1,452 6s. 4d.—less in amount than the previous year, which was larger in consequence of several legacies. This Institution is supported by both sections of the baptist body, and we hope it ever will be.

BAPTIST MISSIONARY SOCIETY.

The Members' Meeting was held at the Library, in Moorgate Street, on Tuesday morning, April 26, Mr. Alderman Heard, of Nottingnaam, in the chair; when officers were re-appointed, and the Committee was chosen, of which Dr. Cox was elected a honorary member. The receipts for the past year were stated to be £22,241 16s. 10d., and the expenditure £17,518 11s. 2d. The balance against the society last year was £4,723 5s. 8d., which has been reduced to £1,813 0s. 5d. for this year. Mr. Gurney, the senior Treasurer, referred to the state of the funds, which had not been satisfactory since 1846. He believed that the poor were more proportionately liberal than the rich, or even the middle

classes. He wished there were more consideration of this great duty, and more conscientious conviction of responsibility to God in the appropriation of property to his cause. We must all use the most strenuous efforts, not only to maintain, but to enlarge, our present operations.

Annual Sermons, with collections, were preached in the baptist chapels of London and the vicinity, on Lord's-day, April 24th, and a sermon was preached by Mr. Katterns, before the Young Men's Auxiliary.

The sixty-first Annual Meeting was held in Exeter Hall, on Thursday morning, April 28, W. B. Gurney, Esq., in the chair, who, in reviewing the financial history of the society, observed, that they had often met with peculiar pecuniary difficulties, and yet they had, by perseverance, surmounted them all. In 1826, their income was about £10,000, but they had a debt of nearly £4,000. They made an effort and obtained £5,000. In 1832, when the chapels were destroyed in Jamaica, Government offered £6,000 if the society would raise an equal sum. £2,000 were subscribed at the annual meeting. Many feared the other £4,000 could not be obtained in time, but it was, and on the day the whole of the contributions were to be paid in, we had to employ six clerks, and the total was £14,000. In 1836, when William Pearce came from India and asked for ten more missionaries, £4,000 were soon raised for that special purpose, and the permanent income was advanced £3,000. At our Jubilee in 1841, we obtained £33,000, equal to one year and a half of the regular income—a fact unprecedented in the history of missionary societies. Why need we then fear now, in 1863, to attempt the great object before us of giving to India twenty more missionaries?

Mr. G. Pearce, from Calcutta, spoke with great energy and effect on the wants and claims of India. He stated that the Bengali translation of

the Bible had cost Carey thirty years of labour, and thirty more years had been bestowed on it by Yates and Wenger. Dr. Hoby referred to the proposal for providing twenty more missionaries, and mentioned the stations at which it was proposed to fix them. Mr. Alderman Wire made a warm appeal in favour of missionary efforts. The baptists, he said, had done more than all the others together in the great work of Bible translations. The history of baptist missions was a history of wonders. Dr. Duff followed with an energetic speech. The collection was then made, Mr. Underhill, the secretary, coming forward afterwards and stating that they were now clear of debt, as the balance against the society of £1,800 had been paid by an old Friend of the society. This gratifying announcement was received with expressions of delight, no one, acquainted with the history of the society, being left in doubt for a moment as to who that "old friend" was. Dr. Beaumont, Wesleyan, then rose and addressed the assembly with his usual energy, on the importance of humble and united prayer that the power of the Holy Ghost might be displayed in the conversion of the heathen unto God. Mr. H. S. Brown, of Liverpool, delivered the closing address, and the benediction having been pronounced, the large assembly dispersed, thankful to the Giver of all good for all they had that day heard and seen.

Some men, who only spake after the manner of men, predicted the decline and fall of these Societies. But they did not understand our motives and objects. "The love of Christ constraineth us," is the undying spark which kindles the flame of christian zeal. Never until christians cease to love Christ will they cease to promote his glory in the world; and how cheering to see the flame spreading wider and burning more and more steadily!

Poetry.

THE THEME, REDEEMING LOVE.

GRAT God! we bless thee for the theme
 Of Christ's redeeming love;
 Our hallelujah chorus hear,
 As sung in heaven above.
 Sing, ye redeemed! loudly sing
 Your great Redeemer's praise;
 Let heaven and earth our anthem join,
 Salvation's song to raise.
 Oh! let the music rise and roll,
 O'er all the earth, from pole to pole.
 Loud strike the tune—for Jesus reigns;
 Swell high redemption's song;
 Let untaught nations catch the strains,
 And roll the theme along.
 Your harps down from the willows take,
 And sweep the sounding strings;
 Their loud vibrations boldly raise,
 To exalt the King of Kings.
 Let the loud anthem swell and rise
 From sea to sea, from earth to skies.

From north to south, from east to west,
 In harmony of voice,
 Sing, sing! the great Redeemer lives;
 Afresh, aloud rejoice.
 Rejoice we must, for Jesus died—
 Died that we all might live;
 Let all on earth, with vocal powers,
 Unite their praise to give.
 No more let doubt or fear controul,
 These sacred breathings of the soul.
 Sing in loud strains to cheer the heart;
 Let men and angels join,
 To sing the sacrificial Lamb,
 Who shed his blood divine.
 To Father, Son, and Holy Ghost,
 Sing one united lay;
 With holy reverence to the Three,
 Your heart-felt homage pay.
 With energy, redemption sing,
 To Israel's God, and Zion's King.
Thrapstone.

J. M.

THE LOVE OF JESUS.

Yes! he has lov'd us!—See that child
 With looks so radiant and so mild!
 Lo, wrapt in swaddling clothes he's laid!
 And see, a manger for his bed!
 Beholder,—pause, and humbly view
 The love that Jesus bore for you!

Yes! he has lov'd us!—when each day
 He toil'd to save the sons of clay,
 The garb of humbleness he wore,
 And every contradiction bore;
 Was mock'd, insulted, scoff'd at;—view
 The love that Jesus bore for you!

Yes! he has lov'd us!—moving slow,
 He goes, a victim to be slain,—
 Faint 'neath the cross, and bending low
 Amidst the ruthless, heartless train
 Of bloody men;—O, mortals! view
 The love that Jesus bore for you!
 Has he not lov'd us?—Calvary!—
 Thou heard'st his dying prayer! reply!
 Say on thy height who lifeless lies?—
 Man sins,—but tell why Jesus dies?
 List, list!—“O sinful mortals! view
 The love that Jesus bore for you!”
Paina, East Indies.

THE AIM OF LIFE.

Deep solemn thoughts within my soul are thronging—
 Thoughts of the aim and object of my life,—
 And with a strong and ardent earnest longing,
 I yearn to know my mission 'mid earth's strife.
 I know that life,—the life wherewith we're gifted,—
 Is given us for some purpose and some end;
 That it must not, as ocean weed, be drifted,
 Without an object whereunto to tend.
 I would not waste my life in only dreaming
 Dreams shedding light upon my soul alone,—
 Forgetful of the eyes with sorrow streaming,
 The hearts bereft of all they've loved or known.
 Fain would I cheer the sad and weary-hearted,
 With the glad thoughts which God to me hath
 given;

Or soothe the souls from whom all light is parted,
 With gentle words of joy and peace in heaven.
 Fain would I take the flowers which I have gathered,
 And in my heart as treasures laid away,
 And on the paths of those whose flowers are withered,
 Strew them to gladden life's remaining day.
 Father in heaven! Thou canst guide my spirit,
 And teach it to perform its mission well;
 That the glad life thou'st given me to inherit,
 Be wasted not upon Time's billowy swell.
 O let thy presence ever o'er me hover,
 Then shall my life be spent for thee aright;
 And when this brief existence shall be over,
 “Another life” shall dawn upon my sight.

M. E. L.

Correspondence.

"THE BAPTIST"—HIS NAME AND ANTIQUITY.

[As intimated in our last, and in order to dispose of this lengthy discussion, we have inserted the second letter of Mr. Fryer, and the second reply of Mr. Lancaster. These will close the discussion.]

To the Editor of the Baptist Reporter.

SIR,—Now that I have Mr. Lancaster fairly before me, and as I may suppose him to be a fair sample of the sect whose doctrines he promulgates and attempts to defend, I hope the manly spirit which has so far actuated you will induce you to afford me sufficient space in your next publication to reply to his lengthy epistle. I beg to thank Mr. L. for his correction respecting the word *sprinkling*, which I inadvertently used instead of *pouring*; and right glad am I to find that he is so well acquainted with the church's baptismal service. I sincerely hope that he is as well acquainted with the whole of her beautiful and scriptural Liturgy, and that he often embodies in his prayers many of its petitions. If Mr. L. will turn to the Baptismal service he will find that the *choice* does not rest with the clergyman, but with the parents or guardians of the child; and in the case of an adult with himself. True it is, however, that the clergy take it for granted that the parents wish to have the water poured unless they express a wish to the contrary. Now as the church does not object to dipping in "Holy Baptism" no one need be guilty of the sin of schism on account of the general mode in which that sacrament is administered by her ministers; because, as I have shewn above, it would only be necessary for an individual to express a wish to have it performed by immersion, to have it so done: no clergyman would object to comply with such a request;—indeed I can furnish Mr. L. with a case in which the parents requested immersion for several children, and the request was immediately complied with. Even the anabaptists might have remained in the church had they been content with "*One Baptism*,"—for, seeing that the church has provided a service for adults, what more could they require?

"THE SUBJECTS OF BAPTISM."

Under this head Mr. L. has certainly got some very extraordinary reasoning. In reference to the word "*teach*" he has fallen into an error which is commonly made by others of his sect; viz., that of dividing the making of disciples* and baptism into *two* separate acts,—whereas, the plain fact of the case is, that the thing is *one* act, and not *two*, as he supposes; inasmuch as it is by the act of baptism that persons are made disciples:—if, for instance, a Jew, now in our day, be brought to a knowledge of the "truth as it is in Jesus," he is not a disciple, in the full sense of the word, before he has been baptized. The Ethiopian Eunuch was not a disciple of Christ before he had submitted to that ordinance,—the necessity of which, it is plain, formed part of Philip's discourse to him; no amount of belief would have made him a disciple without baptism.* The act being *one* makes the words of Irenæus, quoted by Mr. L. to be in *favour* of infant baptism. "Christ," he says, "came to save all by himself, who by him are born unto God, Infants &c." True! But salvation through Christ is *conditional*,—one of the conditions being *baptism*, and then it is that we are born unto God. I pity Mr. L.'s short-sightedness on this subject, but I hope he will now see that although the word Baptism does not occur in the above quotation, yet it is clearly implied. Notwithstanding Mr. L.'s application of the term "egregious error" to me, I think I shall be able to shew him that it rather applies to himself. He states that the personal pronoun "*them*" is in the *masculine* gender in the original (Greek), and therefore cannot agree with "all nations," which is neuter. What a discovery!! Of course with this knowledge before him he does not *Baptize Women!* for surely, as they don't belong to the *masculine* gender, they cannot, according to his doctrine, be fit subjects for baptism. When a man bases an argument upon

* The stress which Anabaptists lay upon the words "went down into the water" in this case, amounts to nothing; because, as water is usually lower than the surface of the earth, we must go down to get at it at all, and therefore Phillip must have gone down to get even a handful of water.

the peculiar idiom of a language, he may truly be said to be "*straining at a gnat!*" Infant baptism will never, to the world's end, be done away with, because it is performed by that church against which its Divine Founder said, "the gates of hell shall not prevail." Why does Mr. L. treat those little ones, whom Christ so much regarded, when on earth, with such contempt? If they were capable of receiving His *blessing*, they are surely capable of receiving His *sacrament*. I believe that the salvation of hundreds of young people is endangered, if not rendered impossible, by the neglect of their parents in not causing them to be baptized. Mr. L. was no doubt highly pleased when he quoted Neander's words, "Baptism was administered at first only to adults;" and perhaps he will be further pleased to learn that I quite agree with Neander; for I believe that the whole of the converts on the day of Pentecost, and for a short time after, were adults. There was at that time a mighty work to be done by twelve men; viz., all the world to be made disciples of Christ, and it was but natural that those who were oldest should claim the *first* attention of the apostles. As Mr. L. was not satisfied with either the testimony of Irenæus or Tertullian respecting the practice of the early christians, perhaps he will take that of Justin Martyr, and esteem it, as *I do*, of greater importance than that of William Jones, or any other modern writer. Justin Martyr, who lived about forty years after the apostolic age, and was well acquainted with Polycarp, a disciple of St. John, says thus:—"Several persons amongst us of sixty or seventy years old, of both sexes, who were discipled (or made disciples) to Christ in, or from their childhood, do continue uncorrupted." In reference to which Dr. Wall says, St. Justin's word, "were discipled," or "made disciples," is the very same word that had been used by St. Matthew in expressing our Saviour's command to his apostles, "disciple," or "make disciples," all the "nations;" and it was done, Justin says, to those persons in or from their childhood. Now, as Justin Martyr lived so near the apostolic age, I would ask any unprejudiced person whether his words are not sufficiently conclusive as to the practice of the church at that period? To me they are almost as satisfactory as though

they appeared in the inspired volume itself. As the Jews were in the habit of admitting very young children into the church, males by circumcision, and females by baptism, had our Lord's command to His apostles only been intended for adults, we should surely have found something said by him to prevent the admission of young children for the future, for the church under the *Mosaic* dispensation was equally as important as that under the dispensation now existing. One cannot help observing how much anabaptists resemble, in their *short-sightedness*, those disciples who rebuked the mothers who brought their "babies" to Christ. His rebuke to them ought to have been a sufficient warning to all future generations: but, alas! those who *set themselves up* for teachers and guides are often either too *ignorant* or too *blind* to take warning. Although Mr. L. calls my argument respecting circumcision a "threadbare" one, yet, there it stands in the sacred volume, and there it *will* stand, as long as time shall last, to warn anabaptists not to slight those little ones whom our Lord directs us to imitate. As Mr. L. has said nothing about Augustine's testimony, referred to in my last, I suppose he considers it of some value.

The bishops and dioceses of the 3rd century I am not at all surprised to find Mr. L. attempting to make out that they were bad men, because it is, I believe, part of the work of all dissenters to vituperate the bishops and clergy of all ages: this mode of arguing speaks but little for Mr. L.'s christian charity: besides, it has nothing whatever to do with our argument. As Mr. L. has quoted Dr. George Campbell to prove that the districts over which the African bishops presided were not dioceses, he can have no objection to my quoting from the Rev. W. Bates on the same subject, who says, that the word *Paroikia*, which we translate *parish*, means a combination of modern parishes, and answered to what we now call a diocese. I hope this will satisfy him.

In writing on "The Baptists—a Church," Mr. L. may truly be said to have made *another wonderful discovery!* for he states that "the first Churches met for worship in private houses and in upper rooms." Who doubts it? How strange it would have been if their enemies had voted large sums of money

for erecting churches for them! We find, however, that they *did* avail themselves of that *Temple* in which their Master had so often worshipped,—which is enough to shew that they saw the importance and necessity of a separate building for divine worship. Mr. L. seems determined to find all the fault that he possibly can with the Anglican church; her orders of ministers and her members; he says the latter are Sabbath-breakers, infidels, &c.: but, as this has nothing to do with our present discussion, I shall pass it over by merely advising Mr. L. to *look at home*, and he will soon find that there are numbers of his own sect who are as bad as the worst of the members of the church. I hope he has sufficiently studied our Lord's Parables to be aware that there will be bad as well as good in the church militant to the world's end.

In reference to the connexion of the church with the state, I shall only stop to inform Mr. L. that we are living under the fulfilment of Isaiah's prophecy, who, when predicting the glory of the christian church, said, "Kings shall be the nursing fathers, and Queens the nursing mothers."

"THE ANTIQUITY OF THE BAPTISTS."

In a former paragraph Mr. L. asks if I am a teacher of the church catechism; whether I am or not I am glad of this opportunity to give *him* some sound teaching and information upon the subjects on which he has ventured to touch. He quarrels with me for supplying a better term than I suppose he could find when he used the words "sprung up" in reference to the Church in this country: now, although he objects to my substituting the word *founded* for them, he certainly must have meant as much, and therefore, instead of finding fault, he ought to have been thankful.

Mr. L.'s charge against me that I am deficient in the power of discriminating, &c., comes with an ill grace from *him*; for in my last letter I informed him that *the branch of the Apostolic Church which exists in this country was planted by Apostolic hands, and that therefore it existed before the corruptions which were purged away by the reformers were known: but its primitive purity became corrupted by its intercourse with Rome.* Had the English Church been corrupt

from the time of its foundation there would then be some sense in Mr. L.'s words, but, as the case now stands, they are full of *nonsense*. He endeavours to make me state that the reformers purged the popish church of its corruptions, and then denies that they did so. There is great adroitness exhibited in putting the word *popish* in brackets, because *it was not used by me*. (Very much like a Jesuit, this, Mr. Lancaster.) Once more permit me to inform my opponent that the English church dates her origin (not so as to be lost in the depths of remote antiquity) from the first century of the christian era, she maintained her primitive purity for at least five hundred years,—after which, in consequence of persecution by the idolatrous Saxons, she was brought, through the mission of Augustine, into connexion with Rome, and thereby with the popes and their errors; consequently, all that the reformers did was to restore her to her primitive purity, by casting off whatever was unscriptural, but retaining that which was pure and in accordance with God's Holy Word. The reformers neither left the church nor formed a new one: even those who adhered to popery remained in communion with the reformed church for twelve years after Elizabeth's accession, and then withdrew; therefore it was the pope's party who separated from the Church of England. I re-assert, without the slightest fear of successful contradiction, that the Church of England since the reformation is not a *new* one, neither is it "the old popish church reformed," because, as I have shewn above, it was not originally connected with Rome in any way whatever. It was not Naaman's dress which was changed when he was cleansed, therefore Mr. L.'s forced figure is a *total failure*. Mr. L. states that "the real question between myself and him is whether the baptists existed prior to the reformation;" this, to say the least of it, is a very curious idea of his; indeed, it is *untrue*, for I have not attempted to argue any such point. The Church of England is, in the fullest sense of the word, a *baptist* church: knowing this to be the case I should have acted very unwisely had I said one word to prove it. The real question then is, did the *anabaptists* exist before the reformation? And the answer to the question is, *no!* Their

origin dates from about 1520, on the Continent, and about 1640 in England. To attempt to trace them farther back would be as vain as the search for the philosopher's stone. "Those who live in glass houses should avoid throwing stones." Mr. L. will see the force of this proverb, and how it applies to his own case, when I inform him that Dr. Mosheim does *not* say that the origin of the *baptists* is lost in the remote depths of antiquity, but the "*Anabaptists*." Keep your proper name, my friend, and not try to shuffle out of it in that way. Had Mr. L. read further in Mosheim he would have found that the words "*remote antiquity*" do not mean what he wishes them to do. Mosheim says, "this uncertainty" (that is of their origin) will not appear surprising, when it is considered, that this sect started up all of a sudden, in several countries, at the same point of time, under leaders of different talents and different intentions, and at the very period when the first contests of the reformers with the Roman Pontiff drew the attention of the world, and employed the pens of the learned, in such a manner as to render all other objects and incidents almost matters of indifference." Now if Mr. L.'s ingenuity can make Dr. Mosheim's words ("*remote antiquity*") mean any farther back than the early part of the sixteenth century, he must be a great deal wiser than I take him to be, and have learned the art of reasoning at a school that I have not heard of. Dr. Wall's admission is, no doubt, quite correct, for there was time enough between 1520 and 1533 for a few fanatics to lead thousands of the unwary astray. Thus, Mr. L. will see that he has been rather unfortunate in his choice of authorities. I hope that the foregoing remarks will clear away the mist which prejudice has spread over the eyes of Mr. Lancaster, and enable him to see that the Church of England is *not* the daughter of the Church of Rome. Were it not that I expect that I have written as much as you will like to publish in one month, I should very much like to give your readers, and especially Mr. Lancaster, a much fuller lesson on the history of the English Church, whose origin is coeval with, if not prior to, that Church which Mr. L. ignorantly calls her Mother! All that I ask from you (Mr. Editor) is the *faithful* and *due* publication of what I write, and then I

will undertake to defend the doctrines and practices of the Church of England against any number of your correspondents.

Trusting that, as I have boldly undertaken to write in your own periodical, you will do me justice, and publish this in your next issue.

I subscribe myself,

Sir, yours truly,

JOHN FRYER.

Exeter, April 18th, 1853.

To the Editor of the Baptist Reporter.

DEAR SIR,—The bold and unsupported assertions, the unsound criticisms, the anti-scriptural doctrines, and the fearless challenge to "any number of your correspondents," in Mr. Fryer's rejoinder, will doubtless, by turns, occasion both amusement and pain, to many intelligent readers of your pages.

"Even the Anabaptists," says Mr. F., "might have remained in the church." What does Mr. F. mean by "the church?" If he means the popish sect, I tell him they were never, as a body, connected with that sect. If he means the English Episcopal sect, I tell him they never, as a denomination, were identified with that sect. They never were in the ecclesiastical establishment, and therefore could not "have remained in" it. As I have shown him, in my published sermon, the baptists existed centuries prior to his sect, were never incorporated with his sect, and, consequently, could neither "have remained in" his sect, nor have come out of it. Baptist churches date from the time of the apostles, and were founded by the Saviour himself.

Mr. F. further adds, "had they been content with 'one baptism.'"

The "one baptism" of the New Testament is nothing more nor less than the immersion in water of professed believers in Christ, in the name of the Sacred Trinity. With *this* "one baptism," the baptists are "content." But according to Mr. F.'s admission, there are, in his own sect, not fewer than five different baptisms. For his benefit I will enumerate them. There is, 1. The baptism of *sprinkling* babies. 2. The baptism of *pouring* water upon babies. 3. The baptism of *dipping* babies. 4. The bap-

tism of sprinkling *adults*. And 5. The baptism of occasionally *dipping* adults. Here, then, is the multifarious "one baptism" of Mr. F.'s sect. Is it possible that such people as the baptists, who despise priest-craft and bishop-craft; and who read the bible, and judge on all religious questions for themselves, could be "content" with such a compound "one baptism" as this? No, Mr. F., they have, through the teaching of the Spirit, learnt "a more excellent way." And if you would suffer a word of advice from the writer, he would say, abandon the prayer-book, and "the traditions of men," as your rule of practice, and examine the New Testament for yourself, that you may obtain from thence an exact knowledge of what is meant by the "one baptism." Then would you discontinue the sprinkling both of infants and adults, as useless and unscriptural; and would see that the "one" and only class of fit subjects for baptism are believers in Christ; and that the only "one" mode of baptism is immersion.

Mr. F. is, indeed, an extraordinary man. I can scarcely repress a smile while I write, at the profundity and originality of his mental powers. Some great genius, long ago, I suppose, discovered the truth that one and one are two. But Mr. F. has outdone the master minds of antiquity, and has brought to light the fact! that one and one are one; or that "two separate acts," performed at different times, and in distinct places, are "one act and not two," as many ignorant people suppose. But some of your readers, perhaps, will scarcely credit, that a man of Mr. F.'s capabilities, could so far err as to give utterance to a sentiment which contradicts the common sense of mankind, unless it be clearly shown from his own words. Well, then, here it is, as clear as sunlight can make it. Our Lord gave a commission to his disciples, in executing which, their first business was to "teach all nations;" or, as it is expressed by Mark, to "preach the gospel to every creature." And their second work was to *immerse*, in water, those who were made disciples, or became believers through the preaching of the gospel. Can any two acts be more distinct than the *preaching* of the gospel, and the *dipping* of believers in water. The one act is performed by the lips, the other with the hands,—the one is intended to impress

the soul, the other has reference to the body. The act of preaching is to *precede* the act of dipping. The act of dipping is to *succeed* the preaching, the hearing, and the believing of the gospel: "He that believeth and is baptized shall be saved." Yet Mr. F. has the audacity to charge the baptists with the "error" "of dividing the making of disciples and baptism into two separate acts;" and has the hardihood to declare that they are "one act, and not two." What a philosopher and a divine for the nineteenth century! No wonder that popery should be making advances in England; and what a pity that the baptists have not a few such men amongst them to enlighten their darkness.

The temerity of Mr. F., when dealing with sacred subjects, has seldom been surpassed. He fearlessly asserts, "that the Ethiopian Eunuch was not a disciple of Christ before he had submitted to that ordinance," baptism. "That no amount of belief would have made him a disciple without baptism;" and "that it is by the act of baptism that persons are made disciples." Mr. F. is wiser than the very evangelists, and does not hesitate dogmatically to contradict what they have stated in plain terms. It is recorded "that Jesus made and baptized more disciples than John." What did Jesus make? Disciples. Who did Jesus baptize? Disciples. Then they were disciples of Christ *before* they were baptized. They were baptized not to make them disciples, but because they were disciples. How dare Mr. F. contradict the words of a divinely inspired evangelist. "Jesus made and baptized more disciples than John."

Unless Mr. F. were a papist at heart, how could he be the author of such sentences as the following: "Salvation is conditional—one of the conditions being baptism." "Then it is (at baptism) that we are 'born unto God.'" "Born unto God" in baptism! "Born unto God" by sprinkling a few drops of water on the face! Preposterous! One would think that this were an absurdity too gross for even heathen mythology; but it is taught in the prayer-book, and Mr. F. seems to believe it.

Mr. F. informs us that his "argument respecting circumcision" "stands in the sacred volume;" and that "there it will stand, as long as time shall last." Indeed! I should like to know where it

stands, in what chapter, and at what verse, that I might examine it, for it would be to me a great curiosity. It is true that "circumcision" "stands in the sacred volume;" and that there it will stand as long as time shall last:" but it is also equally true, that Mr. F.'s "argument respecting circumcision," is no more to be found "in the sacred volume," than are the absurdities of transubstantiation and extreme unction.

Mr. F. being unable, I suppose, to answer my criticism on the personal pronoun "them," and its antecedent "all nations," in our Lord's commission, "passes it off with a witticism accompanied with several notes of admiration. Well, Mr. F., supposing that, according to my "doctrine," I ought to baptize males only, surely, according to your circumcision "argument," you ought to limit your sprinkling process to babes of the same gender, as none but male infants were circumcised; and so we both fall into the same ditch together. If the personal pronoun "them" referred to an antecedent which distinguished *persons* and not *character*, then there would be some truth in your sarcasm; but as it refers to *disciples*, whether male or female, it is unjust and absurd.

In the following part of Mr. F.'s letter, we have an effusion of "great swelling words of vanity"—bold assertions without proof, or reference to any historic record, either civil or ecclesiastic. All that I am called upon to do, in this case, is, simply to give the negative to his unsupported statements, as the naked assertion of one man may be as true as that of another. But I will not treat Mr. F. with such disrespect, but will at once proceed to show, from historic evidence, that his main propositions are not sustained by facts.

One of his assertions is, "that the English Church dates her origin from the first century of the christian era." But where is the proof? Yes, where? To say the least, it is immodest to venture upon such an assertion without even attempting to prove it.

By "the English Church," I understand that sect of religionists which, in England, is established by law. That which particularly distinguishes it from other sects in this country is,

1. That it embraces within its pale all classes of the community, good, bad, and indifferent, provided they have been

sprinkled in infancy by episcopally ordained priests.

2. That it has legal power to exact tithes for its support, even from persons who reap no advantage from it, but who, on the contrary, consider it one of the greatest evils with which the land is afflicted.

3. That it has a hierarchy of bishops, many of whom spend their days in affluence and inactivity, while thousands of its humbler clergy are living upon a mere pittance.

4. That the reigning monarch of this realm is its supreme head on earth—"on earth the supreme head of the Church of England and Ireland."

These four characteristics may be said to distinguish the sect, which Mr. F. calls "the English Church," from other sects. Destroy them, and "the English Church," at that moment, ceases to be.

Now, then, look in the first century for a church or sect, which embraced within its pale all that were sprinkled in infancy; which exacted tithes by legal authority for its maintenance from the population indiscriminately; which was burdened with pompous, wealthy, and useless bishops, and over which an earthly potentate reigned "on earth the supreme head." Look for the English Ecclesiastical Establishment—look for it from John O'Groat's to "the Land's End"—look for it from the walls of China to the Laplander's hut—look for it from the blazing equator to the freezing poles, and where will you find it? As well might Mr. F., with Herschel's telescope, attempt to look for "the man in the moon."

As I have elsewhere shown, the practice of even dipping *infants* was unknown in the world until about the end of the second century; there were no such things as bishops and dioceses, in the modern acceptation of the terms, till the end of the third century; and the church of Christ never was incorporated with a civil state until the beginning of the fourth century, under the reign of Constantine the Great. "The English Church," in the first century, is a mere figment of Mr. F.'s wild and beclouded imagination.

There is no credible evidence to prove that even the gospel had ever been preached in Britain so early as the first century, much less that "the English Church" then existed. Of the "tradi-

tions" respecting its introduction at this early period, Mosheim says, they "are extremely doubtful, and are, indeed, rejected by such as have learning sufficient to weigh the credibility of ancient narrations." Goldsmith, in his *History of England*, says, "At what period the gospel was introduced, is not certainly known;" and Heron, in his *General History of Scotland*, says, "It was preached in Britain in the second century."

If the gospel was not preached in England before the second century, how could Mr. F.'s "English Church" exist in the first century — before even the gospel itself had reached our shores.

The Exeter oracle farther announces "that the branch of the apostolic church which exists in this country was planted by apostolic hands."

By "the branch of the apostolic church," I understand "the English Church," as by law established. Now be it remembered that this bold proposition is laid down without one single argument being adduced in its support. But what weight or authority can the bare assertion of a man have, who declares that infants are born again unto God by the act of sprinkling a few drops of water on their face; who affirms that making disciples and baptizing disciples are not two acts but one; and who opposes the word of God by saying that "no amount of belief" can make a disciple, but that "it is by the act of baptism that persons are made disciples." The bare declarations of such a disputant must necessarily go for nothing. That Mr. F.'s "English Church" was not planted by apostolic hands is certain from the two following facts:—

1. The "English Church" did not exist, as I have shown above, in the first century of the christian era.

2. The last of the apostles was gathered to the sepulchres of his fathers before the close of the first century.

It is plain, then, that if the "English Church" was not planted while the apostles lived, that it could not be planted by them after their death. This may suffice to show that Mr. F.'s "English Church" was not, as he vainly supposes, "planted by apostolic hands."

Further, Mr. F. states that his sect "existed before the corruptions which were purged away by the reformers, and

that "its primitive purity became corrupted by its intercourse with Rome."

I will now prove that his sect did *not* exist "before the corruptions which were purged away by the reformers;" and that it did not begin to exist until the reformation, about three hundred years ago.

The gospel, it is probable, was introduced into Britain "in the second century." In the year 447, or '8, the Romans withdrew from this island; and about 450, A. D., or three years afterwards, it was invaded by the fierce Saxons.

For the sake of argument, let us admit that sometime during this period, between the second and the middle of the fifth century, an Ecclesiastical Establishment, something like the "English Church," did exist in this country; yet, it by no means follows, that the present English Establishment descended from it, or has any personal identity with it, as will presently be shewn.

I am supposing, for the sake of argument, that an English Ecclesiastical Establishment existed at the time the Saxons invaded Britain; if so, see what the *end* of it was.

The pagan and warlike Saxons "carried devastation into the most remote corners of Britain; spared neither age, nor sex, nor condition." "The private and public edifices of the Britons were reduced to ashes; the priests were slaughtered on the altars by those idolatrous ravagers; the bishops and the nobility shared the fate of the vulgar; the people flying to the mountains and deserts were intercepted and butchered in heaps." The total extermination of the Britons became the sole expedient for providing a settlement for the Saxons. "They threw everything back into ancient barbarity; and those few natives, who were not either massacred or expelled their habitations, were reduced to the most abject slavery." So complete was the change produced by those devastating Saxons, that in the space of one hundred and fifty years after their invading this country, "the whole southern part of the island, except Wales and Cornwall, had totally changed its inhabitants, language, customs, and political institutions." *Hume and Smollett's History of England*.—Goldsmith, in his *History of England*, corroborates the above testimony. "The few natives

who were not either massacred or expelled from their habitations, were reduced to the most abject slavery." The "Saxon pagans" "burned all the churches, stained the altars with the blood of the clergy, and massacred all those whom they found professing christianity." "From this time British and Roman customs entirely ceased in the island; the language, which had been either Latin or Celtic, was discontinued, and the Saxon only was spoken."

Where is now the "English Church," which, for the sake of argument, we had supposed to exist? It has disappeared, leaving not a vestige behind; and the island is re-peopled by foreigners, speaking a strange language — by fierce and idolatrous Scots, Picts, Angles, and Saxons. If a state church had ever existed in England, it certainly had no existence now.

Amongst these warlike and Pagan people, in the year 597, Pope Gregory the Great sent out Augustine, a Roman monk, with forty associates, to preach the gospel. They opened their mission in Kent. Numbers were baptized; Ethelbert, the king of that principality, was immersed. Churches were formed. "Augustine was consecrated archbishop of Canterbury by the pope, and was endowed with authority over all the British churches."—*Hume and Smollett*.

Thus a new church was formed from a new and idolatrous race of people; formed by monks, who had been sent as missionaries from Rome, by the pope. It was not only a new church in England, but it was a popish church, or a branch of the popish church, filled with all the superstitions and corruptions which belonged to the popish community of that age. "And England was soon as famous for its superstitions, as it had once been for its averseness to christianity."—*Pinnock's Goldsmith's History of England*.

This new church, or English branch of the papal community, soon spread itself over the island, and continued down to the middle of the 16th century, as every person acquainted with English History must know.

About this period, Henry VIII. had a quarrel with the Roman pontiff; treated his authority with contempt, and separated himself from the "mother of harlots." For "his disobedience to the pope" the king and his subjects were

solemnly excommunicated, as heretics and schismatics.

These schismatics formed themselves into a new and separate community, under the denomination of "the Church of England and Ireland." They declared, by act of parliament, the king to be "on earth the supreme head of the Church of England and Ireland;" and as such, "that archbishops, bishops, and other ecclesiastical persons, have no manner of jurisdiction but by his royal mandate,"—*Hume and Smollett*. This new sect, which Mr. F. pompously styles "The Church," and "The English Church," dates its origin from the middle of the 16th century, and no earlier. Before that period, it had no shadow of existence, as I have shewn to a demonstration. To speak of its maintaining its "primitive purity for at least five hundred years" before "the idolatrous Saxons" invaded Britain; to speak of its existing "before the corruptions which were purged away by the reformers;" and, of its "primitive purity becoming corrupted by its intercourse with Rome," is, what Mr. F., in his own emphatic language, would call "nonsense."

Mr. F. finally informs us that the "origin" of the baptists, or "anabaptists," "dates from about 1520 on the Continent, and about 1640 in England," after which revelation he bursts into a strain of triumphant eloquence: "to attempt to trace them further back would be as vain as the search for the philosopher's stone." But the following fact, of which he seems to be ignorant, will quash his oratory:—There existed a baptist church in Southwark, Deadman's Lane, in 1621, only nineteen years earlier than the date at which he fixes the origin of the baptists in England.

In reply to the question which he proposes, "Did the Anabaptists exist before the reformation?" He answers with the emphatic monosyllable, to which a note of admiration is appended—"no!" For this denial, I know not whether Mr. F. is more to be pitied for his ignorance, than to be censured for his rashness. Either he is unacquainted with some of the plainest facts of history, or, for the sake of maintaining a bad cause, he is determined, at all hazards, to reject them. But one of his own friends (Dr. Mosheim) and one of the bitterest enemies the baptists ever had, shall be

brought forward to refute and condemn him.

Let him listen to the learned Dr., "the Mennonites (or baptists) are not entirely mistaken when they boast of their descent from the Waldenses, Petrobrussians, and other ancient sects, who are usually considered as the *witnesses of the truth* in the times of universal darkness and superstition." Again: "*Before the rise of Luther and Calvin*, there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered tenaciously" to the sentiments of the baptists. Again: "The drooping spirits of these people (anabaptists) who had been dispersed through many countries, and persecuted everywhere with the greatest severity, were revived (when and at what?) *when they were informed* that Luther, seconded by several persons of eminent piety, had successfully attempted the reformation of the church." Had they not been in existence when Luther appeared, how could they have been "informed" of his appearance? Can we inform a person of a fact before he has come into existence? What, Mr. F.! Unless they had been in existence, and had known what tribulation was, *before* Luther appeared, how could their "drooping spirits" have been "revived when they were informed" that he "had appeared?"

Let me further inform Mr. F., to his confusion, on the authority of Dr. Mosheim.

1. That "a great number" of baptists existed in the year 1110; or, 400 years before Luther appeared; and 400 years before the "English Church" was known.

2. That "Peter de Brnys," a baptist preacher, "after a laborious ministry of twenty years continuance, was burnt at St. Giles', in the year 1130, by an enraged populace set on by the clergy, (O, ye priests, what crimes have been too dark for ye to perpetrate!) for teaching, amongst other New Testament truths, 'That no persons whatever were to be baptized before they were come to the full use of their reason.'"

3. That a baptist minister, "whose name was Henry," was "seized" by a certain bishop, (a very pious man no doubt) and "committed" by Pope Eugenius III. (Christ's vicar on earth!)

"in the year 1158, to a close prison, where, in a little time after this, he ended his days." Henry, as all baptist ministers have done, "rejected the baptism of infants." What a crime! It is to be hoped that neither Mr. F. nor his bishop, though they might have it in their power, would incarcerate and burn men for "rejecting the baptism of infants."

I will now introduce a Cardinal to witness against Mr. F.—Cardinal Hosius, chairman at the council of Trent, who 298 years ago declared, that "If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shews in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the *Anabaptists*; since there have been none, for **THESE TWELVE HUNDRED YEARS past**, that have been more grievously punished."

I do not wish to be harsh, nor to shew an unchristian spirit; but I do think, after the evidence which has been adduced, that I am justified in charging Mr. F. either with great ignorance of the history of the anabaptists, or with wilful misrepresentation and falsehood, when he says, that "their origin dates from about 1520 on the Continent, and about 1640 in England."

I think also, I have made it sufficiently clear in this letter, that "the English Church" dates its origin from about the middle of the 16th century, and no earlier; and that, as I stated in my published sermon, the baptists existed before what is often called the blessed reformation.

Being quite certain that you will give "the faithful and due publication of what I write;" and without presuming to give a boasting challenge to "any number of your correspondents,"

I am, my dear Sir,

Yours very faithfully and sincerely,

R. B. LANCASTER.

South Shields, May 6th, 1853.

[We stated in our last that Mr. Fryer's letter, dated April 18, arrived too late for us to make use of it in our May number. This being the case, and having time before us, we thought it expedient to send that letter to Mr. Lancaster at once, that his reply might appear along with it this month, and so conclude the controversy.]

Reviews.

All are Living: a discourse in proof of the doctrine, that the soul, while separated from the body, is consciously alive. By William Arthur, A.M. Author of *Missions to Mysore*. London: Hamilton, Adams, & Co.

THIS discourse was delivered on the occasion of the decease of Anne, wife of the Rev. Dr. Beecham, Wesleyan Minister. We have read it with much satisfaction. The plan is well laid out; the arrangements are powerful; and, we need scarcely add, the doctrine is evangelical. Those who have lost a friend they loved—and who has not—will find rich consolation in their bereavement from the perusal of this excellent discourse.

Water from the Well-spring, for the Sabbath Hours of Afflicted Believers. Being a complete course of Morning and Evening Meditations for every Sabbath in the year. By E. H. Bickersteth, M.A. Rel. Tract Society.

EACH of these Meditations is but about a page in length, and is prefaced by a descriptive title, and a passage from Holy Writ. The afflicted christian may thus, without weariness, draw water for himself from the wells of salvation. We trust that the kind motives which influenced the writer of these consoling thoughts will meet with a rich reward.

Secular Tracts. By the Rev. J. H. Hinton, M.A., Nos. 1, 2, 3. London: Houlston and Stoneman.

ALL who wish to see how effectually the obstacles, which such men as G. J. Holyoake have attempted to place in the path of the enquirer after truth, can be removed out of the way, should obtain and read carefully these very valuable little treatises. The writer has, in his day, done many good things, but he never, in our opinion, concentrated his dialectical skill to bear with greater force against error than in these pages.

Autographs of Freedom. London: Cassell.

THIS cheap volume is another contribution to the cause of human freedom from the teeming press of this spirited publisher; consisting of select pieces in prose and poetry by distinguished characters, with a *fac-simile* of their signatures. The book must be popular.

Going Home. By Octavius Winslow, D.D. London: J. F. Shaw.

ANOTHER precious little pocket companion from the pen of Dr. Winslow. Travellers by land can scent the sea air ere they reach its shores. So here: we seem to breathe the air of heaven before we reach our "Father's house." We are told that in three months this year, as many as 3000 copies were sold at a less price than two-pence.

Jubilee Tracts of the British and Foreign Bible Society.

No price or name of publisher appears on these valuable tracts, and we mention them here just for the purpose of advising all our friends to secure copies of them, bind them up and preserve them in their families, that their children may know what was done during the first fifty years of this noble Institution. We presume they may be obtained from the the secretary of any auxiliary society.

1. *Venice: Past and Present.*
2. *The Greek and Eastern Churches: their History, Faith, and Worship.*
3. *The Inquisition in Spain, and other Countries.* Religious Tract Society.

THREE more of the cheap "Monthly series," full of valuable information. Happy land, in which the sons of toil can thus be furnished, at a price within their reach, with such carefully-prepared historical facts!

G. J. Holyoake refuted in his own words. By *Sunders J. Chew*. London: Houlston and Stoneman.

WHEN men do wrong or say wrong, only let them go on doing and saying wrong, and they will soon be detected. Mr. Chew set himself this task with regard to the sayings and doings of Holyoake, whose contradictions he here exposes. No. 6 of his penny tracts is now before us.

The True Light, or Heaven's Best Gift. By Rowland Elliott. London: Ward.

THE more such neat little books as these, setting forth the Saviour's excellencies, are published, the better. Mr. Elliott seems to be impressed with the idea in that couplet of Watts:—

"Sure if the world his worth did know,
Then the whole world would love him too."

Christian Activity.

THE OPEN-AIR PREACHING SEASON.

THIS season has again returned. Whether it will find the ministers of Christ in this land of freedom disposed to avail themselves of the facilities which the season may offer for preaching his holy Gospel publicly we cannot tell. But we are anxious, very anxious, on the subject. To our view it stands before us as the most important question of the day. For it will not do in days like these, when papists and infidels may be found in the open-air propagating their pernicious errors, for ministers of the glorious Gospel to be content with ordinary services to a select few, beneath the shelter of a roof. We must turn out and seek the lost sheep; and whither should we go but to the open places where we know they are wandering. We may invite them into our folds, and set the doors wide open to receive them, but they will not come. We must go out ourselves and fetch them in, and not leave them to be the prey of prowling wolves and bears. How much has been written about the masses of the people neglecting Divine worship, and what lamentations have been indulged over them! But what have these availed? Comparatively little, and almost nothing. The fact is, we must now do more than write and weep. We must arise and work.

We know too well how many will yet hold back, either from unwillingness in themselves, or from reluctance to offend the fastidious taste of their respectable friends. Just let such imagine Paul unwilling, or squeamish about offending respectable conventional taste! But whilst some hold back, others will advance, and we believe that the number of those who are willing to engage in this work is increasing. The Primitives we may always calculate upon: they will go on doing good in their own way. Some of their plans, without condemning them, we could not recommend or adopt. We prefer a more dignified and serious course. And, from long experience, we are persuaded, that known ministers of reputation would not only be heard with respect and pleasure by the people, but they could command a weighty influence for good upon thousands.

We had scarcely penned the above desultory remarks, when we received, from a friend in Ipswich, a copy of a circular, of a remarkably interesting character, on this subject, issued by the Suffolk Congregational Union. It appears that on April 9, of this year, a note, with a list of queries, was addressed to thirty-six Congregational ministers in Suffolk, on the subject of making provision for open-air preaching throughout the county this summer. Above thirty replies, not one of which was unfavourable, were received. Extracts of these replies are given, some of which contain valuable facts and suggestions. We select a few.

"I have great faith in such attempts. I have one regular attendant at our place of worship who was at our open-air service last year, but before attended at no place whatever. Besides, it is the very spirit and design of the Gospel that it should be carried to every man in the wide world."

"I need scarcely say how cordially I approve of the object you contemplate, for it is one to which I have devoted more than thirty years of my life, and have every summer engaged in village and open-air preaching, and am already fixed for so many engagements this summer, that I cannot undertake others."

"Field and open-air preaching, by judicious persons, I believe to be highly beneficial. It was the Master's plan of teaching. Doubtless he will bless those who follow his example. If I can be employed in any efforts agreed upon as wise, I shall be most happy."

"I believe open-air services, when countenanced by the presence of *known* christian friends, are exceedingly useful."

"The dead state of professing believers oppresses me so much sometimes, that I often think they need evangelization. Their views of spiritual life are so low and sordid, and so many words are used without any vivid appreciation of their signification, that it is impossible for them to exercise much living power on the world. I should therefore venture to suggest that measures be taken to evangelize both the church and the world. Open-air preaching will be a very good means to the end, *i. e.*, in my humble opinion — if the teaching be not given in the modern form of sermons, but in the ancient Messianic form of public conversation, removing, as far as possible, the least idea of officialism. If we thus speak as christian men (and by no means

as christian officials, using this last term in the best sense), then surely the Spirit of God will recognise and bless all our sincere efforts."

"Every village in this district is in an awfully wicked state."

"I believe that field preaching is a mode of aggression upon the kingdom of darkness which is needed, and likely to be useful with a judicious and adapted agency, wisely exercised and prayerfully sustained. Field preachers need to be thoroughly men, and not novices; with clear heads and warm hearts; and then they will want much *auxiliary* strength and sympathy."

"Permit me to express the strongest desires and most hearty wishes for the object you have at heart—the further evangelization of this county. I know of no means more likely to accomplish such an end, or more in accordance with the simplicity and spirituality of the Gospel, than that of open-air preaching. A well organised plan, dividing the county into districts, and engaging the ablest men you can find for the work, would give a weight to such an effort, and bring down such a blessing as has never yet attended it. Myself and friends will be ready to forward it in every way we can."

"I have often lamented that I could not at the same time preach to my stated congregation, and to the multitudes who lounge about the streets and highways. We preach everlastingly to the same people, and never seem to make any impression on the multitude by an aggressive movement beyond our own walls. I have hence often expressed my wish that the congregation would allow me to preach out of doors, and close our chapel for one service in the summer, or leave those who were so inclined to meet there for prayer that the efforts without might be owned of God. Indeed my heart has been filled with concern on these subjects."

"I quite think that other means for the evangelization of the people, in addition to those now employed, are greatly needed, and that among such measures, open-air preaching of the Gospel occupies an important place. I could scarcely conceive of a finer sphere for out-door preaching than that which the crowds of our ungodly and sabbath-breaking population in this town affords during the summer Lord's-days."

"The subject matter of your note is what has engaged my thoughts and anxieties for a considerable time. I shall be happy to go with you in any plan of evangelization, both with hand and heart."

"The more I think on your plan, the more I desire to see it accomplished."

"A series of out-door services were held in these localities during last summer,

which were well attended, and productive of happy results. I shall be happy to unite in the work to the utmost of my ability."

"I shall be most happy in rendering assistance in carrying out the plan of out-door preaching through all the villages in the county, and am of opinion that if there were a simultaneous exchange of pulpits for some two or three sabbaths, and the intermediate days of the week be employed by each one in the villages, it might be attended with immense good. I am persuaded that by a proper systematical arrangement, all difficulties may be overcome."

These replies were read at a meeting of the Union at Needham-Market, April 20, when it was resolved:—

First.—"That a Committee be formed for promoting the evangelization of the county of Suffolk, *especially* by means of open air services."

Secondly.—"That Messrs. J. Whitby, J. Ross, T. H. Browne, J. Lyon, J. Perkins, E. Grimwade, L. Webb, W. Hewitt, S. Kersey, and M. Prentice, be elected upon this Committee, having power to add to their number."

The first Committee meeting was held at Ipswich, on Tuesday, April 26, when all were present; and it was resolved:—

"That as a Committee we will, by the grace of God, do all we possibly can to secure the evangelization of this county by means of open-air services," etc.

That Wrentham, Saxmundham, Ipswich, Stowmarket, Lavenham, Wickhambrook, and Bury St. Edmunds, form centres of action; and that correspondence be carried on by us with parties there resident to obtain all necessary information," etc.

That a circular be framed, including the questions first sent, answers as contained in extracts, minutes of the Union meeting, and of the present Committee meeting, to lay before our churches and the christian public."

The Committee invites communications upon the whole subject, which may be addressed to the Secretary, Stowmarket.

We can only add our earnest hope that the business-like example of this County Union will be followed by every county in England. Evangelical churches and their ministers, of the congregational order—Baptists and Independents—might unite in this glorious work of preaching the Gospel of Christ throughout the land. We hope, during this season, to be favoured with reports of open-air efforts, which we shall gladly publish.

LIVERPOOL.—The Committee of "The Working Men's Sunday Services" in this populous and important town are doing good service in a most business-like and efficient manner. Along with their Report, portions of which we gave last month at page 139, was a carefully prepared paper of statistics, which must have been got up after immense labour, shewing the attendance, &c., at all the places of public worship in Liverpool. From this statement we extract the statistics of the baptists. The same is done with regard to Episcopalians, Presbyterians, Independents, Unitarians, Romanists, Methodists of all sections, and all other denominations who profess and call themselves christians, not omitting the Jews. We are glad to see that the "Latter Day" sinners cut a sorry figure.

PLACES OF WORSHIP.	Seat room.	Average attendance.	Proportion of working classes.	Attend-ants at Com-munion.	Working class at Com-munion.	Sunday school.	Day school.
Ryrom-street Chapel	1000	300	290	85	80	105	—
Myrtle Street Chapel	1200	1000	350	200	50	620	—
Soho-street Chapel	750	70	70	40	40	—	—
{ Pembroke-place Chapel	1000	660	150	300	100	500	120
{ Walnut-street Chapel	200	100	100	—	—	200	150
Connaught-street Chapel	250	40	40	40	40	—	—
Scotch Baptist Chapel, Edge-hill, Sydney-place	200	90	70	35	28	—	—
Shaw-street Chapel	600	300	250	50	44	80	—
Great Crosshall-st. Chapel (Welsh) ..	850	650	650	250	250	160	—
Stanhope-street Chapel (Welsh) ..	650	350	320	200	185	150	—
Athol-street Chapel (Welsh)	400	120	120	40	40	40	—
Total	7100	3680	2510	1240	857	1855	270

GENERAL SUMMARY.

	Places of Worship.	Sittings.	Average attendance	Proportion of working classes.	Com-municants	Working class com-municant.	Sunday school.	Day school.	Ragged school.
Church of England	58	63,279	34,593	15,359	3,978	1,528	10,181	12,173	670
Dissenters	86	54,454	29,057	17,555	10,555	6,390	11,076	3,895	500
Total Protestants	144	117,733	63,650	32,914	14,533	7,918	21,257	16,068	1170
Roman Catholics	13	15,310	88,612	29,203	30,000	—	5,990	5,160	—

Baptisms.

FOREIGN.

INDIA, *Agra. Civil Lines.*—On Lord's-day morning, March the 6th, Mr. Jackson had the pleasure of immersing two believers, and again one on the evening of Thursday following.

Monghir.—Two European women were baptized on a profession of their repentance towards God and faith in the Lord Jesus, at this station on the 4th of March.

Rangoon.—A valued correspondent has sent us the following cheering intelligence:—"You recollect that Rangoon was taken by the English in April. Mr. Kincaid and Mr. Vinton came round immediately, and commenced building temporary houses, school-houses, boarding-houses, and chapels, within the fort;

to be occupied so long as it would be unsafe to live outside. We soon had a school of one hundred and eighty-five Karens, and two Burman schools of some twenty or thirty. We commenced baptizing on the first of July, and baptized once and sometimes twice a week till the first sabbath in October. On that day twenty-three, all members of our school, were baptized. Previously Mr. Vinton and Mr. Kincaid had baptized alternately. But on that day they both went down into the water, and baptized in turn, singing couplets between the baptism of the candidates. It was a precious time. We then returned to our little chapel, which had been fitted up in an old monastery. We gave orders that none but communicants should enter; and

those we seated as near together as possible. The little chapel was, however, more than full. There must have been between two and three hundred communicants. Mr. Vinton and Mr. Beecher, from Bassein, officiated. We enjoyed it much. But when the last hymn was sung, the Karens, according to their custom, came forward to lay their contributions upon the communion table; when lo! we felt the floor giving way, and we were precipitated some six feet to the ground! The communion table, with its furniture, men, women, and sleeping babes, went altogether. But we were happy to find that no lives were endangered, or any very serious accident sustained. We returned rather rejoicing that we had communicants enough to break down the floor of an old Punghi establishment, and hoped that as these converts returned to their native jungles, they would do much towards breaking down Goudama's religion altogether. We are now making arrangements to build another chapel that will accommodate a larger congregation, and secure more liberal contributions. In December, two Burmans were baptized. In the first week in February, Messrs. Vinton and Kincaid and Capt. Dobbs went out to Komlet, a village about four miles from Rangoon, where a chapel had been fitted up, and regular services held for a few months previous, and constituted a Burman church of thirteen members, ordained a deacon, and baptized one convert. The next sabbath they baptized in Rangoon, four Karens, one Burman, and a bugler of the Bengal artillery. In relating his experience, the last mentioned candidate said that he was first awakened while hearing a missionary (the Rev. Mr. Lewis) preach at Dumdum. He there also obtained hope in Christ, and now wished to enter his fold. The third sabbath, which was yesterday, Mr. and Mrs. Kincaid and Mr. Vinton set off at early dawn, rode to Komlet, and had a service, after which they baptized another convert, a man of more than ordinary influence; and then came up to our new location, Franksville, about two miles from Rangoon, where, at the close of the afternoon service, we witnessed the baptism of six Karens. These make in all, baptized since the first of July, seventy-nine—viz., one Eurasian, eleven Burmans, and sixty-seven Karens."

Oriental Baptist.

DOMESTIC.

SOUTHSEA, Portsmouth.—You have not had reports from this place, and as I am a Welshman, I am not so well skilled in writing English as to be able to report well; but I will give you the facts. Last year we baptized twelve. These were not reported. On Wednesday evening, April 27, after a discourse by our pastor, Mr. Cox, he proceeded to baptize five females and one male. One of these made up a baptized household of persons formerly Independents. Three others—two, husband and wife—had also been Independents, and one had indulged strong prejudice against this way. Another had been a member of the Established Church, but was convinced of her duty by seeing the ordinance administered last year. Two other candidates were prevented by illness. These were all added. I intend to report in future, for having read the *Reporter* for nine years, I have been sorry that you had no reports from here. T. T.

BLUNHAM, Beds.—On Lord's-day morning, May 8, four believers in Jesus were baptized by our minister, Mr. W. Abbott. One of the candidates suffers from a nervous affection of the heart, and it was said that baptizing would be her death—that she would die the moment she came out of the water; she, however, thought it best to obey Jesus, and still lives to magnify his mercy. Another suffers from an affection of the spine, and is drawn to meeting in a chair; she, also, cheerfully obeyed, and found strength equal to her day. They are going on their way rejoicing. We mention these cases to encourage others in keeping the commands of Jesus. The congregation was large, deeply impressed, many in tears. We hope good was done in the Name that is above every name.

MILDENHALL, West Row.—On Friday, April 29th, three young men, who are teachers in the sabbath school, were baptized in the river Lark, in the presence of a large concourse of persons, by Mr. W. C. Ellis. An aged convert of three-score and fifteen years, was prevented by severe illness from publicly professing his attachment to Christ at the same time, and if never permitted to follow his Lord in this sacred ordinance, it will be said to him as unto David, "Thou didst well in that it was in thine heart to do this thing."

CARDIFF, Bethany.—The welcome duty once more devolves on me to inform you that on Thursday evening, March 31st, after a discourse by Mr. Jones, Mr. Fuller immersed eight believers—one male and seven females. One of the females had been connected with the Established Church for many years, and was much opposed to immersion; but being induced to attend a baptist chapel, she was much surprised at what she heard; and naturally asked from what authority these people derived their peculiar views. She was directed to search the Scriptures to see if these things were so, when the Spirit of the Lord graciously enlightened her mind, and opened her heart to receive the truth in the love of Christ. The result was, she at once decided to shew her love to the Saviour by obeying his commands, and exclaimed, in the beautiful language of the poet:—

“Through floods and flames, if Jesus leads,
I'll follow where he goes!”

Two others were from the sabbath school. I have the further pleasure to inform you that on Thursday evening, April 28, Mr. Jones immersed five believers,—one male and four females; two were again from the sabbath school. All these were added to the church.

J. J.

BEULAH, Monmouthshire.—On Lord's-day morning, March 20, we met on the banks of the river Ebw to witness the ordinance of baptism. After some observations on the subjects and mode of baptism, by Mr. Morgan Morgans, Mr. John Davies, of Abercarn, led down two young females into the stream, and immersed them into the names of the Sacred Three; and they were added to the church on the same day. On April 17, Mr. Edmund E. Jones preached from “Why tarriest thou?” and then led down into the watery grave two of his young daughters, and baptized them into Christ. Oh, what a pleasing sight! to see the aged father baptizing his own children. They were admitted to the Lord's-table on the same day. These two make up five of a family of nine, which Mr. Jones has now had the happiness to baptize and receive. May the remaining four soon become followers of the Lamb.

SANDHURST, Kent.—Three believers in the Lord Jesus were buried with him in baptism, April 17, after a discourse from “Why baptizest thou?” T. E. S.

BUCKINGHAMSHIRE.—Brother Tyler of Haddenham, gives us the following report:—At Ford, on May 15, seventeen believers—eight males and nine females—were buried with their Lord in baptism, after a good profession of faith in his name. One was the eldest daughter of the pastor, Mr. Hood; another was a Wesleyan, who remains with her former friends; and five men with their wives also were among the number. The old meeting-house, of 1716, was crowded to excess.—*High Wycombe, Union Chapel.*—Mr. E. Davis, lately removed here, is meeting with much encouragement. Six believers were baptized in March, and two more in April.—*Haddenham.*—We baptized one follower of the Saviour from a village station on April 27.

IPSWICH, Turret Green.—It gives me pleasure to report another baptism on the 1st of May, when five young friends publicly professed their attachment to the Saviour. One of these was the eldest daughter of pious parents, who have long been honourably connected with the church; the others (one young man and three young women) were the fruits of bible classes and cottage meetings, conducted by one of our town missionaries. In the afternoon they were affectionately addressed as to their new duties and responsibilities, and formally admitted into the church, by our pastor, Mr. Lord. I hope to give you an equally encouraging account next month. G. R. G.

HONITON.—Mr. Foote baptized four young females, May 18; two of them, children of members, were once scholars, and are now teachers, in our sabbath school. This is the last time the ordinance of baptism will be administered in our old place of worship; our new chapel is to be opened on the 14th of June; Mr. Brock having kindly engaged to preach.

T. H. G.

SCARBOROUGH.—Am glad to be able to state that our pastor's health has greatly improved, and that he has been enabled to resume his ministerial duties. Mr. Evans baptized a female candidate on May 1, after a discourse by Mr. Adams, town missionary, from “a good profession.” We hope to see better days.

J. A.

CHENIES, Bucks.—Mr. Carter baptized two young females, formerly in the sabbath school, on Lord's-day evening, April 24. May they endure to the end!

S. C.

BIRMINGHAM, Cannon Street.—On sabbath morning, May 1, several young persons, having been accepted by the church at this place, publicly put on the Lord Jesus by baptism, after a discourse by the pastor, Mr. Swan. They were eight in number, of both sexes—three of whom were from the sabbath school. Seven were added to the church in the afternoon, and the other was a young Welsh brother, who has been added to the Welsh church recently formed in this town; but having no baptistry of their own yet, they were accommodated at Cannon Street. W. H.

SOUTHWARK, Waterloo Road.—Seven believers were baptized by our pastor, Mr. Sparke, at the Borough Road General Baptist chapel, on Thursday evening, April 28. These, with five others from other churches, were added to our number on the next sabbath. We have not reported baptisms during the past year. At one of these services in November last, a blind person, and one seventy-five years of age, were immersed. We feel encouraged in the service of the Lord.

MAIDSTONE, Bethel.—On sabbath evening, April 24, our pastor, Mr. Cranbrook, administered the ordinance of believers' baptism, when five young women and two young men thus put on Christ, and were added on the next sabbath. One had been a Wesleyan, and one an Independent. Four are teachers in our school. May they, by divine grace, be kept from falling. We expect others will shortly come forward and thus testify their love to Christ. J. S.

WEM, Shropshire.—On Wednesday evening, April 27, Mr. How of Shrewsbury, immersed Mr. Joseph Crew, who had been four years an active local preacher amongst the Wesleyans. Mr. C. was added to our church on the following sabbath. T. L.

BEDFORD, Mill Street.—On the evening of the last sabbath in April, Mr. Killen preached to a large audience, and then proceeded to immerse four believers in the Lord Jesus. We trust that others will soon thus profess their faith in the Redeemer.

RAGLAND, Monmouthshire.—After a discourse by Mr. Stone of Cheltenham, our pastor, Mr. Josephus Bailey, immersed two males and two females, April 24; and on May 1, Mr. B. immersed three females. I hope ere long to have the pleasure of reporting more. T. S.

LONDON, Welsh Baptists, Moorfields.—After a discourse on christian baptism by Mr. Hugh Jones, of Carmarthen, to a large and attentive audience, our pastor, Mr. Williams, baptized three disciples on a profession of their faith in Christ, May 1. There were also baptized, March 27, two; and January 30, one. We have other candidates now before the church, and the most encouraging indications that many others will soon follow in their footsteps. J. D. W.

COLCHESTER.—On the last sabbath in April, our pastor, after preaching on baptism as a figure, led down into the water five willing converts, and there buried them with Christ after the manner of his death, raising them up again after the manner of his resurrection. Two were husband and wife; one the fruit of tract distribution. All were added on the next sabbath. J. O.

LOUGHBOROUGH, Baxter Gate.—On the first Lord's-day in May, our pastor, Mr. E. Stevenson, immersed eight young female believers in the Lord Jesus Christ, all scholars from the sabbath school, which is, at this time, in a very prosperous spiritual condition. We must cultivate piety in our sabbath schools; for by divine favour it will be the most productive. E. G. L.

BATH, Somerset Street.—On sabbath morning, May 1, our pastor, Mr. Wassell, baptized eight believers on a profession of their faith in Christ; four of the candidates were teachers, and one a scholar, in the sabbath school. In the afternoon they were all added to the church. May they hold fast their profession steadfast unto the end. G. C.

BURNLEY, Enon Chapel.—Mr. Batey baptized five believers, Feb. 27; and on sabbath evening, April 24, five more thus professed their faith in the Great Redeemer. On the last occasion, Mr. B. having been asked a few questions by a churchman respecting infant baptism, spoke from the words of our Lord, "Do not ye yet understand?"

CATSHILL, Worcestershire.—After a sermon by Mr. Davis, Mr. Nokes, our aged minister, went down into the water and immersed three candidates, on the first sabbath in May. Two were husband and wife; and one had been a Wesleyan. These were added on the same day. We had a good audience, and serious attention. J. A.

BLACKBURN, Branch Road.—On the evening of Lord's-day, May 8, we had the pleasure of witnessing the immersion of six persons, by our pastor, Mr. Barker. The place, which will seat about 500, was filled in every part. The whole of the service was solemn and impressive, and we hope lasting good was done. Others are preparing to follow their example. We earnestly hope that this may be but the first-fruits of a rich harvest.

G. H.

WISBECH, Ely Place.—Eight believers were baptized, after an impressive sermon by our pastor, Mr. Haycroft, on March 30th. On the following Lord's-day, at the Lord's-supper, the newly-baptized were received into fellowship. It was a time of refreshing, and we hope will be productive of good.

T. S.

LYDNEY, Gloucestershire.—Two youthful candidates from the sabbath school, were baptized by Mr. Jones of Chepstow, on Lord's-day, May 16.

T. N.

TROWBRIDGE, Bethesda.—Mr. Webster baptized one male and three females on the first Lord's-day in May. The former had been in the marines, and had been mercifully preserved from many dangers both by sea and land. Two of the latter had parents in the church. These were added.

WOKINGHAM.—Mr. C. H. Hareourt baptized three believers, May 1; the youngest was a son of one of the deacons. May we often see the children rising up to fill the place of their fathers. S. S.

OAKHAM.—Mr. Jenkinson baptized four candidates, May 1; three of whom were added to the church, the fourth joins the baptist church at Belton.

SUNNYSIDE, Lancashire.—On the 30th of April, Mr. Nichols baptized the father of a young man recently baptized, who was also added to the church.

HENDON, Middlesex.—Our pastor, Mr. G. Warn, baptized one female believer, April 24. May others soon follow her example.

S. C.

Religious Tracts.

THIS month, in consequence of the space occupied by the "Anniversaries" and "Correspondence," we have been under the necessity of omitting two or three of our usual headings and their contents—such as "Spiritual Cabinet," "Narratives and Anecdotes," "Baptism Facts," &c. But even these, in one form or other, will be found in the more lengthy articles to which we have referred. For the same reasons we are compelled to omit our usual matter under this heading. Next month we hope to be able to resume our regular course of subjects. In the meantime, the applications for Grants of Tracts which have reached us, shall have our attention.

Sabbath Schools and Education.

CANTERBURY, King Street.—About fifty members of the adult bible classes met their pastor, Mr. Kirtland, to take tea in the vestry, and afterwards presented Mr. K. with "Webster's Pronouncing Dictionary," "works of Robert Hall," and "Barnes on the Apocalypse," as a token of their appreciation of his instructions.

KIRKBY IN ASHFIELD, Notts.—A very pleasing scene was witnessed at the General Baptist chapel a few sabbaths ago, in the presentation, for the pulpit, of a handsome bible and hymn book by

the superintendent of the sabbath school, as a gift from the scholars, in penny, halfpenny, and farthing subscriptions. One of the deacons replied to the address of the superintendent. The oldest inhabitant never witnessed a more pleasing scene.

TROWBRIDGE, Back Street.—The teachers of the sabbath school in connection with the baptist church, Back Street, have lately presented their pastor, Mr. W. Barnes, with a beautiful time-piece in a glass case, as a token of their esteem and affection.

WILLIAM FREEMAN LLOYD.

THIS distinguished friend and promoter of Sabbath Schools was born at Uley, Gloucestershire, Dec. 22, 1791, and died at Stanley Hall, near Stroud, April 22, 1853, aged 61. We place this notice here, in this conspicuous position, rather than in our usual place, for reasons which will be gathered from the facts which follow. The father of Mr. L. was a deacon of an Independent church, and his mother was a descendant of an expelled nonconformist minister. At an early age he was left an orphan, and when a boy was placed under the care and tuition of the late Mr. Hinton, baptist minister, Oxford. He appears to have feared God and loved the ways of piety from his youth. For, in 1806, when but 15, he became a sabbath school teacher. He then removed to London, and here he followed his beloved employ, anticipating "Ragged Schools" nearly fifty years, by opening a school for the urchins of that depraved place, on Saffron Hill. Attending Dr. Winter's chapel, Newcourt, he opened a sabbath school there, of which for many years he was the chief manager. In 1810, he became secretary of the Sabbath School Union, which being formed in 1803, its Jubilee is this year commemorated. He has not been permitted to attend the celebration services, but no doubt, with many of his glorified associates of former days, he will look down upon them with more perfect joy from the abodes of bliss. We understand that Mr. L. has left £100. for the Jubilee Fund. In 1813, we well remember it, having just entered on the work of sabbath teaching ourselves, he published, at his own sole risk, "*The Teacher's Magazine*," which at that time was much needed, and which ever since has rendered most efficient aid and direction to teachers of the young. In 1816, he became connected with the Religious Tract Society, serving its interests materially for the first nine years by his gratuitous labours, chiefly in the getting up and publishing of valuable books for the young, in addition to the page tracts to which the society had hitherto limited its operations. In 1846, owing to declining health, Mr. L. retired from active efforts; but his advice and counsels were ever cheerfully rendered to the Institutions in which he had been so actively employed.

The departed was one of those men who in a retired and peaceful manner serve their generation by the will of God. His name was little known or heard of beyond the sphere of his personal presence, and yet by his writings, and chiefly by the wise management of means, he was influencing thousands and hundreds of thousands of minds, both among those who were receiving and those who were giving instruction. Here we would remark, for it may be practically useful, that the literary talents of Mr. L. were not of a superior order, but he used them diligently and faithfully, and hence his success. Such men work, like some of the operations of nature, without observation, until the beautiful and glorious effects they have produced present themselves to our delighted gaze. How much such men have done for the peace and prosperity of the land in which we dwell, and how far the influence of their conduct will extend onward through generations yet to come, we cannot tell. Yes: we are indebted, beyond what many think or are willing to allow, to such men as our departed friend, for the peace and order which prevailed in our happy land, when, a few years ago, all Europe was in a state of commotion. Politicians may overlook, neglect, or despise them, but they are doing a great work for all that; and of more real value than many of their acts of legislation. We say this of the good they do for this life, never forgetting their more important labours to point men in the way to immortality and Eternal Life by Jesus Christ our Lord. We honour the memory of WILLIAM FREEMAN LLOYD, of whom perhaps it might be said above all other men of his generation that he was

THE CHILDREN'S FRIEND.

Intelligence.

BAPTIST.

FOREIGN.

UNITED STATES.—*Mr. Oncken of Ham-
burgh.*—An American paper gives the fol-
lowing extract of a note from Mr. Oncken
to the Secretary of the American and
Foreign Bible Society:—"I have only time
to say that, after most careful consideration,
with the consent of the church, and, I trust,
with the approbation of our heavenly
Father, I have now resolved to leave
Europe about the middle of April, so that,
if all is well, I hope to be with you in the
beginning of May." We have not heard of
the departure or arrival of Mr. Oncken.

Baptist Missions in Burmah.—The Bap-
tist Board of Missions, who have their head
quarters in Boston, have sent out to Burmah
two of their number, who are to visit all the
stations of the Board in that quarter of the
world, and become acquainted with the con-
dition and the wants of those stations by
actual observation and inspection, as they
could not by correspondence. We learn
that the sum of 130,000 dollars, appropri-
ated by the Board for this year's operations
in all parts of the globe, has been realized
by the Board.

As connected with the above we give an
extract of the last Report of the Tavoy
Mission.—*Karen Mission Press.*—Within
the past year, there has been printed a
Calendar for 1852, 1000 copies, a Sunday
School Catechism, 2000 copies, of Abbott's
Arithmetic, 2000 copies; of the Pentateuch,
500 copies have been printed and circulated,
as well as 500 copies of Joshua, Judges,
Ruth, 1st and 2nd Samuel, 1st and 2nd
Kings, with 1st and 2nd Chronicles. The
printing of the Sgan Bible has been prose-
cuted, though more slowly than was anti-
cipated, as the compositors often have to wait
for copy. Nevertheless, the printing of the
entire Bible has advanced to near the close
of the Psalms. There has also been printed
in Pgho, the gospel by Mark, and from 1st
Corinthians to the end of Revelation, so that
the whole New Testament has now been
printed in that dialect. Besides, Notes on
the Gospel by Matthew, a 12mo. of 444
pages, and a Brief View of Christianity, by
Mr. Brayton, and a Child's Book, No. 2.
One thousand copies of each of these were
printed. The number of pages printed the
past year, by reducing the large pages of
the Bible to 12mo. is over four millions.
The number of pages issued from the

Depository, has been about the same
amount as printed.

*The Georgia Baptist State Conven-
tion* lately held its annual session at
Atalanta. It represented a constituency of
720 churches, and about 60,000 members,
while there were in the State about 483
other baptist churches, not represented,
having 16,000 members. It thus appears
that the baptist denomination in Georgia
consists of 1203 churches, and about 76,000
members.

DOMESTIC.

STRICT BAPTIST SOCIETY.—On Wednes-
day, April 20, the eighth General Meeting
of the Subscribers and Messengers of the
Strict Baptist Society was held at Trinity
Chapel, Southwark, brother B. Lewis, min-
ister of the place, in the chair. After prayer
by brother Betts, of Edinburgh, the report
was read, by which it appeared the plan
adopted by the Society in the education of
godly young men devoted to the ministry,
and in disseminating the gospel on the
continent, is becoming more generally ap-
proved and sustained. The balance in the
treasurer's hands amounts to about £66,
and the Committee are encouraged to say,
that they are open to receive the proposals
of other young men for the educational
advantages of the Society, who come to
them well recommended by the respective
churches to which they belong. The 1st
resolution passed, was submitted by brother
Mitchell of Bacup, and Franklin of Golcar.
That the report be adopted and printed.
The 2nd resolution acknowledged the Divine
goodness displayed in the educational branch
of the Society's operations, and was sub-
mitted, by brother Wills of Ramsgate, and
Betts of Edinburgh. The 3rd, by brother
Woodard of Ilford, and Dawson of Liverpool,
recognized the duty of the church to engage
in missionary efforts, and acknowledged
the power to give it success to be alone of
the Lord. The 4th resolution was sub-
mitted by brother Thompson Oliver of Monk
Wearmouth, and Hodgeman of Broadstairs,
expressive of gratitude to the churches for
the kind and liberal response which they
have given to the appeals of Mr. Harvey,
the travelling agent of the Society. Other
resolutions were also submitted by brother
Croft of Burchington; Brook of Broad-
stairs; Webb of Ipswich; and J. Oliver of
London. On the following evening, a pub-
lic meeting of the Society was held at the
same place, S. Knight, Esq., of Ramsgate,

in the chair, when the report was again read and several resolutions passed in conformity with it. The meetings were, on the whole, better attended than usual, and the interest they excited was well sustained.

IRISH CONVERTS.—The Report of the Baptist Irish Society, for this year, is of a most interesting character. We give an extract or two: "Many of the poorer classes, and some of the wealthier, after receiving spiritual emancipation by the instrumentality of our agents, have died triumphantly. One who had been accustomed to seek pardon by the performance of penances, who had been on pilgrimage to what was called the Holy Island in Lake Derg, who, with one foot in the water, had walked round the twenty-six acres of which the lake consists, and yet had not found peace, having heard one of our ministers preach in a barrack on the words, 'Being justified freely by his grace through the redemption that is in Christ Jesus,' became a zealous servant of Him who had ransomed him with his own blood. Nine years he was a faithful agent of this Society, reading and expounding the scriptures from house to house, and often followed into the fields by crowds of willing hearers. Disease laid hold of him, and when he was near to death, he received a message from the priest, that if he did not return to the church he should not be buried, but his body should be burned upon a dunghill. His reply was that if his body should be burned, he hoped it would make such a blaze as the powers of darkness would never be able to extinguish. At his interment a tumult was raised, and it was not till the military were brought by a magistrate to the ground that his remains were deposited in their resting place.—Thirty years ago a bigoted Romanist in the remotest part of the west received from one of our ministering brethren a New Testament in the Irish language. He read; he believed; he was baptized. From the year 1825, he has been entirely occupied in going from house to house throughout a remote and unfrequented district, reading the scriptures in the native tongue, and explaining the way of life. He still lives to labour, and is still received by many of his Celtic countrymen with eagerness."

HALIFAX.—Mr. W. Walters, of New Park Street, Southwark, having received and accepted a unanimous and cordial invitation to the Second Baptist Church, Halifax, closes his labours at New Park Street with the last sabbath of June, and enters on his new sphere the first sabbath in July. The friends at Halifax hope to complete their new place of worship before the close of the year. Their prospects are of the most encouraging and hopeful character.

MARKET HARBOROUGH, General Baptists.—The friends here have made a final and successful effort to clear their chapel property from debt. Sermons were preached by Dr. Legge of Leicester, and G. W. Pegg of London, April 27, and on the next sabbath by Mr. Wallis, tutor of the Leicester College. A bazaar was opened, by the kindness of Mr. Toller and his friends, in one of the handsome Independent school rooms. A public tea meeting was also held in the upper school room on May 2, when it was stated that a year ago the debt was £170; subscriptions had reduced it to £70, and the proceeds of collections and the bazaar had left £30, which was then provided for, clearing off the whole debt. We are now free to turn our undivided attention to spiritual things, and trust that God will direct and bless us.

WESTMINSTER, Princes Street.—The place of worship in this street, once occupied by the Wesleys, has been engaged by the infant baptist church which had hitherto met in a school room in Smith Street. Mr. C. Geary, afternoon preacher at Shouldbam Street, and soldier's missionary, has engaged to supply the pulpit. Opening services, with a tea meeting, were held in the last week in April. There is need enough of evangelical effort in Westminster, and we hope our friends will succeed.

NORTHALLERTON AND BROMPTON, Yorkshire.—We have had some interesting services in order to clear off the debt on our chapel at Brompton. We are doing all we can, and think we deserve a little help from those who are able to give it. Such places as ours have much to struggle with.

T. H.

MINISTERIAL NOTICE.—Mr. Charles Shakspeare, formerly of the Episcopal College, Birkenhead, informs us that he is desirous of obtaining the pastoral charge of a baptist church. He is a member of the Rev. C. M. Birrel's church, Liverpool. His address is 11, Windsor Terrace, Parliament Street, Liverpool.

LIGHTON BUZZARD, Chelsea.—Mr. Joseph Wilkins has accepted a unanimous invitation to the pastoral office over the church meeting here; and the increasing attendance leads us to hope that his ministrations amongst us will be acceptable and useful.

C. S.

BURNLEY, Enon Chapel.—We have had our first Anniversary, when we had some good sermons, a happy tea meeting, and handsome collections. Our friends are also encouraged by indications of spiritual life and progress.



A PRIEST AT KANDY, CEYLON.

MISSIONARY.

BAPTIST MISSIONARY SOCIETY.

Brief Facts.

THE Society has Agents in France, India, Africa, and West Indies.

In Continental India it has 81 missionaries, 87 native preachers and teachers. In Ceylon and other East Indian Islands it has 2 missionaries and upwards of 11 native teachers. In connexion with all the churches in this field are upwards of 2000 members; and in the schools are about 4000 children, the number of schools being 64. The number of native churches is 48.

At the 41 stations in India and Ceylon there were added to the churches in 1845, 87 members; in 1846, 182 members; in 1847, 207 members; in 1851, 231 members.

In addition to the church members, about 4,500 persons are under the instruction of the missionaries at the several stations.

Fifteen years ago, in 1837, the number of missionaries in India, dependent upon the Society, was 12, and of native teachers about 15.

The volumes of Scriptures printed up to 1837 were 240,065; between 1837 and 1847 the number printed amounted to 563,205—in all 743,270. From 1847 to December, 1849, 101,000 volumes have issued from the press, and in 1850, 17,500 more, making a grand total of 951,770 copies.

The missionaries connected with the Society have (among their incidental labours) written and published fourteen grammars and nine dictionaries, mostly of languages which previously had no such elementary works.

The churches in Jamaica, formed under the care of Agents sent out by the Society, contain about 25,000 members. The number of European ministers in Jamaica is 20, of native pastors 8, and of native preachers and teachers about 50.

In the Bahamas, Trinidad, and Haiti, the Society has 7 missionaries, 24 native teachers, and there are in the churches nearly 3000 members, and in the day-schools 750 scholars. This progress has been made since 1832, when the first of these missions was begun.

Within the last ten years missions have been commenced in Africa, in Haiti, in Trinidad, in France; and in Madras.

In Africa many thousand people have been clothed; and parts of the New Testament printed in the Isubu, Fernandian, and Dewalla tongues.

In France, the New Testament in Breton has been completed and printed, with some other books.

In 1837 the Society had one general printing establishment. Since then three

others have been established in Ceylon, Africa, and Trinidad.

The number of institutions for training native agents connected with the Society is two: one at Serampore, India, and another at Calabar, Jamaica.

RELIGIOUS.

THE NEW CRYSTAL PALACE *VERSUS* THE SABBATH.—After all the misrepresentations and threats of money-getters, pleasure-takers, and infidels, the sabbath-breakers have not secured their unhallowed object. We were threatened with a petition to Parliament from two millions of working men for its opening, but now it turns out that only 12,000 were for the opening, and 120,000 against. A sensible working man said, leaving religion out of the question, it was like cheating his class to make them pay one shilling to see the gardens on the sabbath day, and one shilling more to see the works of art on the week day, when, by paying one shilling on the week day they could see both.

UNCLE TOM'S BIBLE IN FRANCE.—We extracted the following from the New Orleans Christian Advocate of April 2. It is a passage of a letter from its French correspondent:—"Uncle Tom's Cabin is having as great a run in France as it seems to have had in England and America. Whatever be the opinion on slavery, it will be acknowledged that this work has done one good in France, viz.: it has awakened a desire in the minds of many to read the Bible. Colporters have reported lately that the question has been put to them, whether their Bibles were the same as Uncle Tom's;—and when an affirmative answer has been made, the Bible has been bought at once."

NOBLE EFFORT.—An American religious newspaper says:—"The recent successful effort of the Congregational denomination to raise a fund of fifty thousand dollars to aid in building meeting houses at the West, is a sign of the times.—The Central Committee have given notice that the amount is secured. We are heartily glad of it. The plan is, not to build a single house anywhere, but to assist to the amount of three hundred dollars to a place, wherever that amount will enable the people to erect either a noble edifice or a very simple and cheap one; rather to encourage new and small churches to build, than do it for them."

JERUSALEM.—Another of those disgraceful scenes which have so often violated the sanctity of spots sacred in the estimation of christians, occurred on Palm Sunday, when a contest took place between the Greeks and Armenians, at the church of the Holy Sepulchre, for the possession of the sacred

lamp. Blood was shed on both sides, and numbers were carried away wounded. What infatuation! And further, we are told that a christian (?) missionary, preaching in the open air, so inveighed against the Talmud, that a Jew threw a dead cat in his face, which caused a general scuffle between the Jews and the christians. And this was done at the holy city, near the holy places, on one of the holy days!

PILGRIM'S PROGRESS.—The wife of a distinguished and wealthy Armenian has paid 600 dollars for a translation of the "Progress" into her native tongue.

GENERAL.

RAILWAY CATASTROPHE.—The New Haven train which left New York, May 6, at 8 a.m., was plunged into the river at Norwalk, at 10 o'clock, and nearly 50 persons were killed or drowned. The drawbridge had been opened to allow a steam vessel to pass, and the signals were given, but the engineer saw or heeded them not. The engine glided nearly over the chasm, dragging the tender, two baggage cars, and two passenger cars after it down a fall of 20 feet into the river, which, being high water, was then 25 feet deep. One ear broke in the middle and the upper part hung suspended over the water. Several had a wonderful escape. A bride, married the previous day, perished, and her husband escaped. Several medical gentlemen, returning from a meeting at New York, were either killed or drowned. An infant was among the saved, but its aunt was drowned.

BRITISH APOLOGISTS FOR AMERICAN SLAVERY.—Not only the changing *Times*, at which no man who knows it wonders, but the clever *Economist* has, for May 21, ventured a most unprincipled attack on abolitionists, joined with a shameful defence of the "rights" of the slaveholders. But trade is the god the *Economist* worships. The propagators of the Gospel, in its estimation, are not to be compared with the agents of commerce. We hear, too, that Dr. Belcher is mightily offended that we have expressed our displeasure at his conduct. We cannot help it. Much as we blame the native advocates of that hateful tyranny, we blame the "Britishers" more.

ENGLISH COINAGE.—£8,749,000 sterling in gold was coined in 1852. This year £520,000 worth was coined in one week. In January last £92,000 worth of silver was coined. Contracts are made for coining copper, as the gold and silver coining fully employ the Mint works.

"THE KEY TO UNCLE TOM'S CABIN."—We are informed that 60,000 copies of this valuable volume were sold by the London Publishers in three days.

THE EDUCATIONAL BEQUESTS of this country, now producing little or no benefit to the people, are estimated as worth seventy-five millions of money. As the Archbishop of Canterbury and the Bishop of London have affirmed, quite enough for all national educational purposes. But up to 1841, as much as £252,502 were spent on commissions of inquiry into their condition. What a monstrous abuse!

Mrs. HARRIET BEECHER STOWE has been highly honoured by the best of our aristocracy in London. A few days ago, she paid an appropriate visit to Playford Hall, to see the widow and family of the late venerated Thomas Clarkson. We have not heard of her introduction to our Queen. Perhaps reasons of state prevent. Mrs. S. was intending to visit Europe.

THE LARGEST SHIP IN THE WORLD.—The *Himalaya*, screw steamer, was launched at Blackwall on the Queen's birthday. She is 340 feet long, or 138 feet longer than the London Monument, is made of iron, and worked by engines of 700 horse power. Her burden is 3,500 tons, and she will carry 400 cabin passengers, and 1,200 tons of coal. She is for the Oriental Steam Navigation Company.

SUPERSEDING STEAM.—Scientific men in the United States are busy inventing other powers of motion. Caloric, or heated air, is one, and carbonic acid gas another. We heartily wish them success, providing the new powers are more safe; for steam is stained with blood, and has done horrid things.

RATHER SIGNIFICANT.—The French Minister of Public Instruction, has ordered a crucifix to be placed in all the class rooms in the Government Colleges and Lyceums.

"**UNCLE TOM**" is not allowed to make his appearance at Rome! The Pope, it is said, has forbidden him.

ENGLAND AND HOLLAND are also to be united by a submarine electric telegraph from Ipswich to Orfordness.

EUROPEAN TARIFFS.—The Turkish is now the most liberal, and the Russian and Austrian the most restrictive.

REVIEW OF THE PAST MONTH.

AT HOME all has been tranquil, with nothing of importance to call for notice; but **ABROAD**, a storm lowers in the Eastern horizon. *Russia* perseveres in her insolent demands on *Turkey*, which the English and French ambassadors have advised the Sultan to resist. He has done so, and by every mail we expect to hear of war. English and French squadrons are on their way to Constantinople.—We have just heard with pleasure that Mazzini, the Italian patriot, has again eluded his pursuers, and has arrived safe in England.

Marriages.

April 26, at the General Baptist Chapel, Qorndon, by Mr. Staddon, Mr. S. Freer, of Rothley, to Miss M. H. Phipps, of Barrow.

April 26, at the General Baptist chapel, Castle Donington, Mr. T. Griffin, to Eunice, second daughter of Mr. T. Draper.

April 27, at the baptist chapel, Tottenham, by Mr. Robert Wallace, Julia Eliza, eldest daughter of J. B. Owen, Esq., Edmonton, to Samuel Standing, Esq., of Tottenham.

April 28, at the General Baptist Chapel, Archdeacon Lane, Leicester, by Mr. Stevenson, Mr. B. North, to Miss Ann Haywood.

April 30, at Enon baptist chapel, Burnley, by Mr. Batey, Mr. William Strickland, to Miss Elizabeth Cock. This being the first marriage solemnized in this chapel, a beautiful Bible, with marginal readings, was presented to the parties.

May 3, at Keynsham, by license, at the office of the Superintendent Registrar, by Mr. Roger, Registrar, assisted by T. Oxford, Esq., Superintendent Registrar, Mr. G. Derrick, to Mary, only child of Mr. Thomas Ayres, thirty-eight years pastor of the baptist church in that town.

May 3, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. John Freeston, of Uppingham, to Miss Charlotte Mantle, of Langham.

May 5, at John Street Chapel, London, by the Hon. and Rev. B. W. Noel, Frederic, eldest son of Thomas Butcher, Junr., Esq.,

of Tring, to Ann, youngest daughter of John Garratt, Esq., of Chesham, Bucks.

May 17, at the baptist chapel, Honiton, by Mr. W. Evans Foote, Mr. Charles Clapp, of London, to Miss Sarah Ash, of Honiton.

May 17, at the Wesleyan chapel, Feniton, by Mr. W. Evans Foote, baptist minister, Honiton, Mr. Henry Frost, to Miss Jane Tratt.

May 18, at the baptist chapel, Blakeney, Gloucestershire, by Mr. W. Copley, Mr. W. Workman, London, to Miss E. Virgo, of Blakeney.

[We have been asked what was meant by the words "*without any assistance*," in a report of a marriage in our last, at page 159. Our only reply can be — what was said. We printed what we received, and we did so in this case, to check the fuss which some are too disposed to indulge about their weddings. Only the other day we saw a report in one of our leading Journals, which, by the way, would be paid for smartly, that no less than three dignified clergymen were engaged on such an occasion. And this affair did not escape the notice of *Punch*, who observed, "There must have been some difficulty in the way of getting the young lady off, as so many officials had to be engaged!" If dissenting ministers think they may be thus engaged in doing what they are certainly not commanded to do in the New Testament, we hope they will do so with as little parade as possible.]

Deaths.

March 7, in the humble hope of endless life through Jesus Christ our Lord, Mary, wife of Mr. A. Nicholls, baptist minister, Sunnyside, aged 54. A large assembly gathered at her grave, and to hear a discourse by brother Harbottle, of Acerrington.

March 18, after a severe illness, aged 46, Mrs. Rebecca Howcutt, a member of the baptist church, Waterloo Road, Southwark. In patience she possessed her soul, and met the last enemy without fear. Among her last words were those of Paul, "Having a desire to depart and be with Christ which is far better."

March 31, at Wisbech, Mary, wife of John Lilley, Esq., aged 60, upwards of forty years a member of the General Baptist church in that town. Her end was marked by resignation and peace.

April 7, at Ashby de-la-Zouch, aged 32, Mary, the beloved wife of Mr. James Goadby, and second daughter of Mr. S. Groocock, Leicester. When scarcely fifteen, she united with the General Baptist church, in Dover Street, and continued a consistent and active member there, until her removal to Ashby in 1841, when she was dismissed to the latter place. She was always somewhat delicate, and for more than twenty years was troubled with a cough, left by the measles, in her childhood, and which gradually increased. The last few years of her life she felt conscious that her end was approaching; and as her health failed, her faith strengthened. Her hold on the promises was firm, and she several times expressed her desire to depart and be with

Christ. That beautiful hymn of Doddridge's commencing—

"While on the verge of life I stand,"

was an especial favourite with her; she said it just described her feelings. In her little pocket text book she wrote, a day or two before her death:—

"No heart upon earth can conceive
The bliss that in heaven they share;
Then who this dark world would not leave
And cheerfully die to be there?"

Just before her departure her husband asked her if Christ was precious to her? She said, "Yes! precious! precious!" and in a few minutes she sweetly fell asleep in Jesus. May our end be like hers!

April 10, at the New House, Beverley Moor, Betty, wife of Mr. John Driver, aged 64, a worthy member of the baptist church, Sunnyside.

April 17, Mr. John Windsor, aged 71, fifty years a member and thirteen a deacon of the baptist church, Morice Square, Devonport. Awakened under the preaching of the celebrated Dr. Hawker, of Plymouth, he was afterwards baptized and received into the church in the Square, then under the pastorate of the venerated Isaiah Birt. He loved the Saviour and the doctrines of divine grace, and was a man of the strictest truth and integrity; in short, he was a good man and feared God above many. His attachment to the cause of God, and the house of God, was conspicuous. He met with troubles, but God was with him. He bore suffering patiently, and died in faith and hope. Another valued deacon of this church died in Feb. last, Mr. William Rudd, whose name, and the name of his honoured father, will long be had in affectionate remembrance for their consistent piety and extensive usefulness.

April 19, aged 47, Margaret, wife of Mr. Thomas Lee, a member of the baptist church at Wem, Shropshire. Her afflictions were severe, and upwards of six years in duration, being scarcely ever free from pain. She was never heard to complain; but bore all with christian patience, being upheld by the power of God. The closing scene was brightened by faith and peace.

April 25, aged 78, Mr. George Viccars, a worthy and much respected member for many years of the baptist church, Belvoir Street, Leicester.

April 20, at Wendover, Bucks, aged 33, Mrs. Sarah Smith, the beloved wife of Mr. Amos Smith, baptist minister. Her bodily sufferings were severe and protracted. Her christian resignation and patience were exemplary; and her end was not merely peaceful, but triumphant. A bereaved husband and two children mourn their great loss. But their loss, though great and irreparable, is her eternal gain.

April 24, at Christchurch, aged 24, Mr. C. T. Alcock, the seventh and youngest son of Mr. P. Alcock, formerly pastor of the baptist church at Parley, Haunts. He ruptured a blood vessel two years ago, and was long very feeble, but lately had been a little better. He attended public worship twice on the day he died. After supper, and when preparing for family worship, a fit of coughing came on attended by vomiting of blood. Throwing his arms around the neck of his parent he exclaimed, "Oh, my dear father!" and sank in death. Blessed are the dead who die in the Lord.

April 25, at Semley, Wilts., highly esteemed, Miss Elizabeth Pike, aged 25, for several years an active teacher in the sabbath school, and nine years a consistent member of the baptist church at Semley. Her mind was perfectly tranquil to the last, resting on the arms of her beloved Redeemer, whose gracious promises were fully realized in her happy experience.

May 4, at Calne, Wilts., aged 73, Mr. Lush, many years pastor of the baptist church, Castle Street, which office he resigned in 1845, on account of affliction. He was sustained during a long affliction by faith and hope, and his end was peace. The present pastor of the church, Mr. Middleditch, preached his funeral sermon from 2 Tim. IV. 6—8, "For I am now ready to be offered, &c."

May 5, aged 51 years, Mr. Richard Heaton, the highly esteemed pastor of the baptist church at Earby-in-Craven. He was a man of a meek and quiet spirit, and his hope was firmly fixed upon Christ alone for his salvation.

May 6, in the faith of our Lord Jesus Christ, aged 23, Mrs. Dorothy Wilson, second daughter of Mr. S. Needham, of Queniboro, near Leicester, for nine years a worthy member of the General Baptist church in that village.

May 8, at Cambridge, aged 45, Mrs. Ryder, after a lingering illness, sustained with resignation to the Divine will. She was a member of the baptist church assembling at Zion chapel, in that town. Her brother, Mr. John Scarr, of Kingsland, died on April 20, aged 37.

May 15, in hope of Eternal Life, aged 63, Mrs. Mary Barber, of Kings Sutton, Northamptonshire. [The minister who sent this should have said if the departed was a member of the church.]

On board the "El Dorado," whilst on her passage to Port Philip, October 22, 1852, Frederick Ashwell Clarke, aged 30, the eldest son; and on April 4, at New York, Robert Yorke Clarke, aged 28, the second son of Mr. Robert Clarke of Wisbech.

THE

BAPTIST REPORTER.

JULY, 1853.

THE "NORTH BRITISH REVIEW" AND INFANT BAPTISM.

WE deem it necessary first to explain that the *North British Review* is not a publication which comes within the range of our reading—only occasionally do we get a glance at its pages. But a few weeks ago we received a copy of the January quarterly sheet of the "American Baptist Publication Society," called the *Baptist Record*, in which we found a valuable leader under the above heading. The "Review" is, we are informed, published under the auspices of the "Free Church" of Scotland, and the talent which contributes to its supply is, it is said, equal, and in some instances superior, to that which so long sustained the famous *Edinburgh Review*. We regard the admissions here made by the "Review" as very significant. Long have we wondered that acute and independent thinkers like the Scotch theologians could hold fast so tenaciously on such a floating bank of weeds as the popish tradition of infant sprinkling, when the rock of truth, after a few bold strokes, was within their reach. We hail this wise and noble relinquishment of their former ungrounded resting place; and we trust we shall not find them taking up with any shifting sand-bank which may lie in their way to the rock of immutable truth. The *Record* says:—

It is consoling to us in our humble efforts to maintain the truth of Christ on the subject of Baptism, to find help from unexpected quarters. The concessions of learned Pedobaptists, to the correctness of our distinguishing positions, have indeed been somewhat numerous, and have been collected together and used with good effect by several of our writers—particularly by Booth and Pengilly, Sears and Hackett. Still we were quite unprepared to find anything so frank and decided in its tone from the Presbyterianism of Scotland, as appears in the last (August) number of the *North British Review*, in an article on Liturgical Reform in the Church of England. It is the more valuable as appearing in a Review of such wide and deserved reputation, before which even the *Edinburgh* and the *London Quarterly* are growing dim; and from a writer who is careful to say at the same time, (with what consistency let all men judge for themselves,) "we have not *wished* to breathe the slightest insinuation against the legitimacy and the importance of Infant Baptism." Yet this very writer, wedded so strongly to the custom of Infant Baptism, and speaking through an avowedly Pedobaptist organ, makes the following clear and candid con-

cessions of the unsoundness of the very foundations on which it rests.

"In the view taken of the nature and effects of Infant Baptism, the vital distinction between Protestantism and every form of so-called Catholic principles is brought to light."

"Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament. There are passages which may be reconciled with it, if the practice can only be proved to have existed; but there is not one word which asserts its existence. Nay more, it may be urged that 1 Cor. vii. 14, is incompatible with the supposition that infant baptism was then practised in Corinth. . . It is absolutely indispensable for the validity of this argument [of Paul,] that the sanctity of the children should have been *exclusively* derived from the sanctity of the marriage, for on no other hypothesis could the sanctity of the children have furnished a proof of the sanctity of the marriage. Had the children been baptized they would have been holy in their own right as members of Christ; and a father who had had his children baptized, would have effectually demolished the Apostle's reasoning by the simple reply, that the holiness of his children as members of Christ's Church, was no reason for his thinking the marriage holy, or for his not putting away his unbelieving wife. . . .

"History confirms the inference drawn from the second volume. Infant baptism cannot be traced higher than the middle of the second century, and even then it was not universal. Some indeed have argued that in the silence of Scripture, it is fair to presume that a custom whose existence is seen in the second century, must have descended from the Apostles; but the presumption is wholly the other way. Baptism appears in the New Testament avowedly as the rite whereby *converts* were incorporated into the Christian Society; the burden of the proof is entirely on those who

affirm its applicability to those whose minds are incapable of any conscious act of faith." . . .

"The truth, then, is clear. The language of Scripture regarding baptism implies the spiritual act of faith in the recipients. . . . Inextricable confusion has been the inevitable consequence, when language used of adults, of persons possessed of intelligence and capable of spiritual acts, was gratuitously applied to unconscious infants; and it cannot be a matter of wonder that a totally new conception of the ordinance, should have been created by such a perversion." . . .

"The non-recognition of the fact, that the external rite of infant baptism is not the baptism spoken of in Scripture, is the source of the palpable weakness of English Low Churchmen in the discussion of this question. . . . No shift will ever help them. . . . They are hampered by a superstitious feeling about infant baptism; they are afraid of discrediting it. . . . and they are still more afraid of saying that the baptism of the Church of England is not identical with the scriptural baptism of the Apostles. So long as they refuse to admit the real truth, so long must they be content to carry on this all important controversy at a fearful disadvantage, and so long must they continue to experience the bitter consequences of the fact, that here the spirit of Popery, under one or other of its more specious forms, has for the last three centuries retained a footing within the very stronghold of Protestantism, from which it has never yet been dislodged."

"But a brighter day is dawning. Dr. McNeile, Mr. Litton, we may almost add, the Archbishop of Canterbury, are perceiving that the practice of infant baptism is not found in Scripture. When the fact is universally recognized, the controversy will assume a new form. The ground will be completely cut away from beneath the sacramental theory; and Protestants will have the full benefit

of their own principle—the appeal to Scripture as the form of religious truth. While this historical conversion is in progress, greatly as we deplore the evils which flow from the Baptismal Service, we regard any attempt to introduce a change as premature.”

In these remarkable extracts, the reader will observe 1. A surrender of the Scriptural Argument to the Baptists. 2. A clear concession of the Historical Argument — an absolute reversal of the presumption usually assumed by Pedobaptists. 3. An acknowledgment that the ‘perversion’ of the language of Scripture on baptism in order to apply it to the case of infants, has ‘created a totally new conception of the ordinance,’ and led to ‘inextricable confusion,’ which can only be removed by ‘recognizing the fact,’ that ‘infant baptism is not the baptism spoken of in scripture.’ 4. That till this is done ‘the spirit of Popery’ will still linger, ‘as for the last three centuries, within the very stronghold of Protestantism.’ 5. That this important recognition ‘is begun’

among the leading men of the evangelical English clergy; that it is still ‘in progress;’ that it amounts to a ‘historical conversion;’ that it is likely to become complete and ‘universal;’ and when accomplished will usher in ‘a brighter day,’ in which, the ground of the sacramental theory will be ‘completely cut away,’ and ‘Protestants will have the full benefit of their own principle—the appeal to Scripture as the form of religious truth.’

We repeat, these are extraordinary concessions from Pedobaptists; and we hope will be as edifying to our Presbyterian brethren and others in this country, as they are encouraging to us.

The writer of the Review, by his own confession did not intend to ‘bless’ the Baptists—but with the aged monk of ‘Columba’s holy isle,’ so finely described by Sir Walter Scott, he might now say :

“I rose, ‘indeed,’ with purpose dread,
To speak my curse upon thy head—
But like the Midianite of old,
Who stood on Zophim, heaven-controlled,
I feel within my ‘conscious’ breast
A power that will not be repressed,—
I bless thee, and thou shalt be blest !”

HOW ARE WE TO REACH THE WORKING CLASSES ?

THIS is now a standing question for christian churches and ministers; and many have been the replies which have been offered; most of which have been, more or less, to the point. But there the question must stand at present, until some thing is not only wisely said, but practically done. Let us hear the whole case, let us know the full extent of the evil, for we have full faith in the power of real Christianity to cope with and subdue every form of error and vice. In our last we gave, at page 180, some religious statistics of Liverpool. The following are extracts from the speech of Mr. N. Caine, at the annual meeting of the “Working Men’s Sunday Services Society,” held at the Concert Hall, in January last.

The movement is intended simply for the promotion of plain Christianity among our own people — here, in Liverpool, in the streets, and alleys, and courts of our own town. If, in the midst of so much religious effort, we are asked, “Is this needed ?” here is my answer. The paper I hold is a report of the average attendance at every place of worship in town, carefully obtained by personal inquiry at each, with great patience and perseverance, by one upon whose accuracy we may rely;—I shall not weary you with the details as they will be published. The result, in round numbers, is that 90,000 persons only are accounted for as regularly attending public worship. If we add to this number 10,000, to cover incidental

omissions, it leaves as the balance of our population 276,000 souls, who, it is a fair presumption, habitually neglect all means of grace. At all our religious meetings — conference after conference, association after association — it is a constant source of lamentation that the pulpit and the people are alien. "Why don't the people come up to us?" is a question constantly discussed. I wish they would ask why they don't go down to the people. Christianity is the same now as it was 1800 years ago — the human heart is the same now as it was then — the power of the word is the same now as it was when the "common people heard it gladly." It follows, then, either that the preaching of that word is not the same, or that something interferes which it behoves us as Christian men to endeavour to discover and remove. Why the churches do not find this out is simply because they do not study the people as they ought. It is my intention, in all humility, to state what I believe to be some of the hindrances; and let me premise that what may be advanced is not in any spirit of hostility to existing systems. They are not discussed. Here we have only to deal with them in relation to working men, and in that character alone are they referred to. Our question is, What are the barriers between the people and the pulpit — or, broadly, what are the hindrances to the progress of Christianity among our own common people? Christianity is represented by her churches; Christianity declares that "God is no respecter of persons;" Christianity declares that all her blessings are free, free gifts — "Come, ye that have no money, buy, without money and without price." The churches proclaim all this; but what is their practice? Is there no respect of persons in our arrangements of pews? Are our free seats indeed "free gifts," or are they not, in too many instances, coupled with conditions that wound the working man, by insulting his independence? It

has been said we lay too much stress upon this point; such feelings are not generally entertained. They may not be by the small section attending church or chapel; but we are speaking of that very great majority who do not. I do not know that I could better illustrate the subject than by relating an amusing incident which occurred at one of a series of concerts somewhat pompously announced as "concerts for the people," "music for the million." The arrangement of sittings was thus. Shilling seats (the higher orders of society) next to the platform: sixpennies (middle class), immediately behind; and away in a far corner, railed off and standing, were the threepennies — the people. Well, the middle class, who always like to rub shoulders with gentility, sat close up to the shilling "quality," and as the room was not full it left a considerable space — a broad line of demarcation — between them and the people. It soon appeared I was not alone in noticing this, for after a while a stentorian voice was heard exclaiming, "Ladies and Gentlemen" — all eyes were turned, when a country mechanic was observed, with fist extended, leaning over the rail; he thus proceeded — "Ladies and Gentlemen, I appeal to you if this beant a shame. I come from about Manchester, and they told me that here i' Liverpool you'd getten concerts for th' people. What! don you call this a concert for the people — thruttin' us all into a corner i' this fashion, like pigs in a penfold? it's a shame, and when I get home I'll put it i' th' paper, see if I don't now." Just so in the apportioning of seats in our places of worship: working men will not be "thruttin' into a corner;" they will not have our free seats, our free gifts, upon any such terms, and they keep away. The remedy is simple, but that is not our business now. A great hindrance is presented in the sectarian spirit of our churches — in that bitterness which is exhibited by some professing Christians upon minor differences of

opinion. Well may working men be perplexed. Let us suppose the case of one enquiring after this "truth of Christianity" of which, in one way or other, he has heard so much. He looks into the various systems by which she is represented; he finds that one rests upon sacraments as necessary to salvation, while another laughs at any such notion. Then there are creeds various, catechisms various, forms various, discipline various, yet each held as only right, the only true creed, the only perfect system. Can we wonder, then, if, in the midst of the poor man's perplexity, he should receive—one who, alas, has too ready access to the working man's ear—the sceptic, who, sneering at the imperfections in each, scoffs at the truth that is in all? and thus the inquirer is left in his difficulty—in doubt, darkness, despondency, and, too often, despair. Our churches have a mistaken view of the sort of instrumentality calculated to reach the masses. People imbued with religious sentiments do not understand the multitudes who have none, and this is a serious hindrance. Great and glorious instrumentalities are at work for the sick and afflicted, the destitute and the dying; but we seem to have nothing that will reach the thousands—the hundreds of thousands of careless, thoughtless men in their health and strength. The fact is, they are not only misunderstood—they are under-rated. The word "vulgar" is constantly used by Christian people to designate what is coarse and objectionable. This is not only offensive, it is incorrect. "Vulgar" is simply a Latin word, signifying common—the common people; "the vulgate," the vulgar tongue—the language of the common people. In the world one can understand such distinctions as "genteel people," "vulgar people," "genteel professions," "vulgar trades," and so on; but surely such nonsense is out of place in our churches. Yet how frequently we hear of "genteel churches," "gen-

teel congregations;" aye, and in every chapel you will find a snug little section, the genteel portion of the congregation; the rest are very good kind of people, but vulgar. Not long since, a friend of mine met in a railway carriage a minister of a large denomination, agitated just now by a disruption which appears to have sprung chiefly from the common people. My friend was beginning to lament this state of things; but the rev. gentleman, drawing himself up with dignity, without condescending to discuss the matter, dismissed it with this remark—"Sir, it's a low, vulgar, radical movement." Now, let me ask, how dare any man thus treat the expressed opinions of thousands of his fellow-men because they belong to a class not his own? But let every soldier of the cross adopt the sneer; let him take it for his motto; let him grave it on his shield, inscribe it on his banner, and declare that he fights for Christianity—a "low, vulgar, radical movement." And is not Christianity this? Was not its Founder the meek and lowly Jesus? He, too, was sneered at as vulgar by the genteel pharisee of his day—"Is not this the carpenter's son?" Oh, a low and vulgar thing is Christianity, for its first preachers were vulgar fishermen, and its chiefest apostle a vulgar tentmaker. A radical thing is Christianity, for it strikes at the root of all evil, and, regardless alike of princes, potentates, and powers, has left upon its own imperishable record the one glorious and immortal truth—that all mankind are equal. But let us inquire whether, in erecting grand edifices, we are not building monuments to our own self-glory; whether, in dealing with our people as objects of charity, we do not make them liveried puppets to parade our own self-righteousness: whether, in our business transactions, in our covetousness, in grasping and griping, in grudging the labourer his hire,—whether we do not, in many of these things, present hindrances to the spread of Christi-

anity among the masses. Let us, then, look well to ourselves, and see how far we, in our walk and conduct, are clear. A word, however, to working men, in conclusion. What! shall it be said of you, hard-handed, hard-headed, sons of toil—shrewd, practical, matter-of-fact men—sound common-sense men—shall it be said of you, that, in a thing, the most important thing that can possibly concern you here and hereafter—that you will cast this thing, from you because of something you see in other men that does not please you? What! would you quarrel with a principle on account of a misapplication of it? Would you quarrel with a power on account of imperfect instrumentality? Would you quarrel with the powers of steam on account of a bad engine or imperfect machine at which you might happen to be working? Would you quarrel with a jewel for the sake of its

casket? Ah, take care; in so doing you may throw away a “pearl of great price.” Get that pearl—let no earthly consideration prevent your seeking it; give up everything for it; and, when once you possess it, oh, never mind the casket, the system; that is a question of secondary importance, and you will soon find out that Christian fellowship which is most in accordance with your own views and convenience. But let churches, let ministers, let laymen, let working men look within themselves; let us all endeavour, each for himself, to avoid proving a hindrance to others in the way of salvation. Let us seek His guidance who alone can help us; and may our hearts be ruled in His faith, fear, and love—that spirit of love which, going out of our hearts and entering the hearts of other men, shall unite us hand and heart in promoting universal love among universal man.

Spiritual Cabinet.

THE ABUNDANT ENTRANCE.—I think the terms express that christians shall enter the kingdom of God, as we should say, with a high hand—not steal in—not enter one at a time, and scarcely dare be seen, but rather like a company who shall march in with their colours flying—with their banners displayed—with their Commander at their head, entering in with all the pomp of God—with the approbation of the Judge of the universe—with the shouts of heaven and earth—with the welcome of the Lord of glory—yes, with the welcome of all holy intelligences. This is that *abundant* entrance that will be ministered unto us at the appearance of Jesus Christ.

A. Fuller.

“[T IS I; BE NOT AFRAID.” So Jesus says; and this is enough. Am I guilty? Jesus receives the chief of sinners. Am I helpless? Jesus is able to save to the uttermost. Am I

lost? Jesus “came to seek and to save the lost.” Have I no merits? Jesus is “made my righteousness.” Have I nothing? In Jesus “all fullness dwells.” He died for me; he lives to intercede for me; he watches over, strengthens, succours me; he guides me in darkness, cheers me in sorrow, defends me in danger, and is preparing a place for me in heaven. I will trust and not be afraid, for Jesus is my strength and my song, he also hath become my salvation!

THE SABBATH OF LIFE.—It is Dr. Chalmers, we believe, who states, that when a man passes sixty, the ten years remaining to complete the threescore and ten of the Psalmist should be spent as the sabbath of life—not of course by going into anything like conventual existence—but by retiring from the bustle and strife that sit well upon manhood, and devoting the time to quieter walks of usefulness.

GOD ANGRY AT SIN.—There is nothing in all the world that God is angry with but sin; for all other things are his own works, in the goodness of which he rested with singular complacency and delight. Sin is that against which God's arrows are directed. Let a man take what course he can to keep off God's judgment, and hide himself in the closest protection that human policy or power can contrive: so long as he keeps his sin with him,

God's arrows will get through at one joint or other.

THE THRONE OF MERCY AND GRACE.—Oh! when a God of grace is upon a throne of grace, and a poor sinner stands by and begs for grace, and that in the name of a gracious Christ, in and by the help of the Spirit of grace, can it be otherwise but such a sinner must obtain mercy and grace to help in time of need?

Poetry.

HOW LONG, O LORD, HOW LONG!

BY J. M. WHITFIELD.

How long, O gracious God! how long,
 Shall power lord it over right?
 The feeble, trampled by the strong,
 Remain in slavery's gloomy night?
 In every region of the earth,
 Oppression rules with iron power;
 And every man of sterling worth,
 Whose soul disdains to cringe or cower
 Beneath a haughty tyrant's nod,
 And, supplicating, kiss the rod
 That, wielded by oppression's might,
 Smites to the earth his dearest right,—
 The right to speak, and think, and feel,
 And spread his uttered thoughts abroad,
 To labour for the common weal,
 Responsible to none but God,—
 Is threatened with the dungeon's gloom,
 The felon's cell, the traitor's doom,
 And treacherous politicians league
 With hireling priests, to crush and ban
 All who expose their vile intrigue,
 And vindicate the rights of man.
 How long shall Afric' raise to thee
 Her fettered hand, O Lord! in vain,
 And plead in fearful agony
 For vengeance for her children slain?
 I see the Gambia's swelling flood,
 And Niger's darkly rolling wave,
 Bear on their bosoms, stained with blood,
 The bound and lacerated slave;
 While numerous tribes spread near and far,
 Fierce, devastating, barbarous war,
 Earth's fairest scenes in ruin laid,
 To furnish victims for that trade,
 Which breeds on earth such deeds of shame,
 As fiends might blush to hear or name.
 I see where Danube's waters roll,
 And where the Magyar vainly strove,
 With valiant arm and faithful soul,
 In Battle for the land he loved,—

A perjured tyrant's legions tread
 The Ground where Freedom's heroes bled,
 And still the voice of those who feel
 Their country's wrongs, with Austrian steel.
 I see the "Rugged Russian Bear,"
 Lead forth his slavish hordes, to war
 Upon the right of every State
 Its own affairs to regulate;
 To help each despot bind the chain
 Upon the people's rights again,
 And crush beneath his ponderous paw
 All constitutions, rights, and law.
 I see in France—O burning shame!—
 The shadow of a mighty name,
 Wielding the power her patriot bands
 Had boldly wrenched from kingly hands,
 With more despotic pride of sway
 Than ever monarch dared display.
 The fisher too whose world wide nets
 Are spread to snare the souls of men,
 By Foreign tyrants' bayonets
 Established on his throne again,
 Blesses the swords still reeking red
 With the best blood his country bore,
 And prays for blessings on the head
 Of him who wades through Roman gore.
 The same unholy sacrifice
 Where'er I turn bursts on mine eyes,
 Of princely pomp, and priestly pride,
 The people trampled in the dust,
 Their dearest, holiest rights denied,
 Their hopes destroyed, their spirit crushed:
 But when I turn the land to view,
 Which claims, par excellence, to be
 The refuge of the brave and true,
 The strongest bulwark of the free,
 The grand asylum for the poor
 And trodden down of every land,
 Where they may rest in peace, secure,
 Nor fear the oppressor's iron hand,—

Worse scenes of rapine, lust, and shame,
 Than e'er disgraced the Russian name,
 Worse than the Austrian ever saw,
 Are sanctioned here as righteous law.
 Here might the Austrian butcher* make
 Progress in shameful cruelty,
 Where women-whippers proudly take
 The meed and praise of chivalry.
 Here might the cunning Jesuit learn,
 Though skilled in subtle sophistry,
 And trained to persevere in stern
 Unsympathising cruelty,
 And call that good, which, right or wrong,
 Will tend to make his order strong:
 He here might learn from those who stand
 High in the gospel ministry,
 The very magnates of the land
 In evangelic piety,
 That conscience must not only bend
 To everything the church decrees,
 But it must also condescend,
 When drunken politicians please
 To place their own inhuman acts
 Above the "higher law" of God,
 And on the hunted victim's tracks
 Cheer the malignant fiends of blood,
 To help the man thief bind the chain
 Upon his Christian brother's limb,
 And bear to slavery's hell again
 The bound and suffering child of Him
 Who died upon the cross, to save
 Alike, the master and the slave.
 While all the oppressed from every land
 Are welcomed here with open hand,
 And fulsome praises rend the heaven
 For those who have the fetters riven
 Of European tyranny,
 And bravely struck for liberty;
 And while from thirty thousand fanes
 Mock prayers go up, and hymns are sung,
 Three millions drag their clanking chains,
 "Unwept, unhonoured, and unsung;"
 Doomed to a state of slavery,
 Compared with which the darkest night
 Of European tyranny
 Seems brilliant as the noonday light.
 While politicians, void of shame,
 Cry this is law and liberty,
 The clergy lend the awful name
 And sanction of the Deity,
 To help sustain the monstrous wrong,
 And crush the weak beneath the strong.
 Lord, thou hast said the tyrant's ear
 Shall not be always closed to thee,
 But that thou wilt in wrath appear,
 And set the trembling captive free.
 And even now dark omens rise
 To those who either see or hear,
 And gather o'er the darkening skies
 The threatening signs of fate and fear;
 Not like the plagues which Egypt saw,
 When rising in an evil hour,
 A rebel 'gained the "higher law,"
 And glorying in her mighty power.—

Saw blasting fire, and blighting hail,
 Sweep o'er her rich and fertile vale,
 And heard on every rising gale
 Ascend the bitter mourning wail;
 And blighted herd, and blasted plain,
 Through all the land the first-born slain,
 Her priests and magi made to cower
 In witness of a higher power,
 And darkness like a sable pall
 Shrouding the land in deepest gloom,
 Sent sadly through the minds of all,
 Forebodings of approaching doom.
 What though no real shower of fire
 Spreads o'er this land its withering blight,
 Denouncing wide Jehovah's ire
 Like that which palsied Egypt's might;
 And though no literal darkness spreads
 Upon the land its sable gloom,
 And seems to fing around our heads
 The awful terrors of the tomb;
 Yet to the eye of him who reads
 The fate of nations past and gone,
 And marks with care the wrongful deeds
 By which their power was overthrown,—
 Worse plagues than Egypt ever felt
 Are seen wide spreading through the land,
 Announcing that the heinous guilt
 On which the nation proudly stands,
 Has risen to Jehovah's throne,
 And kindled his Almighty ire,
 And broadcast through the land has sown
 The seeds of a devouring fire;
 Blasting with foul pestiferous breath,
 The fountain springs of moral life,
 And planting deep the seeds of death,
 And future germs of deadly strife;
 And moral darkness spreads its gloom
 Over the land in every part,
 And buries in a living tomb
 Each generous prompting of the heart.
 Vice in its darkest, deadliest stains,
 Here walks with brazen front abroad,
 And foul corruption proudly reigns
 Triumphant in the Church of God,
 And sinks so low the Christian name,
 In foul degrading vice and shame,
 That Moslem, Heathen, Atheist, Jew,
 And men of every faith and creed,
 To their professions far more true,
 More liberal both in word and deed,
 May well reject with loathing scorn
 The doctrines taught by those who sell
 Their brethren in the Saviour's horn,
 Down into slavery's hateful hell;
 And with the price of Christian blood
 Build temples to the Christian's God,
 And offer up as sacrifice,
 And incense to the God of heaven,
 The mourning wail, and bitter cries,
 Of mothers from their children riven;
 Of virgin purity profaned
 To sate some brutal ruffian's lust,
 Millions of godlike minds ordained
 To grovel ever in the dust,
 Shut out by Christian power and might
 From every ray of Christian light.

* Haynau.

How long, O Lord! shall such vile deeds

Be acted in thy holy name,
And senseless bigots o'er their creeds
Fill the whole world with war and flame?
How long shall ruthless tyrants claim

Thy sanction to their bloody laws,
And throw the mantle of thy name
Around their foul, unhallowed cause?

How long shall all the people bow

As vassals of the favoured few,
And shame the pride of manhood's brow,—

Give what to God alone is due,
Homage, to wealth, and rank, and power,

Vain shadows of a passing hour?

Oh for a pen of living fire,

A tongue of flame, an arm of steel!

To rouse the people's slumbering ire,

And teach the tyrants' hearts to feel.

O Lord! in vengeance now appear,

And guide the battles for the right,

The spirits of the fainting cheer,

And nerve the patriot's arm with might;

Till slavery, banished from the world,

And tyrants from their power hurled,

And all mankind from bondage free,

Exult in glorious liberty!

Reviews.

Miscellaneous Works of Archibald Mac Lean, one of the Pastors of the First Baptist Church, Edinburgh. 7 vols. 12mo. Elgin: Macdonald. London: Houlston & Stoneman.

ARCHIBALD MAC LEAN was a native of Scotland, and an individual of the class of *made men*, whom even Scotland, so celebrated for education and moral training, may justly esteem the ornaments of her land. Our author was carefully trained and religiously educated after the manner of the Presbyterians in Scotland about a century ago, when they were much more concerned to bring up their children "in the nurture and admonition of the Lord," than to bestow upon them those elegant accomplishments on which we, in modern times, are apt to plume ourselves. It is pretty certain that he was brought to a saving knowledge of the truth in early youth, under the ministry of Mr. John Macleanrin, one of the ministers of the established church in Glasgow, as he appears to have been a member of a fellowship prayer-meeting in that church when he was little more than fifteen years old. He continued with the Presbyterians until he was about thirty years of age, when a question proposed to him respecting baptism drew his attention to that subject, and the result was a conviction that the New Testament ordinance is the immersion of the believer, and the believer only, in the name of the Lord. In a short time he became one of the pastors of the baptist church in Edinburgh, then the only baptist church in Scotland, and itself one of the results of his examination of the

scriptures on the baptismal question. In this station, in which he continued until the close of his long and useful life, he displayed such talents, both as a polemic and a divine, as obtained for him marks of esteem both at home and abroad, and placed him at once at the head of the denomination in Scotland. Mr. MacLean was a man that loved the truth, and searched diligently for it as the pearl of great price, and having found it, had the temerity—not so—the manly, the christian courage, to avow it, with all courtesy to those who perhaps did not deny the truth so much as disapprove the time selected, and the innovation designed. Under such circumstances his work on "the commission" appeared, striking, as it does, at all national establishments, and admirably adapted to promote primitive and New Testament religion. There is nothing, perhaps, in the English language, which exhibits so scriptural a view of primitive christianity as this small volume.

His next work was "A Paraphrase and Commentary on the Epistle to the Hebrews," 2 vols. Expositions of this part of scripture are numerous; some may be more learned, but from none will the pious christian obtain higher delight than from this by Mr. Mac Lean, of whom Mr. Fuller said, "he is an acute man, and mighty in the scriptures."

Two volumes of Discourses, with one on baptism, and one of Essays and Letters, complete the series. In these vols., as in the preceding, there is the same love of the truth, and the constant endeavour to make a practical improvement of Gospel doctrines as the foundation of a

holy life. These volumes contain the treasures of a scribe instructed unto the kingdom of heaven, and will long continue, we trust, to enrich the humble soul that hungers and thirsts after righteousness, with spiritual blessings in heavenly places in Christ Jesus.

We dare not commence quoting from these volumes; but hope this notice of Mr. Mac Lean and his works may induce some to visit these mines of spiritual things, and obtain from them imperishable riches. E.

The Chester Conference. The Present State of the Churches and the Ministry, and the means of their Revival. In a Series of Papers, by the Revds. J. A. James, Thomas Stratten, James Spence, M.A., and C. H. Bateman. London: Snow.

OUR Independent brethren are very fond of the definite article *the*. Without referring to all the instances we could

point out, we may just mention, *the* new college, and here we have "*the* churches," and "*the* ministry," as if this conference were surveying all the churches and ministers of Britain! Why not at once say, "Independent," or even "Congregational," if that should please them better: though baptists are as "Independent" and "Congregational" as they.

But a truce to this small criticism, which we are almost ashamed to indulge when we think of the great and worthy objects contemplated by this gathering of good men. And verily, as baptists, we may hide our heads for very shame, when we see and hear what great things our Independent brethren are talking about and attempting. We advise our competent friends to purchase this pamphlet if they wish to know what their brethren are doing. The names of the writers of these papers are a sufficient guarantee for the piety, talent, and zeal, which run through every page.

Correspondence.

CHURCH RATES.

WE have received several letters on this subject; but we can only find space for a few extracts.

J. A. J. says, "I enclose you a hand-bill which has been extensively circulated in this town, as another instance of the doings of mother church. The gentlemen upon whom the outrage was committed are worthy members of the Independent body."

"*Saint Bees Church Rate.*—On Monday morning last, soon after seven o'clock, two policemen (evidently ashamed of the business,) entered the respective shops of Messrs. Pearson and Hampton, and Mr. Joseph Adair, King-street, and from the former carried away ten quarter-drums of figs, one cheese, two loaves of sugar, and one of the shop tea-canisters, containing a quantity of black tea. The total amount of the above is £6 10s. 2d. The claim in this case is 3s. 11d.! From Mr. Adair's was carried away some drapery goods, viz., one web of gingham, one web of shirting, and one web of cord; value, about £2 10s. The claim in this case is 11d.!

The above goods will be sold shortly to satisfy the demands of mother church.

Whitehaven, March 8."

Then follows a copy of the "Lost Leaf." W. F. says:—"The enclosed paragraph was taken from the *Bristol Mercury* of March 5, and as Alderman Robert Leonard, Esq., the magistrate who refused to sign the distress warrant, is a baptist, and has been a deacon of the baptist church at Counterslip in this city, between thirty and forty years, I think it ought to be known to his honour."

"*Church Rates.*—Last week Mr. Spark, one of the churchwardens of St. George's, Brandon Hill, applied to the sitting magistrates for distress warrants against Messrs. Thomas, Fry, Dyer, Fox, and other parties living in the parish, and who had refused to pay the sums demanded as church rates. The magistrates on the bench were the mayor and Mr. R. Leonard, the latter of whom refused to sign the warrants, and observed, if we mistake not, that, rather than do so, he would pay the amount himself. Mr. Leonard, it is well known, is a dissenter, and as such is conscientiously

opposed to the levying of church rates, hence his refusal to sign the warrants. The worthy magistrate, however, was delivered from his dilemma by the entrance of Sir John Kerle Haberfield, who, having no conscientious scruple in the matter, signed the required documents."

The *Stamford Mercury*, a few weeks ago, gave an outrageous case, the substance of which was, that a pony worth £10 was taken from the Rev. Mr. Tryon of Market Deeping, baptist minister, for a rate of 1s. 4½d., and sold for £3 10s. From one of Mr. T.'s friends two sheep were taken worth £4, for a rate of 6s. 1d., and sold for £2, after all leaving a deficiency of three shillings and sevenpence in the charges of expenses! The magistrates ought to have interfered to prevent such exorbitant charges. Surely Sir John Trollope was not cognizant of this shameful affair.

The above are given as specimens of many other cases of a similar character. And such legalized robberies as these are what Lord John regards as the homage of the nation to religion! Some gentlemen have very singular notions of religion and the homage due to it. We, in our simplicity, imagined that the essence of homage was the perfectly free and willing spirit which led to the action. But how long is this vexing question to disturb the nation? Ever since the passing of the Reform Bill we have had hopes held out of its speedy and final settlement. But they have all proved delusive. A few weeks ago, May 26, the subject was again discussed in the House of Commons. Mr. Phillimore proposed to relieve dissenters from the impost on certain conditions. Sir W. Clay offered an amendment proposing their abolition, recommending pew rents and a better use of certain church property as a substitute. But by 227 against 185, and 220 against 172, both motion and amendment were rejected. Sir Robert Inglis, like a true old tory, would have neither; and Lord John was again inconsistent and insulting. He is reported as saying that church rates were not necessary to an established church, but there ought to be a more strict enforcement of the present law! Mr. Peto seconded Sir W. Clay's amendment, avowing his principles distinctly, and proving how little necessity existed for compulsion. Messrs.

Hume, Pellatt, Miall, Collier, and Bright, joined in demanding the entire abolition of the present mischievous and disgraceful system.

Very briefly we state our views of this question. We are opposed to church rates on principle, and have had much to do personally in excluding them out of every parish in Leicester, where, twenty years ago, they were in full force; but we would not, for the sake of getting rid of the impost, as Mr. Phillimore proposed, forfeit our right to meet in parish vestry on all parochial questions. We regard such meetings as normal schools of liberty and self-government. Woe will betide England if they are broken up, and Whig centralization thrust in their place. Besides, church property is *our* property, and we claim our right to have a voice in its management and appropriation; and never until the episcopal establishment is swept away altogether shall we relinquish our claim. In the mean time if we permit episcopalians to occupy our national buildings rent-free, the least they can do is to be thankful for the favour, and keep them in proper repair.

"THE BAPTIST"—HIS NAME AND ANTIQUITY.

THE discussion on this subject having been brought to a close in our last number, we have now a remark or two to offer respecting it. When Mr. Fryer ventured, in his first letter, to impugn the positions which Mr. Lancaster had assumed in his published discourse from which we gave extracts in January, we looked over his letter with some interest, and finding on inquiry that he was not, like "George King"—a dissembler, but a reality, and occupying a responsible position in the city of Exeter under its famous bishop—observing too, that he displayed some knowledge of ecclesiastical history—we deemed him an antagonist worthy of some regard; and we admitted his letter, though in some parts scarcely civil and much too arrogant, having no doubt that Mr. L. would be both able and willing to defend himself. This Mr. L. did, and his reply produced a second letter from Mr. F., which, with Mr. L.'s reply to it, appeared in our last. Our readers can now judge for themselves between the combatants. We had nothing to fear from the first, and

have less now, for really Mr. F. must have felt his ground untenable, or he never would have resorted to such attempts at evasion as appeared in his last letter. We trust this taste of baptist controversy which Mr. F. had the temerity to indulge, will teach that gentleman that the people nicknamed "anabaptists" have really after all got something to say for themselves, and that it is far easier for him to dictate among a number of boys in a national school, than sustain himself with credit as a controversialist in the pages of

a baptist periodical. Mr. F. rather vauntingly says, "I will undertake to defend the doctrines and practices of the Church of England against any number of your correspondents." Very tempting is this challenge; but really had not Mr. F. better reflect a little before he begins, for he may be too valiant, and expose himself and his cause to new dangers; nay, he may receive an injunction from his diocesan to restrain his impetuous courage. However, if he will fight, let him "lay on." We are ready.

Christian Activity.

AN EFFORT IN HUMBLE LIFE.

BEFORE narrating the effort, a few words may be acceptable about the man who made the effort.

Samuel Prichard is a resident of Brecon, South Wales—a little town much frequented on account of its proximity to several excellent trout and salmon rivers. He is a fishing tackle manufacturer, and, in addition, is a professor of the art of angling. In the fishing season he is almost constantly out with some member of the aristocracy, gentlemen resident in the neighbourhood, or officer from the military depôt in the town. This association with men who are more prone to laxity than correctness of life has by no means vitiated him, but, it is to be hoped, has had a beneficial tendency upon them. Oaths, so general with sporting gentlemen, are never allowed in the hearing of Prichard without a word of remonstrance; and this, instead of causing him to be avoided, has only made him the more courted; so that he is almost indispensable in any fishing excursion. So much for the discharge of *duty* in business.

Samuel Prichard is of very humble origin: necessity has compelled his working all the days of his life for a subsistence. This he has done cheerfully. But it has deprived him of the opportunities of mental cultivation, which would doubtless make him a shining as well as a useful man. In his younger days some thoughts were entertained of his going into the Haverfordwest or some other baptist academy, but something

prevented; perhaps a wise providence—who knows? He thought, however, when he came to man's estate, that he might be useful in the vineyard of the Lord, and therefore embraced every opportunity which presented itself of being of service to those with whom he came in contact. Not content with the opportunities presented in conversations in the streets and cottages, he sought a more extended field of labour in outdoor preaching, which he has carried on for many years with remarkable success. During the last two or three years he has formed a little church amongst the cottagers in the worst part of Brecon. A large cottage which will hold more than a hundred people, has been fitted up with convenient furniture, and opened at stated periods for the preaching of the gospel. On Sunday evening the room is always filled, sometimes inconveniently, with attentive and anxious listeners; and these, of course, either from want of proper clothing or from any other cause, are rarely if ever to be found in a place of worship. Indeed, so happy has been the results of these labours, that it is admitted that Prichard's preaching has worked almost a miracle: converted the worst and most noisy, into the quietest and most orderly neighbourhoods.

Every month, sometimes oftener, he publicly baptizes in the river those converts who are the result of his labours. And of course, large gatherings of spectators—including inquirers and amusement seekers, are always witnesses of these renewals of scripture baptism.

On these occasions Prichard's energy of character is strongly brought out. His addresses at these times are forcible and determined statements of principles. He brings to his aid no bated breath, but flings before his audience the strong reasons of his faith, inviting all who will to examine and prove his positions, whether they are sound and tenable, or whether they are insufficient and not founded upon scripture testimony.

Last month, upon one of the occasions, a larger gathering than ordinary assembled to witness the interesting service, owing, probably, to the fact that three believers were to be immersed. Prichard observing a considerable number of children present made an offer of two prizes to any Sunday Scholar, of any denomination; the first prize being given to any boy or girl who should bring the greatest number of passages of scripture confirmatory of *Believers' Baptism*. The second prize was to be given to any boy or girl who should bring the greatest number of passages sanctioning *Baby Baptism*. The prizes were to be two handsomely bound books. A considerable amount of interest was manifested by the young folks as the day approached for the distribution of the prizes—Prichard having adopted various means to make his offer known—which caused in the town considerable conversation on the subject. At the time appointed the room was filled, and lots of the little people anxiously anticipating carrying away one of the books. The first list given in contained thirty-seven, the second forty-seven, and the third forty-nine passages in defence of adult or believers' baptism. Other lists were received, but none contained more than the third list: the boy handing that in received the prize. But when a request was made for the lists of passages confirmatory of infant sprinkling, a pause immediately ensued—no list appeared. Upon the question being asked if no boy had come prepared with one, another pause ensued; at last, one of the boys broke the solemn silence with—"Please, Sir, it is not in the Bible, but it is in the Prayer Book, if that will do?" Of course it was explained that the Prayer Book would *not do*. The second prize, therefore, remained unclaimed. However, as many of the older people might think that children, not understanding the subject, might be expected to pass

over texts of scripture strongly favouring infant sprinkling, Prichard renewed the offer of a prize to adults—offering for *one text*, either in the New or Old Testament, as handsome and suitable a book as could be bought. The prize has not been claimed yet—*nor is it likely to be*. But this has been done—considerable enquiry has been instituted—the minds of the children have been informed, and it may be that many adults have been convinced of the exceedingly untenable position of infant sprinkling—it may be that upon their minds the conviction has come—however tardy, that it matters little what the Prayer Book says; what ingenious theologians have written, if they speak not according to the revealed will of God, their prayers and teachings are vain.

Who may not make an effort? and however humble it may be, who can say that that effort will not be recorded at the "Great Day" as the means of some erring wanderer being brought home? Who can say? Reader: MAKE AN EFFORT.

ON CHRISTIANS IMITATING CHRIST.

WHAT a remarkable personage was Jesus of Nazareth! The world never saw his like before—nor since. Unquestionably he was, to say the least, the greatest philanthropist, the most beneficent benefactor, that ever trod our earth. Always labouring for the good of man and the glory of God. And yet the world despised him, spat upon him, crucified him; brutally murdered its best friend; persecuted his followers; and endeavoured to exterminate his cause. But, alas for human policy and carnal wisdom! Christ's cause "was of God," and therefore could not "come to nought." From the day when three thousand publicly avowed allegiance to the despised Nazarene until now, Christ's kingdom has been making steady and sure progress. "He must reign till he hath put all enemies under his feet." But how is it that christianity has not extended wider than it has? We think the answer is obvious. Because christian influence has been criminally limited: because those who have professed the name of Jesus have not imitated Christ so much as they ought to have done. Had every disciple more strenuously

"followed Christ" in going about doing good, we must think the world would by this time have been better than it is. Brethren, these things ought not so to be. If we are supine, satan is not; if our energies lie latent, those of evil minds do not. No, truly it may be said, satan "goeth about seeking whom he may devour." With a view to incite to greater usefulness, permit me to remind my fellow christians that

Opportunities to "do good," are numerous. Perhaps there never was a time when a well-disposed, rightly actuated man, might do more good than now. "Now" is, indeed, "the accepted time." Fields are extensive; crops are large,—ripe already to harvest; seeming, almost audibly, to call for labourers. And will not labourers volunteer? Young man: you who profess to love Jesus, who form one of his church, what are you doing for christianity? Cannot you do more than you have hitherto done? Try. Is there not some village or hamlet near your residence where the people are perishing for lack of knowledge? Really, there is. Cannot you go, on some of these beautiful sabbath evenings, and if there be no in-door place, stand up in the open-air, and tell those poor sinners about Him who came to save them; and who is so willing, so able to save them? Christ has promised to be with and assist you. Go then, and may God bless you with success. Young woman; you too can work for Christ. Yes, all who love Jesus can and may labour for him. Do you inquire for your sphere of action? You can distribute those little "messengers of mercy"—tracts. You can invite others to accompany you to God's house. Indeed, there is much which you may do better than others for Christ. Go then, labour whilst you live for him who hath bought you with his blood, whose you are, and whom you ought to serve.

The time is very short. Now or never! Soon we must quit earth, and render up our accounts to our Master in heaven. Will it be there our happiness to receive these words of commendation:—"Well done, good and faithful servant, enter thou into the joy of thy Lord." Surely we think not wrongly when we say, our happiness in heaven will be augmented in reflecting that we lived and laboured for our Lord on earth. We should live each day as though it were our last.

And in what position should we most like to be when the gladdening words reach our ear: "Come up higher?" Surely we should desire to be found labouring for Christ. Then we should put off the armour to receive the crown of victory. How cheering and glorious the thought! Considering then, that opportunities for usefulness are numerous, and that the time is very short, we should labour more diligently. We should be instant in season and out of season; imitating our Divine Master who went about doing good. Spirit of the living God, baptize us afresh in the fount of divine love, that we may arise with renewed zeal to serve our Lord and Saviour!

R. B.

OPEN-AIR PREACHING.

WE dare not permit a month to pass during the season without saying a word or two at least to stir up the minds of our friends on this important matter. We therefore fill up this column in saying how much we are gratified to hear that in various places the ministers of Christ's holy gospel are coming out in greater numbers to engage in this good service. We shall have much satisfaction in receiving any reports which may be forwarded to us of open-air efforts for publication in our pages, in order that others may be stirred up or encouraged to engage in this good service.

We said above that we had *heard* of more coming forward, we have also *seen* in our own locality more of this good work going forward than we ever recollect seeing before. Crowds have been gathered in our streets, not only on the sabbath, but on week-days, both at early morning and closing evening. But the "Primitives," as usual, take the lead, and generally gather in greater numbers. We have joined them, and addressed their congregated crowds, when the most desirable order prevailed. But what we wish to see is, an organization, in every place, of evangelical ministers who would be willing to take turn in conducting the services; persons from each congregation also attending to lead the singing, give away tracts, and preserve order.

[Since the above was in type we have received several reports. They will appear in our next.]

Narratives and Anecdotes.

ESCAPE FROM THE THUGS.—Mohan, now a native christian, was formerly a pilgrim, and had visited all the shrines on the western side of India. He now proposed to leave his home near Meerut and visit the city of Oude, Ram's birth-place. Leaving Lucknow he came to Sirthira, a village with a small bazar. Here he fell in with a man dressed as a bairagi, who told him his mahant (abbot) was encamped in a lone place three kos away; that he was very famous, being visited by pious people from a distance, and that great merit was to be obtained by an interview with him. On this, Mohan gave him some pice and a blanket. The man then said, "You have shewed me such kindness that I will certainly introduce you to my abbot, who does not permit every body to approach him." He found them in a dense jungle of Dhak trees about evening. Now providentially a Musalman friend had, in a former journey, told him of the practices of the Thugs. The first thing there that attracted his attention was several graves, such as those made by these murderers. This first awoke his suspicion. Next he saw about fifty stout fellows, who said to his companion, in the disguised language of Thugs, "Have you met with any wealth? *Kuchh sampat Ram mile ?*" Mohan understood this, and all doubt of the real character of these men instantly disappeared. He became very agitated, and felt convinced that his life was in imminent danger. He, however, knew he could not flee then in the dark, as there was no village in any direction for three kos. He wished to sleep separate from the rest, but they insisted on his sleeping in the midst of the tent surrounded by all their beds. After this, they worshipped their idol, and thanked him in their language that he had sent them a victim. As he had a cold in his head, they pretended great kindness, and prepared some *dál* for him. When ready, one asked him to partake of it. He discovered, then, from the questions they put to each other respecting the seasoning of this *dál*, that poison was mixed with it. He heard them ask if *Ram ras* was put in, which he knew was poison. They besought him to take it; but all their arguments were in vain.

About ten o'clock they spread his bed, on which he sat in a state of the utmost agitation with his long axe in his hand; the perspiration pouring from him, though nearly unclothed in a December night. After a time he heard a small scratching noise in the bushes for half an hour, and afterwards the person who had been making it, appeared. He was asked by the fakirs, "Have you made that traveller's bed?" *i. e.* the grave of their victim. To this he replied, "Yes." Mohan then knew his fate was sealed. As he kept looking round him, he at length saw a man stealthily approach to within a few feet of him, whom he challenged, and ordered to keep at a distance, or he would kill him. Mohan then plainly told them they were Thugs, and had dug his grave; but they were welcome to his money and clothes, if they would save his life. On this he threw them his pice-bag and all his clothes but his dhoti. This he tightened as a man preparing to fight, and stood with his axe on the defensive. They said, "Don't be agitated, we will take all you have soon." He defied them to approach and pick up the money he had thrown in front of him. They then urged each other to go in pairs; but had not the courage to approach. The next order given was, "All at once seize him." Each urged the others to begin the attack; but a merciful God restrained them. Poor Mohan began then to think of his sins, and that he was about to die, not having attained that salvation for which he had visited so many places of pilgrimages. In his distress, he then mentally prayed to God, and besought forgiveness and deliverance from impending death. Thus the night passed in a state of watchfulness on all sides, and terror with him. At dawn, Mohan heard the shouting of cartmen passing in the distance, but feared to shout or run to them, lest the Thugs should murder him forthwith. The murderers, at sunrise, said, "Quickly despatch him." He was standing erect, intently listening to what they said, when a Thug approached him from the right, he having lost the sight of the eye on that side. In an instant Mohan turned, caught a glimpse of the silk handkerchief, the dreadful

rumâl of the Thugs, and threw up his arm just in time to savè his neck. The noose fell on his arm, and was at once tightened until it cut like a sword. Providentially, when a youth, he had learnt sword and axe exercise among the young thieves of his native village. The instant, therefore, he felt the noose, he cut down his opponent, dashed on those opposite, levelled several on the right and left, and fled over the rivulet for precious life. As he fled from the midst of them, one man aimed a deadly blow with his iron-bound *latih*, which he evaded, and it fell on one of the Thugs. God again appeared for his rescue at the stream, for he crossed where the water was shallow and the bottom hard; but they rushed, in their mad haste, into a deeper part, where the bottom was all mud. In this they floundered whilst he fled with the speed of the wind. At the distance of two fields, he stood and defied them; but they left him and he escaped. He then went to Nawabganj to complain to the Thannadar, who derided the idea of the holy man and his fellow-saints being a party of Thugs. Mohan then left, threatening to inform the Nawab of Lucknow, through a friend at court, that he had connived at Thugi. This alarmed the Thannadar, who sent after him, brought him back, told him he had murdered one of the party, but if he would accompany him to their camp, he would restore his property. Mohan said, "If you give me a lakh of rupees, I will not return." The Thannadar then sent to the gang, recovered all his property, returned it to him, and allowed him to depart in peace.

Oriental Baptist.

LOSSES OF HUMAN LIFE BY WAR.—The last number of the *Companion to the Almanac* contains a curious return, compiled from official sources, of the killed and wounded of the regular British troops in the military and naval actions from 1793 to 1815. The results exhibit a less amount of bloodshed than the popular imagination usually connects with great wars. The total number of killed was 19,796, of whom 1,160 were officers. The total number of wounded was 74,359, of whom 9,720 were officers. The proportion of killed in the navy, as compared with those in the army, is about one-fourth; but the wounded were in a much less proportion; a fact which would seem to imply, that

the means of destruction is much more effective in the former branch of force. It would manifestly, however, be wrong to speak, in round numbers, of 20,000 lives as the total amount of loss by sea and land during these twenty-two years of war. We know not how many of the wounded never recovered, or had their lives shortened and embittered by the injuries they had sustained. We are also without any means of stating the number of the missing, or of tracing their fates. It would probably be nearer the truth to speak of 40,000 lives sacrificed by the war. The actions of that warlike period were not of a sanguinary character during the first few years. For example, the loss of men in 1797 was only thirty-eight, three of whom were officers. Even in the year of the arduous campaigns of Sir Ralph Abercromby in Egypt, the loss was no more than 507 men and twenty-two officers. In the years of the Peninsular campaigns, the numbers increase to 1380 in 1809, which includes the slaughter at Corunna; and 1628 in 1811, which saw the bloody encounters of Barossa, Fuentes de Onore, and Albuera. The slain of 1813 were nearly 3000. At Waterloo, there fell 171 officers, and 2341 private men; while the wounded were respectively 680, and 9005.

Whether the above statistics be right or not, we are not able to affirm. But taking even this low estimate, the lowest we have ever seen, yet how sad is the tale it tells of human sufferings. Who would not pray—"scatter thou the men that delight in war."

THE KEY TO UNCLE TOM'S CABIN contains facts far more horrible than any to be found in the "Cabin" itself. Here is one: "The negro was tied to a tree and whipped with switches. When Souther became fatigued with the labour of whipping, he called upon a negro man of his, and made him cob Sam with a shingle. He also made a negro woman of his help to cob him. And, after cobbing and whipping, he applied fire to the body of the slave. . . . He then caused him to be washed down with hot water, in which pods of red pepper had been steeped. The negro was also tied to a log and to the bed-post with ropes, which choked him, and he was kicked and stamped by Souther. This sort of punishment was continued and repeated until the negro died under its infliction."

Baptisms.

FOREIGN.

UNITED STATES, *Philadelphia*.—Dr. Belcher, of this city, in writing to the Rev. J. Smith, junr., of Soham, makes the following gratifying statement:—"You will be glad to hear that the cause of Christ in this vast country is progressing. We have not less than twenty baptist churches in this city, including, probably, 50,000 members; and though we have no noisy stir, nearly all our pastors have for some time past been baptizing once or twice a month. Our public societies are making rapid progress. We have less noise than formerly; but more work." Dr. B. has in the press, "A New Life of Carey, with engravings," to be published by the American Baptist Publication Society; also preparing for the press, "A Companion to it—A New Life of Andrew Fuller." He speaks of himself as "somewhat strangely, I hope I need not add *very falsely* charged in some of your papers and periodicals lately as a friend of slavery!!!" The italics and pointing are his own.

[Well: Dr. B. has no one but himself to blame, even if some things reported of him are not strictly correct. He should have placed himself above all suspicion of favouring or winking at the hateful system. The vexation in such cases as that of Dr. B. is that they are Englishmen, and therefore their countenance, however slight, is sought for by the oppressors of the poor sufferers.—ED. B. R.]

TRINIDAD, *Port of Spain*.—Mr. Law says, alluding to the decease of Mr. Cowen:—"Since our brother's death I have visited all his stations twice, and done all I can for each and all. On my first visit I baptized six individuals who had been waiting for some time to receive the sacred ordinance. On my last visit I met with a good many inquirers, all of whom seemed to be under deep religious impressions. Seven of the number having given satisfactory evidence of having a christian character as well as a christian faith, were baptized into the names of the Father, the Son, and the Holy Spirit. These are the fruits of brother Cowen's labours. 'Blessed are the dead who die in the Lord, they rest from their labours, and their works

do follow them.' We have had two baptisms lately in Port of Spain; the subjects of which were both christian women. The first was one of Africa's sable daughters, the other was a Portuguese, a native of Madeira."

WEST AFRICA.—*Clarence, Fernando Po*.—Mr. Saker writes:—"You will be glad to learn that I baptized three converts in our mountain stream last Lord's-day. One was a native of the island, who is treading in a path highly gratifying to me. The others are females resident in the town, and who have been inquirers at least seven years. Our inquirers are increasing, especially amongst the young."

DOMESTIC.

LONDON, *Salter's Hall*.—On sabbath evening, May 22, our pastor, Mr. Hobson, baptized nine persons—six males and three females—who are also candidates for fellowship. Nearly all these are young, and most of them engaged as teachers in our sabbath school. All their cases had something peculiar in them; and though perhaps not manifesting anything very uncommon, yet each had such circumstances of dissimilarity as very much interested me; showing how different are the means by which the Holy Spirit acts in bringing sinners to God. I think I have rarely observed the constitutional differences of mental character more strikingly brought out. It is my anxious desire that our pastor may find his usefulness only beginning, and that all our London churches may share in the revival. J. C.

East Street, Walworth.—Mr. Joseph Chislett, recently ordained over this church, baptized seven believers—six females and one male—March 31, who were received into full communion, with seven others who had been members of baptist churches.—On June 2, eleven more followed their Lord's command by being buried in baptism,—eight females and three males—who were received into the church on the following Lord's-day, with seven others who had been members of baptist churches. Thus, within three months, the Lord, we hope, hath added to our number thirty-two immortal souls, who, we trust, will glorify God by their

walk and conversation while on earth, and "find mercy of the Lord in that day." Of the above, two are teachers in our sabbath school; two were members of Independent churches; one, whose brother and two sisters have been honourable members with us some years; also, an aged blind man, who had been in the army the greater part of his life, with his aged sister, who for many years had been a member of an Independent church.

J. S.

KEGWORTH, Leicestershire.—Within less than one year from this time, the church here has added about twenty by baptism. Among these have been five young ladies from the seminary of Mrs. Taylor, wife of the minister. We state these facts from a conversation; and we mention them as an encouragement to christian ladies who have the management of similar establishments for the young, rejoicing that the judicious and assiduous attentions of Mrs. T. to the spiritual culture of her young charge have been so well rewarded. The last baptism was on the Lord's-day, June 12, when three young females devoted themselves to their Lord in baptism. One, it gives us further pleasure to state, is the daughter of the late Rev. Charles Lacey, for thirty years an indefatigable and successful missionary in Orissa, in connection with the General Baptist Missionary Society.

GLASGOW, Nelson Street.—We have received several communications from a community of baptized believers, meeting in College Open in this city, which have appeared in our columns. We have just received another, from which we gather that the active efforts of this little band of christians have caused their place in College Open to be too straight for them, and they have now rented a chapel in Nelson Street, which was opened by them on Lord's-day, June 5th. In the evening, eight believers were baptized and added. The church now numbers eighty-five members, every one of whom are total abstainers, though that is, and very wisely, not made a condition of fellowship.

LEICESTER, Carley Street.—On the first Lord's-day in June, two females put on Christ by baptism. One was the wife of a member of the church. She had long doubted her interest in the great salvation, but at length found peace through looking to Jesus. The other had been a scholar and is now a teacher.

COTTENHAM, Cambridgeshire.—On Tuesday evening, April 9. Mr. Flanders, pastor of the Old Baptist Church in this village, baptized seventeen young people—thirteen females and four males—on a profession of their faith in our Lord and Saviour Jesus Christ. The ordinance was administered in the river, at the Twenty-pence Ferry, in the presence of from 1500 to 2000 people. Mr. Whiting, pastor of the baptist church at Needingworth, who was trained in the same sabbath school, and baptized with Mr. Flanders, delivered the address at the water side; and Mr. Robinson, of Little Staughton, their former esteemed pastor, preached a powerful sermon in the evening, on the new birth. The old meeting was crowded to excess. Even the aisles and pulpit stairs were filled with attentive listeners. The whole of the candidates were received into fellowship with the church of which Mr. Flanders is pastor on the first Lord's-day in May. There was one feature in this sacred service which rendered it peculiarly interesting. I refer to the fact that the greater part of those who thus publicly put on Christ were in the bloom of youth. Among them were the youngest daughter of our senior deacon, and two of his grandchildren; so that our aged friend now sees the whole of his own family connected with the church of Christ, and a part of the third generation rising up to call the Redeemer blessed. Others were the children of pious parents, and several were, or had been, connected with our sabbath school, where some of them received their first religious impressions. Let parents and teachers go on to pray and labour; "In due season they shall reap if they faint not."

HOLYHEAD.—On sabbath afternoon, May 29th, five believers—one male and four females—put on Christ by baptism, after a discourse by Mr. W. Lewis. Other candidates are now under consideration, and we hope soon to report their profession of Jesus Christ. J. L.

HORSFORTH, Zion Chapel.—Our pastor, Mr. Jackson, baptized four believers, on a profession of their faith in Christ, on Lord's-day, June 5. May they walk worthy of their Lord!

SOHAM, Cambs.—On the last Lord's-day in May, Mr. Smith, our new pastor, immersed two candidates before a crowded congregation. Others are candidates, and more are coming forward.

ROTHERHAM.—Christian churches, like all other institutions, have their alternate changes of prosperity and adversity, of increase and decrease; and if the supposed prosperity is not real, or is ill managed, especially if the unconverted find their way into the fold, the subsequent relapse may be serious. So we have found it at Rotherham. For more than four years our pastor has had to labour against such discouragements. The large increase and subsequent declension and division which took place before he came, had so disturbed the church, that many had to be cut off. This painful and delicate labour, together with other difficulties, both pecuniary and spiritual, were so discouraging that we wonder how our pastor was borne up under them: and what made the matter worse, his numerous and faithful labours during that time did not produce anything like so many additions to the church as there were separations from it. During the whole four years, no fewer than sixty-four persons, besides deaths and dismissions, had to be separated from us, while only about thirty-nine were admitted. But I am happy to report that the Lord is reviving us again, and we now hope to see better days. In January last, five were baptized; in February, one; in March, four; in April, four; and in May, four. We expect soon to have more. May God revive his work in all the churches of his Son!

W. D.

SAINT HILL, Kentisbeer, Devon.—In April, our pastor, Mr. Pulsford, baptized a young man, a son of pious parents, and the most active of our teachers, who has since gone to reside in Nottingham.—On Thursday evening, June 2, Mr. P. baptized four believers in the Lord Jesus. One was an aged man, who for forty years had attended the means of grace; another had long been a Wesleyan; the other two were recent converts. Others are inquiring seriously concerning their souls and salvation. Since Mr. P. came among us in December, our public services have all been better attended, some of them crowded. Our sabbath school, too, is increased. Sixty years ago the baptists commenced preaching here in the house in which I live. Since then my parents and seven of their children have been baptized. Altogether, above one hundred have thus put on Christ in this place, thirty-three of whom were the

writer's relations. I am now threescore and ten, and am glad to see the cause of my Redeemer reviving in my latter days.

C. B.

STOCKTON-ON-TEES, West Row.—On Lord's-day, June 5, two young disciples were baptized by Mr. Leng, the minister of the place. One of the candidates is a young man of considerable promise, the son of one of our metropolitan ministers; and the other, a young lady from Guernsey, who is at present residing in Stockton. We trust that the example of these young disciples will prove influential on the minds of others, and that next month we shall have the happiness of reporting a further increase. Prior to the baptism, Mr. Leng preached from John xiv. 15, and we trust a salutary impression was produced on the minds of those who heard the word of life and witnessed the administration of this solemn and significant ordinance.

WESTON, near Towcester.—On the first Lord's-day in May, our pastor, Mr. E. Clarke, immersed two believers in Christ. They had both been professed members of the Establishment; but had gone great lengths in sin. In their conversion we recognized the mighty agency that can bow the most stubborn heart, and bring it into complete subjection to the mind of Christ. The chapel was densely crowded, and the deepest solemnity pervaded the congregation. Many of your valuable tracts on baptism were distributed, and thankfully received.

WELSHAMPTON, Shropshire.—Mr. Jones immersed one believer, June 12th. The ordinance was administered in the open air, after a discourse on those words of our Lord, "Why call ye me Lord, Lord, and do not the things which I say?" The tracts you kindly sent us were given away. Good order prevailed, and we have reason for believing that some "who came to mock," went away under the impression that we were right. J. J.

GREAT ELLINGHAM, Norfolk.—On Lord's-day, April 17th, our pastor, Mr. Cragg, baptized a husband and wife, who now complete a whole household of baptized believers, several of that household having previously thus put on Christ. We have recently erected a ministers' house, and we hope our beloved pastor will long be spared to dwell in it in peace, and see the prosperity of Zion.

C. H. H.

CAMBRIDGE.—On Lord's-day evening, April 24, four females and one male were immersed by our pastor, Mr. J. Burton, upon a profession of their faith in the Son of God. One, the mother of a large family, who had loved Christ for twenty years, was now brought to testify her love by following him in his own ordinance. May her example be blessed to her husband and her interesting family! Another is the only child of one that may be truly called a father in Christ. His prayers are now answered in the salvation of his only surviving daughter. Another was for many years connected with the Independents; but of late has been led to say:—

"Hast thou the cross for me endured,
And all its shame despised?
And shall I be ashamed, O Lord,
With thee to be baptized?"

One was another seal to the ministry of our late pastor, Mr. Keen. The fifth is the eldest son of one of our deacons, and an indefatigable teacher. At the service, many were affected to tears.

"Often, O Sovereign Lord, renew
The wonders of this day."

May all the churches of the saints enjoy such times of refreshing! J. J.

BIRMINGHAM, Mount Zion.—On sabbath evening, May 29, Mr. C. Vince delivered an interesting discourse from "Jesus being baptized and praying, the heaven was opened," after which he proceeded to immerse three young disciples. It is pleasing to add that about two thousand persons were assembled, and it is hoped much good will result.

New Hall Street.—On sabbath evening, May 15, Mr. O'Neill delivered a discourse on the nature and importance of christian baptism; when, after the manner of the apostles, he went down into the water and immersed five disciples. One of these brethren had formerly been a Churchman, afterwards a Wesleyan, and now joined to the baptists. The other was a youth of about sixteen, who was brought up in the school; and both are now teachers in the branch school, meeting in Penn Street. The other three were young females. These were all added to the church.

Bond Street.—On sabbath morning, June 5, Mr. New delivered a sermon from "My kingdom is not of this world, &c.," showing from this that the church, or "kingdom," of Christ, if scripturally organized, consists of those who are the

subjects of repentance and faith in Christ, and out of love to him observe the ordinances of baptism and the Lord's Supper according to his will; after which, he proceeded to immerse four disciples, viz., two of each sex, who were added in the afternoon; also, another female disciple, from Smethwick, a rising town about three miles off, who joins the small baptist church there.

Heneage Street.—On the same day, after an appropriate sermon, Mr. Taylor went down into the water, and immersed three young disciples, on a profession of their repentance towards God, and faith in our Lord Jesus Christ, who were also added at the Lord's Supper in the afternoon. W. H.

[Our correspondent furnished some of the leading passages in the sermon by Mr. Vince, for which we had not space.]

WOKINGHAM.—One of the three candidates baptized, May 1, mentioned at page 184, had been a persecutor of the saints. He was regarded with compassion, and kindly invited by one of our humble christian friends to attend divine worship at our place. There the Lord opened his eyes and his heart to see and feel the truth. He became much concerned for salvation, and at length found peace through the blood of the cross, which cleanseth us from all sin. Another was an aged man who had spent nearly all his days in sin and rebellion against God. He was persuaded by his son to attend and hear the preaching of the gospel, and now he too, is a humble follower of the Lamb. A. B.

WATERBEACH, Cambridgeshire.—On the morning of sabbath day, June 5, in the presence of a large concourse of spectators, (supposed to amount to nearly two thousand persons) the ordinance of christian baptism was administered in the river near this village. Mr. Spurgeon, our minister, delivered a suitable address, and Mr. Smith baptized the candidates, eleven in number, who were all added to the church the same day.—We had also an addition of six in October last, who were not reported. The Lord hath done great things for us, whereof we are glad!

C. K.

ESCOTE, Northamptonshire.—Five young men were baptized at this place, May 8, one from the village of Farthingstone. May they all adorn their profession as followers of the Saviour. S.S.

Baptism Facts and Anecdotes.

LEAF BAPTISM.—The tricks of popish missionaries in China in sprinkling babies are well known. These men are playing the same delusions in other lands. Here is an extract of a letter from Father Petit-Jean, Missionary Apostolic in New Zealand. It is copied from their own "Annals of the Propagation of the Faith," and therefore quite authentic. But how painful it is to be compelled to affirm that Protestants have no more authority to sprinkle a single infant than this man had.

"At all hours, I traverse the rivers and the sea to repair to my Neophytes. During one of these voyages, I learned that a little child was dying. I immediately mounted the canoe of the natives to go to save the soul in danger. I was, no doubt, well received by the tribe, which says our prayer with zeal, although it has not yet actively abjured its superstitions; but the father refused to confide to me his child, under the pretext that if she were baptized, she would expire the same day, and that at her death he could not bewail her after the fashion of the Mahoris. I said to him all that zeal inspired me; but all was in vain. My efforts being unsuccessful. I vowed the infant to Mary; I recommended it to the holy angels, and I had the happiness of opening heaven to it. Here is how I succeeded. Food was prepared for me, and I civilly refused it. 'I cannot eat,' said I to my hosts; 'my heart is sad, on account of this infant, which will not see the Great Spirit.' The rain had just fallen; I perceived a leaf that contained sufficient water for baptism; I took it and said to the father, 'Baptism is not a thing to be dreaded; this is the way I would proceed, if you let me act,' and I then administered the sacrament. The father did not become irritated; and now the infant is an angel in heaven, praying for the mission, and for the pious members of the Association for the Propagation of the Faith."—*Annals, Vol vi., p. 296.*

"**THE PROOF TEXT.**"—When reading a review, by H. B., of Davidson's Biblical Criticism, in Kitto's Journal of Sacred Literature for April, we met with the following sentence: "The man who only admits the validity of adult baptism, and is at the same time disposed to be bigoted, does not like a science which teaches him

that the proof text in Acts viii. 37, '*If thou believest with all thy heart thou mayest,*' is probably spurious." Now we are not about to do battle for this passage; its authenticity may be doubted by some. We do not, however, give it up at the bidding of every critic. At all events one thing is certain—it was found where it is at a very early period of christian history; and, if it does nothing else, it bears evidence in favour of the voluntary profession of faith by believers in the Son of God. But our objection is to the sly use of the definite article *the* in the passage—the "proof text." Just as if the advocates of adult baptism had no other proof text but this, or no other equally explicit; when the fact is that the whole of the allusions to baptism in the New Testament support adult immersion, whilst not a single passage can be produced in favour of the sprinkling of babes. Baptists had need keep a watchful eye on their opponents; for in this cunning manner, both from the pulpit and the press, are the advocates of baby sprinkling endeavouring to undermine or misrepresent them. But they had better be quiet. So long as the sacred Word endures, on its pages will be found, written as in letters of light, the great doctrine of voluntary profession of faith by baptism. And we are jealous for its maintenance, not only because it is there, but because it comports naturally with the spiritual nature of the kingdom of Christ; with which infant sprinkling never can be made to harmonize, because the subject is unconscious and involuntary.

IMMERSION NOT DANGEROUS.—Mr. C. Elven, baptist minister, Bury St. Edmunds, says:—"I have baptized more than eight hundred persons at all seasons of the year, and of all ages, from twelve to near fourscore; some weak, some strong, some lame, some blind, and some whom physicians had pronounced unable to bear our cold bath. But not one died in the water, or afterwards in consequence of it. Yea more, I affirm, both with regard to myself and others, I never knew an instance, no, not a single instance, of one individual suffering the least inconvenience, or of its ever inducing or increasing any one of the diseases that flesh is heir to."

Sabbath Schools and Education.

TROWBRIDGE.—At the Fifty-fourth Anniversary of the sabbath schools in connection with the baptist congregation, Back Street, Trowbridge, a sermon was preached on sabbath evening, May 15, by the pastor, Mr. Barnes, to a congregation of about 1200, chiefly young persons. After which, twenty of the senior scholars were each presented with a copy of the Holy Scriptures with marginal references, preparatory to their removal to the Bible Classes. Instead of the usual address, Mr. B. read and presented each of them with the following lines on—

THE BIBLE.

DEAR children take this holy book,
And every day within it look;
Nor e'er neglect its glowing page,
In gladsome youth, or hoary age.

We bid you mind its Author—God;
Its Theme—salvation bought with blood;
Its Way—the life that Jesus lived;
Its End—the crown that he achieved.

Read it—with ever studious care;
Read it—with lowly earnest prayer;
Read it—in spite of pleasure's call;
Read it—when shades of sorrow fall.

'*Tis Bread*—to strengthen you for toil;
'*Tis Rest*—when heart and flesh recoil;
'*Tis Light*—when brooding darkness lowers;
'*Tis Life*—when nature yields her powers.

O, blessed book! thy words have fed
The spirits of the sainted dead;
By thee sustained they won the fight,
And rose to yonder realms of light.

O, blessed book! I, too, will try
By thee to live—by thee to die;
Then join the immortals with their Lord,
And need no more "the written word."

CHILDREN'S HYMN.

SUNG AT THE SAME SERVICE.

WE'LL ne'er forget our teachers,
Whose tenderness and love,
Point our young minds to Jesus,
And tell of joys above.

The sabbath's happy hours,
In pleasure pass along,
And he who gave the boon
Shall have our sweetest song.
We'll ever love our teachers,
And breathe a humble prayer,
That God may greatly bless them
For all their tender care.

We hail the sabbath morning,
And hasten to the place
Where we are taught to serve Him,
Who bids us seek his grace.
The air seems purer then,
And free from worldly toil,
We taste the streams that flow
To bless the thirsty soil.
We'll ever love, &c.

O may the showers of Heaven,
In their sweet influence fall,
On pastor, parents, children,
T' enrich, and bless us all.
O lead us in the way,
Of piety and love,
Till we shall reach our home
In that bright world above.
We'll ever love, &c.

May Sunday schools be planted,
On every barren plain,
So truth and peace shall triumph,
And spread the Saviour's fame,
That glorious light shall chase
The night of sin away,
And carol in the morn
Of a more glorious day.
We'll ever love, &c.

Religious Tracts.

TRACTS ON BAPTISM.—For many years, as some of our early readers are aware, we have been of opinion that one of the most efficient, and in some circumstances the only, means of diffusing a more correct knowledge of our principles, is the circulation of brief well-written tracts on the subject of believers' baptism. Years, as they have passed along, have

confirmed us in this opinion, which has been also strengthened by communications from all parts of the kingdom. Every month, more or less, we are receiving testimonies to their utility and usefulness; whilst the many applications we are constantly receiving for grants, evince an unabated desire on the part of our active friends to distribute them, or

the anxiety of the public to receive them. We must not, therefore, abate our efforts in this direction. It is impossible for us, however, to supply, from the limited means at our command, all the applications we receive. As far as lies in our power we shall continue to do so; and if any who read this should feel disposed to aid us in this work, we shall be happy to communicate with them on the subject, being willing to be their agents in finding suitable spheres for their distribution, and furnishing to them a faithful report of their application. And to remove any doubt with regard to our own interest in the matter, we would undertake to supply our tracts at half their present low price—a price which even now is scarcely remunerative.

RELIGIOUS TRACTS FOR LOAN OR DISTRIBUTION.—The above remarks are intended to apply to our tracts on baptism. Besides these we have a series of religious tracts adapted to cottage or wayside reading. These are generally twelve pages, of the same size as those of the Religious Tract Society, and sold at the same price, viz., one shilling per 100 for every four pages. These, too, for benevolent purposes, such as lending from house to house, or giving away on the roads and highways, and at open-air services, we shall be willing to supply at a reduction of one-half of the price, in all cases where 500 are required. Our object in mentioning these tracts also, is to aid christians and benevolent persons in their attempts to do good in their own vicinities. It should be understood that these, as well as all grants, can only be had of Mr. J. F. Winks, Leicester, to whom applications must be made.

APPLICATIONS.

SOUTH WALES.—For many years I have been in the practise of holding cottage meetings, and in the summer I have stood up in the open air to make known the glad tidings, of which custom I see you are a warm advocate. The Lord has graciously blessed these humble efforts; and yet some are opposed, because our places of worship are not yet filled. This appears to me a strange reason, for this is the very way to fill them. In this I feel assured you will agree with me, for I have read your *Reporter* this eighteen years. I also have distributed as many of the *Pioneer* as I can afford every month since its first appearance, and the people

are much pleased with it. I have also bought and given away many copies of Mr. Baptist Noel's Address at his baptism, which is very truthful and solemn. I wish the baptists, both here and elsewhere, were more bold to advocate their own, or rather their Master's, cause. Will you kindly favour me with a grant of your tracts, which I can use to advantage in these parts.

NORTHAMPTONSHIRE.—We have a first-rate puseyite clergyman amongst us, who is employing ladies to circulate tracts, setting forth the impossibility of salvation out of their so-called Catholic and Apostolic Church, baptismal regeneration, sacramental efficacy, and priestly authority. I have thought you would favour me with some suitable tracts, to counteract the pernicious influence of these heretical doctrines. I know you have many calls; but I hope I shall succeed.

LINCOLNSHIRE.—I make free in asking a favour, but trust you will excuse me, for the case which I wish to submit is peculiar. I have a friend residing in one of our market towns, in which our principles are almost unknown; and he wishes to be useful in making them known, and cannot do so better at present than by distributing tracts, which he is anxious to do. When this has been done, he intends collecting as many as are willing to meet him, and talk to them further on this and other subjects connected with the kingdom of God.

IRELAND.—A baptist minister in one of the towns, says:—"The bigotry of the bookseller at A—prevented me from obtaining a copy of your *Reporter*. Since I removed to this place I have obtained it, and have got also a few subscribers, and hope to double their number soon. Do you not send grants of tracts to churches too poor to purchase? If you do, a few of those by Craps, and Wilson's Manual, would be useful. Our congregation is improving, and we have now a sabbath school. I hope you will aid us, for our principles and writings are little known in Ireland, and they will not be if we do not make them known. We have now two candidates for baptism—one of whom has been a romanist, and the other is the husband of one who is a romanist, and is much opposed to us."

Intelligence.

BAPTIST.

FOREIGN.

MR. ONCKEN OF HAMBURG, IN AMERICA.

—We referred in our last, page 186, to the intended visit of Mr. Oncken to the United States. It appears that Mr. O. arrived safe in that country, but on his arrival was exposed to dreadful peril—we refer to the "Railway Catastrophe" mentioned also at page 190 of our last number. A correspondent of the *Philadelphia Christian Chronicle* writes:—"But I took up my pen to write more particularly about our esteemed brother Oncken, who was a sufferer on that occasion. After lying several days at Captain Ira Ford's, he was carefully removed to the house of Rev. J. J. Woolsey, lately pastor of the church, where he received every attention that could be offered him. Rev. Dr. Parker, of Cambridge, who had visited brother Oncken in Germany several years since, on hearing of the accident, came on and remained with him. Rev. Dr. Sears, who baptized brother O., heard of his condition in a barber's shop in Boston, and without returning to his family, hurried to the cars, arriving just in time, and spent a day or two with his former friend. Yesterday brother Oncken had gained sufficient strength to return to New York. He greatly enjoyed his ride of more than two miles to the depot, and went off in tolerably good spirits, accompanied by Drs. Parker and R. W. Griswold. He is doubtless on his way to Albany to attend the anniversary of the Missionary Union. May God render his miraculous preservation instrumental in adding greatly to his already enlarged usefulness."—We find that Mr. Oncken attended the meetings at Albany. The *Chronicle* reports:—"The Rev. J. G. Oncken, recently from Germany, was conducted to the platform by Dr. Parker, and introduced to the Union by the President, G. N. Briggs, much to the gratification of all present. Mr. B. accompanied his introduction with appropriate and eloquent remarks. He said: 'Though we behold you for the first time, you are not a stranger to us. We have long heard of you while in your native land, of your successful labours, and your great sufferings for Christ and preaching his gospel, by an intolerant government. We were delighted when the news reached us of your arrival in this country, but were most deeply grieved at the late disaster which brought your useful life into so great peril. But we are rejoiced that God spared you, and, though much injured, that you are permitted to be among us.

We welcome you from our hearts to this country, to the privileges of this meeting, to our houses and homes, and to every blessing in our power to confer. May God long spare your life, and make you a great blessing to his cause.' Mr. Oncken made a brief and deeply impressive reply."—The next day "Mr. Oncken addressed the audience with great eloquence, power, and pathos. He spoke for more than an hour, although suffering still from the Norwalk calamity. He enchained the audience by the earnestness of his manner and the interest of his discourse. It appeared that during the thirty years he had been preaching, he and his associates had carried the gospel throughout Germany, and into Bavaria, Poland, Switzerland, Denmark, Hanover, Oldenburgh, the small islands in the North Sea, &c,—an amount of missionary labour really marvellous. During the revolution of 1848, he proceeded to Vienna and Pesth; and at both points preached and established churches. In the former, the church gathered in a portion of an old nunnery; from which, however, after the reaction, they were taken on a sabbath day to prison (men and women), only to be released through the agency of a pious lady, high at court, whose name, for prudential reasons, he could not name. Mr. O's address abounded in interesting facts, and at its close, John F. Rathbone subscribed one thousand dollars for the German mission, and others subscribed 50's, 100's, 25's, &c. He is of small stature, but compactly built, having a very pleasing countenance and grey hair. He speaks English with great accuracy, and cannot fail to attract crowds during his contemplated six months' stay in this country, wherever he shall preach."—We are persuaded that our readers will join with us in grateful thanksgiving to Almighty God for the providential deliverance and restoration of a brother greatly beloved.

THE BAPTISTS IN PRUSSIA.—Among the proceedings at the missionary Union, mentioned above, we find the following: "Dr. Dwight, home secretary, proceeded to the reading of communications from the Executive Committee. Among them was the correspondence between the American minister and the King of Prussia, in regard to the persecutions to which the baptists of Germany had been subjected. The King had exhibited the kindest spirit, and declared that, if the baptists would effect an ecclesiastical organization which could be recognised by the Government, all causes of complaint would cease. This organization may be effected, and the Board recommended that

it shall be, by the appointment of a Board of five in Germany, who, in co-operation with the Board here, should be authorised to license colporteurs in Germany. Dr. Wayland suggested that it would be best to associate with those to be appointed by the baptists of Germany, two or three persons to be appointed by the King—to show that Monarch that we desire to do nothing inconsistent with good citizenship. Judge Harris was placed on the German Mission Committee, on the motion of Rev. Mr. Cutting, who remarked that the most interesting question to be considered by that committee required the learning of a civilian for its elucidation. He referred to the suggestions of the Government of Prussia, in regard to the organization necessary to be effected by the baptists of that country in order to secure the protection of Government.

"MEMEL, May 25, (K. H. Z.) The activity of the anabaptists in our place is untiring; this one must acknowledge, although standing far aloof from their movements. Every Sunday and holy day they contrive to have a special religious service for children, who attend in great numbers, in order to become early initiated in their doctrines." The above is nearly a literal translation from the original in the Norddeutsche Zeitung. G. W.

Newcastle-on-Tyne.

DOMESTIC.

IRELAND.—From the Baptist Irish Chronicle for June, we extract the following:—

"Projected Tours.—At a meeting of the Committee held on the 3rd of May, the following resolutions were passed unanimously:—

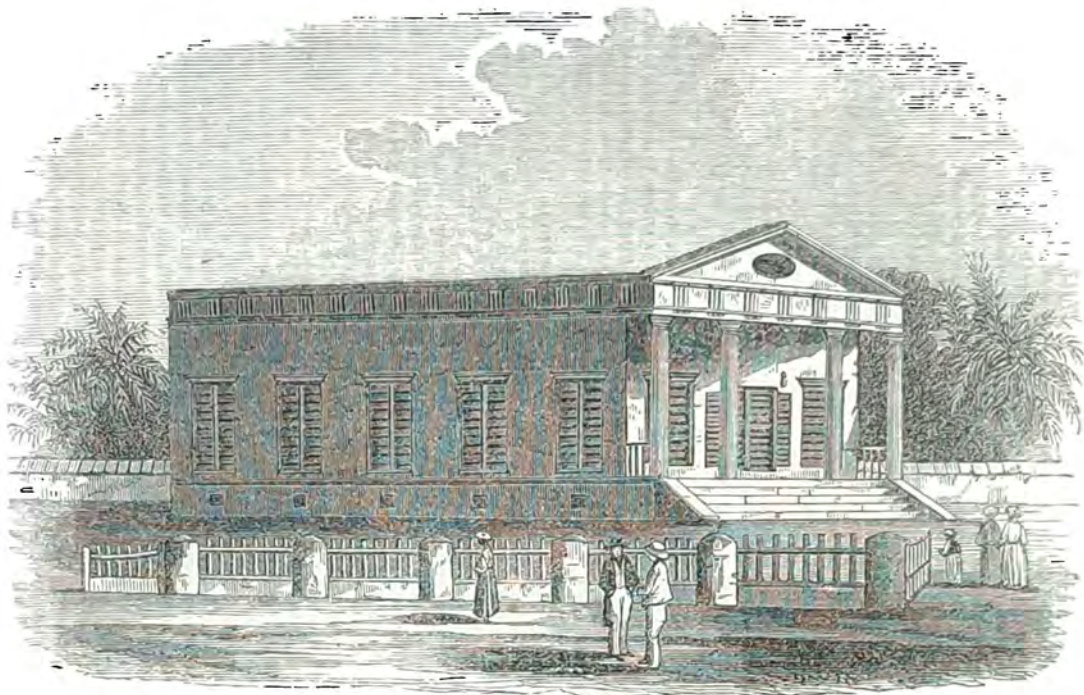
'1. That it will be highly gratifying to this Committee if the Rev. Messrs. Noel and Brock will undertake a preaching tour in Ireland; that the Committee will gladly defray from the funds of the Society the expenses which may be thus incurred; and that the arrangements respecting time, district, and the course to be pursued, be left to their united convenience and discretion.'—'2. That a copy of this resolution be sent to the Rev. Messrs. Birrell and H. S. Brown of Liverpool; that they also be requested to make a preaching tour in Ireland this summer at the expense of the Society; and that the arrangements be left in the like manner to their united convenience and discretion.'—We are happy to be able to say that Messrs. Birrell and Brown have expressed their willingness to undertake this service in the month of August; but we regret to add that Mr. Noel has engagements which will put it out of his power to do so this summer, though he states that he should be quite disposed to undertake such a mission if not pre-engaged."

CARDIFF.—The commercial traffic of this large and flourishing seaport town, having increased so very rapidly of late years, in consequence of the spacious dock constructed by the late Marquis of Bute, and another now in progress by the trustees of the present Marquis, which has been the means of bringing numerous strangers here, attracted hither by the abundance of work and the high wages given, while the facilities afforded by the various railways are daily adding to the number, so that the population has more than doubled within the last five years; it therefore became necessary that something definite should be done to provide for the spiritual wants of these people. The baptists, with their wonted zeal and activity, determined to erect a chapel at Canton, a village formerly at a short distance from the town of Cardiff, but now nearly joining it, as there is no place of worship within a mile. The clergy of the Established Church have also taken the matter into consideration, and the bishop of Landaff (for Canton is only a mile distant from the city of Landaff) has appointed a curate to officiate there, which he does every Lord's-day, conducting the services in a barn until a church can be built. Accordingly the new baptist chapel was opened for divine worship on Thursday, May 26, when the following gentlemen took part in the proceedings, the Revds. D. Davies of Swansea, D. Evans of Pontrhydryn, T. Jenkins of Bristol, J. D. Williams of Combach, and T. Thomas, President of Pontypool Academy. The weather was delightful, and the chapel filled to overflowing; and I am happy to say it has been well attended since. They have also commenced a sabbath school, which numbers seventy scholars. May they go on and prosper! J. J.

SOHAM, Cambridgeshire.—Brother Flanders of Cottenham, preached our 101st anniversary sermons, May 22. Next evening we had a tea meeting, when more than 200 sat down; and then a religious service in recognition of Mr. J. Smith, junr., as our pastor. Mr. Shelley, Independent minister, presided; and brethren Jarrom and Cantlow of Isleham; Richardson of Barton Mills; and Ellis of West Row, engaged in conducting the proceedings. Mr. S. received, from these and other ministers, a cordial welcome. Next day our school children had their treat, and were addressed by Mr. Player, of Great Shelford.

SUBURBY.—On May 17, public services were held here in recognition of the settlement of Mr. W. Bentley as pastor of the baptist church. Mr. Brock, of Bloomsbury chapel, preached; and an interesting tea meeting, with addresses, was held.

(Continued on page 210.)



BAPTIST CHAPEL, HOWRAH, NEAR CALCUTTA.

MISSIONARY.

BAPTIST MISSIONARY SOCIETY.

In addition to the Brief Facts given in our last number, page 180, we add the following:

The missionaries and native teachers, more or less dependent upon the Society, have increased, within the last twelve years, from about 85 to about 200, not including (in this latter number) Jamaica; an increase twofold of European missionaries, and threefold of native teachers. For the support of these agents the Society has not more than £10,000 a year available.

The encouragements to missionary labour are great. The evangelization of the West Indies, of the South Seas Archipelago, of Western and Southern Africa, bears testimony to the value of missions.

In India and Ceylon, alone, 300 native churches have been formed by the agents of different Societies. These churches contain 17,366 truly converted persons, and form the nucleus of a native christian community of 103,000 individuals, who are under constant bible instruction.

In 1850, 130,000 copies of the bible, or parts of it, in thirteen languages of India, were published, and 185,400 copies distributed.

Wherever christian missions have been established, slavery has been abolished.

In India and the South Seas, suttees and infanticide have ceased.

The arts of peace and civilization have found a place amid the deserts of Africa through missionary influence.

Liberty of conscience has been secured in our Eastern possessions.

Of the many heathen lands which were closed against the gospel fifty years ago, all, with the exception of Japan, are now open to its messengers.

Let the fact be pondered, that the eight hundred millions of our fellow men who are without Christ, are accessible to the preachers of the cross.

For the nearly two hundred millions of India, there are but 403 missionaries. In Bengal and Behar, alone, it is reckoned eighteen millions never hear the gospel. Within fifty miles of Calcutta, there are towns of 30,000, 20,000, and 10,000 inhabitants that have never seen a missionary. Delhi, with 150,000 people, has had no missionary since Mr. Thompson died. Midnapore, with 70,000, has none.

Not more than nine hundred churches collected for the Society in Great Britain and Ireland last year: but upwards of 200 of these have (as yet) a collection only every other year. Nearly 150 of them seem to make no other systematic effort. If all would form auxiliaries, and if all would

collect every year, the Society would be relieved of its difficulties.

The Society has not, as yet, 3000 subscribers of 10s. and upwards.

Very many of the wants of the Society would be supplied (so far as funds can supply them), if the income of the Society for ordinary purposes averaged one penny a week from each of the members of our churches. A penny a month collected by each scholar connected with our Sunday schools would raise £7,500 a year.

Will the friends of missions remember that their gifts are to be divided among upwards of 200 stations, and that they are spent in three continents, for the support of more than 200 labourers, each of whom is deserving of, and needs, liberal aid?

"He which soweth bountifully, shall reap also bountifully."

MR. AND MRS. BUCKLEY, of the General Baptist Mission in Orissa, advised to return to their native land for the restoration of their health, arrived safe in this country, on June 12th.

BAPTIST INTELLIGENCE.

ADDITIONAL.

TREFOREST.—Mr. D. Davies, from Pontypool college, was publicly recognised as minister of the English church in this place, June 13 and 14; when Messrs. J. Richards, J. E. Jones, A. G. Fuller, W. Jones, C. Jones, T. Davies, and T. Thomas, president of Pontypool college, preached. The devotional services were conducted by brethren D. Jones, M. Kent, J. Phillips, and O. Williams. On June 4, one candidate was baptized in the presence of a very large audience, in the river Taff, by Mr. D. Davies. The cause is in a flourishing state in this thriving place.

MALTON, *Yorkshire*.—Mr. John Bane, many years pastor of the baptist church at Aylsham, in Norfolk, and late of Downham, in the same county, having accepted a unanimous invitation from the baptist church at this place to become its pastor, was set apart to this office, June 7, when Messrs. Evans of Scarborough, Oliver of Sunderland, Tompson of Hull, Morgan of Bridlington, and the pastor's son, took part in the services of the day. Two deacons were set apart at the same time.

HAVENFORDWEST, *Bethesda*.—Mr. T. Burdett has entered upon the pastorate of the baptist church meeting here, and is also engaged as classical and mathematical tutor of the Baptist College, Haverfordwest.

CREDDAR, *Somerset*.—Mr. W. T. Price, of the baptist college, Bristol, has accepted an invite to the pastorate of the baptist church in this town.

MIDLAND ASSOCIATION.—The annual meeting of this association, formed at Warwick in 1855, was held at Dudley, May 17 and 18. The following pastors of churches were present, and many lay delegates—brethren Swan, Landels, Taylor, and O'Neill, of Birmingham; Morell of Netherton, Davis of Willenhall, Mills of Kidderminster, Cozens of Bewdley, Young of Coseley, Jones of West Bromwich, Macmaster of Walsall, and Tipple of Wolverhampton. Brother Rogers was moderator, and brother Stokes secretary. The Circular Letter was by brother Landels, "On the miracles of Christ." The sermons were by brethren Swan, Taylor, and O'Neill. Resolutions were passed against American Slavery and Church Rates, and petitions to Parliament against Church Rates and the Government Education Bill, and in favour of the Peace Society. The next annual meeting to be at New Hall Street, Birmingham. Circular Letter by brother Stokes, on "the History of the Association."

NORTHERN ASSOCIATION.—The annual meeting of this Association took place at Middleton-in-Teesdale, May 16 and 17, when reports of the state of the churches, sabbath schools, &c., were read, and the usual denominational business was transacted. Among other resolutions adopted, was one condemnatory of the Government measure of education, and a petition to that effect was forwarded to the House of Commons. It was also resolved, unanimously, "That the thanks of the ministers and members be presented to Edward Baines, Esq., of Leeds, for his able and untiring efforts in the cause of voluntary education."

THE SOUTHERN BAPTIST ASSOCIATION met at Ryde, Isle of Wight, June 7 and 8, when sermons were preached by Messrs. Cox and Griffiths. A petition against Government Education, and a resolution against American Slavery, were adopted; and delegates to the Anti-State-Church Convention were appointed.

A SINGULAR BLUNDER!—The *Liverpool Albion* lately gave the following paragraph: "The Hon. and Rev. B. W. Noel has arrived in Australia, and has been appointed a magistrate of Victoria." Nothing could be more incorrect. Possibly some other member of the Noel family may be intended.

SAFFRON WALDEN.—Mr. W. A. Gillson, of York Street, Bath, has accepted an invitation to the pastorate of the baptist church at the Upper Meeting in this town.

WEYMOUTH.—Mr. John Price, of Aberdeen, has accepted the pastoral office over the baptist church in this place.

TIPTON.—Mr. B. Nightingale, late of Castle Donington, has engaged to serve the baptist church at this place.

RELIGIOUS.

RELIGIOUS AWAKENING IN PIEDMONT.—The following extract of a letter from a town in Piedmont (we purposely omit the name) will be read with interest:—"During the two months that I passed at —, the work of Bible instruction prospered greatly. We sold a great number of Testaments, and some Bibles, to the working class; they went away rejoicing in the acquisition of a treasure of which they had been so long deprived. The meetings for religious instruction increased in number: we have them in different parts of the town. Since my departure last autumn, the post has been occupied by my friend —. Under his care, the work of the Lord progresses in a manner truly rejoicing. Colportage is continued. A small school has been opened; the meetings have become more numerous; to those strictly religious, for the lower class, have been added some of a more literary character, for educated men, who are infidel. In these latter meetings, — is assisted by a distinguished political refugee, who has given convincing evidence of sincere conversion to Bible Christianity, and is a man of solid talents. Besides these various meetings, religious worship is held every Lord's-day morning, in a room capable of containing 200 persons, and which is almost filled."

CHOBHAM, Surrey.—The London Christian Instruction Society have arranged to fix their large tent on the verge of the ground on which the soldiers are now encamped. It is intended to have three services every sabbath-day. Besides the thousands of soldiers, many thousands of sight-seers are in constant attendance. It is no good sign when people take delight in military spectacles, especially on the sabbath-day. Here, in Leicester, we have had the band of the new militia parading our streets on sabbath evenings, playing *song tunes*, with troops of boys and girls after them. Our good old county Duke, who is at their head, with his son the Marquis, ought not to have allowed our peaceful sabbath evenings to be so rudely invaded. If such things go on our people will be come *Frenchified*.

CALIFORNIA.—There are thirty churches in San Francisco. This is about one to each thousand inhabitants, and which, judging from other cities, is perhaps about a fair average. The Methodists have four; the Episcopalians, Presbyterians, and Baptists, two each; the Congregationalists, Roman Catholics, Swedenborgians, and Welsh, one each.

OLD SABBATH SCHOLARS.—A great meeting was lately convened in London, of all persons who, within the past fifty years, had been taught in sabbath schools.

CONVERSION OF AN INDIAN PRINCE TO CHRISTIANITY.—In his speech on India, on June 3, Sir Charles Wood adverted to the satisfactory results of the missionary schools, in which the Bible is ordinarily used with the full knowledge of the Brahmins; and to the unquestionable fact, that the spread of education among the more educated and enlightened class of Hindoos, is fast sapping the foundations of their degrading faith. He referred to the recent baptism of Dhuleep Singh, a descendant of Runjeet Singh, and a prince of high rank; and expressed his confidence that education would gradually lead to the reception of the christian faith. He was born in 1837, and has, therefore, attained what in India is the age of manhood. "From the time that he was placed under the care of Dr. Login," we are informed by the *Friend of India*, "his education has been most carefully provided for; and the boy who, when rescued from Lahore, could not even read, is now almost English in language, ideas, and feelings. His conduct with reference to the ceremonial salutes, and his visit to the Governor General, are sufficient proofs that his judgment is not beneath his acquirements, and that he has been fairly rescued from those influences which warp the minds of the *Porphyrogeniti* of the East. Sixteen is the age at which even the law courts acknowledge the right of a native youth to choose for himself; and this last act of the Maharajah has been taken entirely of his own free will. He has been neither coerced nor frightened into christianity. Indeed, the Government had every motive for retaining him in his old creed. An Asiatic christian prince, with £40,000 a year, might excite an interest in England, which it has hitherto been the policy of the Home authorities to avoid; but they doubtless felt that it was not for them to interpose obstacles in his way." The Maharajah was formally admitted into the christian church by baptism, on the 8th of March last, by the Rev. W. J. Jay, chaplain of Futehgurh, after a careful examination into his knowledge of the truths in which he professed his belief. The ceremony, which took place in the Maharajah's own house at that station, was attended by all the civil and military authorities, the American missionaries, and a number of the Maharajah's own attendants, the latter of whom are said to have appeared deeply impressed with its solemnity. "Christianity," remarks the *Calcutta Christian Advocate*, "has not only been benefited by the baptism of princes; but, in this instance, if all we have heard be true, the gospel will have no occasion to be ashamed of its noble convert."

[The examination was scriptural; but how was baptism administered?]

LONGING FOR THE FLESH POTS.—At the annual assembly of the Free Church of Scotland, the voluntary system was again denounced as false and mischievous, though they have, for the last ten years, reaped rich fruits from it—to the tune of an average of £300,000 a year. They have as much right, they say, to endowment as their brethren in Ireland. So they have—that is, no right at all! And another thing, they will never get it. So they had as well be content with such things as they have. We must have no more endowments of any kind. Our work will now be to break up those which exist. The dissenters of England have set the example in getting rid of the *regium donum*.

UNCLE TOM'S CABIN AND THE BIBLE.—The Paris Correspondent of the *New Orleans Christian Advocate* says:—"Uncle Tom's Cabin is having as great a run in France as it seems to have had in England and America. Whatever be the opinion on slavery, it will be acknowledged, that this work has done one good in France, viz., it has awakened a desire in many minds to read the Bible. Colporteurs have reported lately, that the question has been put to them, whether their Bibles were the same as Uncle Tom's; and when an affirmative answer has been made, the Bible has been bought at once."

THE WESLEYAN DISRUPTION.—Another attempt has been made, by what may be called the moderate party, to effect a reconciliation. For this purpose a conference of delegates has been held in Manchester. For the honour of our common christianity, we should be glad to hear of any prospect of success.

PUBLIC HOUSES ON THE SABBATH.—We are much gratified to observe a movement in many large towns in favour of petitioning Parliament for the closing of these places during the whole of the sabbath day. Those nests of vice and pollution—beershops, must, of course, be included.

THE MADIAS are now residing in the city of Nice, Piedmont. We understand that some provision is contemplated by their friends in this country for their future subsistence.

A CLERICAL ELECTION.—The vicarage of Piddington, Oxfordshire, being vacant, and the gift in the hands of the parishioners, 155 parsons made application for the post.

BATH.—The church meeting in Argyle Chapel have voted an annuity of £200 a year to their late venerable pastor, the Rev. W. Jay.

THE CHRISTIAN SABBATH.—It appears that several communities of Jews are disposed to observe the Lord's-day as the sabbath.

GENERAL.

TURKEY.—The empire of the Greeks was overthrown in 1483, when the Mussulman conqueror entered Constantinople. For nearly 300 years the Turks were the scourge and dread of Europe; but their power has now dwindled into weakness, and within the past fifty years their existence, as a nation, has been several times in peril. In 1844, England secured from the Turks freedom from persecution for the christians, and the abrogation of that law of the Koran which made it criminal to profess christianity. In the Turkish empire at this time, commerce prospers, the bible is free and much sought after by many, and there are now twenty evangelical christian churches, chiefly Armenians. But the rulers of the Greek and Latin churches oppose these as protestants, and would persecute them were they not protected by the Turkish Government.

BAPTISM IN THE GREEK CHURCH has, as most of our readers are aware, always been performed in the right way—that is, by dipping the subject in water. It now appears that the Emperor of Russia, as pope of the Eastern Church, is interfering in this matter also. We copy a paragraph from the public papers:—"The Patriarch Germanos takes much to heart the tone of supremacy with which Prince Menschikoff made him prohibit the sale of the pamphlet lately published upon the baptism of the Greek Church, (by immersion) the only baptism valid at Constantinople. The synod of St. Petersburg, less exclusive on this point, admits the baptism of Latinists and Protestants."

BWARE OF FALSE PROPHETS!—Rumours of wars being abroad, some cunning fellows are taking advantage thereof to make money, and have irreverently called in scripture to help them. We allude to several books which have lately appeared with catching titles. We would as soon believe the predictions of old Moore or Zadkiel, or a gipsy fortune-teller, as the writer of "The Coming Struggle," and several similar publications of the day. What a proof of the gullibility of John Bull we have in the rapid sale of tens of thousands of one of these fabrications.

ROYAL VISITORS.—The Duke of Genoa, brother of the King of Sardinia, is, at the time we write, a visitor at the British Court; and the King and Queen of Hanover are expected.

TAXATION.—Mr. W. Williams affirmed in the House of Commons, that out of seventy-five millions gross taxation of this country, the land only paid seventeen millions, and he would undertake to prove that at any time. Sir John Trollope disputed the correctness of this statement.

DISSENTERS.—Mr. Peto, when speaking on church rates, is said to have stated that there were now 15,000 congregations of christians in this country with 1,400,000 hearers, not of the established church. It appears, too, that from 1088 to 1852 as many as 58,804 dissenting places of worship have been certified.

A CURIOUS DISSENTER.—Mr. E. Ball, the farmer member for Cambridgeshire, is reported to have said in the House of Commons, that if church rates were abolished, and the prayer book amended, hundreds and thousands of dissenters would go over to the Church of England! What outrageous things some men will say to attract attention to their own little selves.

GIpsy TRICKERY.—A hard working labouring man, the worse for liquor, from the neighbourhood of Lancaster, allowed a gipsy woman to cheat him out of 150 sovereigns on the promise of finding him a good wife with plenty of money. The gipsy vanished; and the poor dupe must now go to work again! When will some men use what little common sense they have?

FUGITIVE SLAVES IN CANADA.—It is computed that about 3000 fugitives from United States slavery arrive every year in the Canadas. About 700 miles of border land is open to them. We are gratified to hear that a respectable agent is now in London, gathering subscriptions to aid the fugitives in obtaining their own livelihood.

THE LORD MAYOR OF LONDON has lately convened, at the Mansion House, about eighty mayors of our chief boroughs, with many other eminent men, in order to consult on the best mode of promoting science and art.

AT A CONFIRMATION SERVICE, held at St. George's Church, Everton, Liverpool, four of the London swell mob were apprehended for stealing a gold watch from a lady. The two men were habited as clergymen, and the women as ladies of fashion.

TWO REMARKABLE VESSELS.—At Portsmouth, the *Duke of Wellington* war steamer of 120 guns—a new three-decker. At Southampton, a large and splendid steam yacht, the *Northern Star*, the property of Mr. Vanderbilt, a rich American merchant.

AN AUSTRALIAN NEWSPAPER, called the *Melbourne Argus*, is said to issue 10,000 copies per day. Its proprietors have sent over for more rapid machinery. In the meantime, no more subscribers will be supplied.

A GOLDEN PRIZE.—A nugget of gold, the largest ever found, and weighing 120lbs, is said to have been discovered by a party of four men in Australia.

TWENTY-EIGHT SLAVES from Kentucky are reported as having lately arrived safe in Canada.

A FAST IDRA.—Passengers, before leaving Buffalo for New York, while purchasing their tickets, are handed a bill of fare. The orders are immediately forwarded by a telegraph communication to the refreshment-room at Warsaw, and numbered tickets are handed to the different passengers. Upon arriving at Warsaw, each finds upon the table, whose number corresponds with the card, the breakfast he ordered in Buffalo, and the train waits twenty minutes for him to eat it!

THE FIRST NUMBER OF THE Times is dated January, 1788, the heading being, "*The Times, or Daily Universal Register*, printed logographically." Its price is marked threepence, and its imprint runs, "Printed for J. Walter, at the logographical press, Printing-honse-square," &c. It has sixty-three advertisements.

SIR ISAAC NEWTON.—As next year—1854—it will be 200 years since this great man entered as a free boy into Grantham grammar school, the inhabitants of that town propose to erect a public statue to his memory.

NICHOLAS, the Russian Emperor, was proclaimed Dec. 12, 1825. His brother Alexander, the former Emperor, died Nov. 19th. Constantine was the next in order, but Nicholas contrived to get him to resign.

MAZZINI, it is said, was three months in Milan before the insurrection broke out, and one month afterwards; and though this was known to hundreds, he was never discovered. He is now safe in England again.

THE BALLOT.—This mode of electing members of parliament has been again proposed in the House of Commons by Mr. H. Berkeley; but a majority of sixty rejected it.

THE EARL OF DERBY has been installed as Chancellor of Oxford, when several of his political friends, D'Israeli among them, were made "Doctors!"

JAMAICA is in an unsettled state; the House of Assembly having refused to vote the supplies called for by the Governor and Council.

TABLE MOVING.—This is now one of the wonders of this wondering age. What next will the people "go out for to see? a reed shaken by the wind?"

VAGRANTS.—It is calculated that there are, notwithstanding the demand for labour, as many as 200,000 of these idle wanderers in England alone.

SOPLOUQUE.—The pope has sent a priestly agent to crown this usurper as Faustin I., Emperor of St. Domingo.

THE POPULATION OF AUSTRALIA is now said to exceed 700,000, and is daily increasing.

FOREIGN REFUGEES.—It is computed that there are 100,000 of these refugees from European nations now in London.

CITY TELEGRAPHS.—In Boston, U. S., they have introduced lines of telegraph throughout the city. The various stations connect—first with the police-offices of the wards, and then with the general office of the chief of police. The object is to concentrate a powerful force in the event of a fire or riot, or any other emergency. The cost, about 12,500 dollars.

HER MAJESTY, we are told, has made a third donation of fifty pounds to the Ragged School Mission of Aberdeen.

REVIEW OF THE PAST MONTH.

ABROAD.—*The Russian Aggression on Turkey* has kept the nations of Europe in a state of excitement and agitation during the whole of the past month. Couriers have been passing and repassing by rails or steam-ships perpetually. The Russian Embassy had quitted Constantinople, and the Russian merchants were leaving the city. The Turks were mustering all their forces for vigorous defence, and the French and English fleets were in readiness to aid them. The eight days allowed for a reply to the Emperor's ultimatum would expire on the 16th June, when, if still refused, it was expected that the Russian armies would cross the Pruth, and sieze upon Moldavia and Wallachia, where the English and French could not aid in opposing them. How distressing is the thought that *one man*, like this ambitious emperor, can "cry havoc, and let slip the dogs of war," involving the lives and happiness of thousands of human beings! One thing is certain—Mahomedanism must fall. It was established by the sword, and by the sword it may perish. But the object of the Russian autocrat is not so much the putting down of that imposture and the protection of the Greek Church, as the setting up of himself as monarch of the East of Europe. England and France are not likely to permit this, though Austria and Prussia dare not move. And this quarrel has been provoked by the man who pretended to be the pacifier of nations. He may, however, find more work than he expects. Hungary is close upon the scene of action, and the Poles and Italians are not far distant. Will they be quiet, should a chance offer of casting off the yoke of their despots? The Georgians and Circassians too would join in the fray, in revenge for Russian aggression upon them. But we must wait and see. Our consolation is that "The Lord reigneth."

AT HOME.—Little has occurred to call for special remark. The Queen was expected to visit the Dublin Exhibition in a few days when we went to press.

Marrriages.

Jan. 4, at Ipswich, Moreton Bay, New South Wales, Mr. S. Sutherland, late of St. Peter's, Kent, to Louisa, relict of the late Mr. T. W. Deacon, formerly a student for the ministry at the General Baptist College, Leicester.

May 26, at the baptist chapel, Bridgnorth, by Mr. Tilley, Mr. S. R. Palmer, of Foots Cray, Kent, to Lydia, eldest daughter of Mr. J. L. Whitmore.

May 31, at Zion Chapel, Whittlesea, by Mr. Chamberlain of Fleet, Mr. T. Barras, General Baptist minister, Peterborough, to Miss Elizabeth Ruff, of Whittlesea.

June 2, at the baptist chapel, Market Harborough, by Mr. J. B. Rotherham, Mr. W. Andrews, of Chesham, Bucks, to Miss Grace Bennett, of Marston Trussel, Northamptonshire.

June 5, at the baptist chapel, Wotton^{*} under-Edge, by Mr. John Watts, Mr. Lewis Workman, to Miss Maria Hollester.

June 6, at the General Baptist Chapel, Loughborough, (which?) Mr. Thomas Priestly, to Miss Elizabeth Priestly, both of Sutton Bouington.—And on the 12th, Mr. Thomas Russell, to Miss Charlotte Bird, both of Loughborough.

June 9, at Harrogate, Mr. Robert Mack, of Newcastle on Tyne, eldest son of the late Rev. J. Mack, baptist minister, Clipstone, to Miss M. O. Scott, of Manchester.

June 12, at the baptist chapel, St Albans, by Mr. W. Upton, Mr. George Ward, to Miss Ann Batsford, of Warwick.

June 14, at Friar Lane baptist chapel, Leicester, by Mr. Booth of Uttoxeter, Mr. Henry Bell, to Miss Catherine Cox.

Deaths.

April 12, at his residence, Stourton Castle, near Stourbridge, after protracted indisposition, James Foster, Esq., aged 67. The deceased gentleman, who was well known as an extensive iron manufacturer, was universally esteemed as a most munificent and catholic-spirited benefactor of the various religious and philanthropic institutions in his neighbourhood, and in the kingdom generally.

April 22, at Calabar, Jamaica, of rapid consumption, aged 44, Eliza, the beloved wife of the Rev. D. J. East, President of the Baptist College.

April 26, Mr. Charles Bloomfield, eldest son of the author of "The Farmers Boy," in the 55th year of his age.

April 29, at Sudben, Lancashire, after severe affliction, aged 59, Susannah Foster, a member of the baptist church.

May 14, at Southend, in the 95th year of her age, Mrs. Barnes, for forty-three years a consistent member of the Congregational church in that place.

May 19, at Barrow-upon Soar, Mrs. Elizabeth Frier, aged 37; and on June 4, Mrs. Mary Ann Adkin, late of Sutton Bouington, both members of the General Baptist church, Quorndon, Leicestershire. In the circumstances of the removal of these friends, we hear a voice, saying, "Be ye also ready."

May 22, at Winton, near Manchester, in the 96th year of his age, Mr. James Smith,

father of the wife of the Rev. R. Moffat, missionary at Kurunam, South Africa.

May 29, Mrs. Eveson, of Gayton, advanced in years, a member of the General Baptist church, Maltby, near Louth, sister of the late Mr. Goodhall, surgeon, Epworth; and June 7, Mrs. White, of Trusthorpe, aged 92, the oldest member of the same church.

May 30, Mr. James Parsons, of Dodmarsh, aged 73, a member of the baptist church, Whitestone Chapel, Withington, Herefordshire, who doubtless exchanged a world of trouble for a world of glory. He was a patient quiet christian, and punctual above all we knew or ever heard of in attending the means of grace, for which in thirty years he had walked not less than 6,500 miles.

May 31, at Bedford, aged 30, Mr. Abraham Weinberg, late pastor of the baptist church, Rickmansworth, Herts.

June 2, at Arthingworth Lodge, Northamptonshire, Mary Ann, daughter of Mr. S. Ayrton, baptist minister, Olesham, Bucks.

June 5, John Jenkins, D.D., Hengoed, Glamorganshire, baptist minister, aged 73.

June 7, at Harby Lodge, Vale of Belvoir, Leicestershire, aged 24, Elizabeth, wife of Mr. Richard Hourd, after long suffering borne with much resignation. Mrs. H. was a worthy member of the General Baptist church at Hose. "Come, Lord Jesus," expressed her last desire.

THE
BAPTIST REPORTER.

AUGUST, 1853.

BAPTIST ANNIVERSARIES—THE GENERAL BAPTISTS.

There would be no necessity for mentioning the fact, but for the information of some of our new readers, that the baptists of this kingdom are, and ever have been, divided into two sections, which are distinguished from each other by the terms General and Particular. These terms have reference mainly to one matter of evangelical belief, and that is—the extent of the provision made by the atonement of the Son of God—the General holding with the views of James Arminius, and the Particular with those of John Calvin. We adopt this summary mode of description supposing it will be more readily understood. We have referred to but one matter of main difference in their opinions, but that must be understood as affecting other collateral doctrines held or not held by the respective parties in consequence, such as irresistible grace, election, reprobation, perseverance, &c. Both are agreed on the fundamental and essential doctrines of evangelical faith; as, the depraved, guilty, and helpless condition of man by nature, the divinity of the Son of God and the efficacy of his sacrifice, the power of the Divine Spirit in opening the eyes, changing the heart, and guiding the believer in the path of life.

That there are, in this kingdom, some who immerse their candidates for fellowship we allow; but they are not generally known as baptists; if

we except one small community, now nearly extinct, and once known as Unitarian Baptists. The Mormonite heretics we will not acknowledge in any form, though they do dip their deluded followers. The Church of England, as Mr. Fryer of Exeter has recently reminded us in our columns, will also, according to the letter of her rubrics, dip the candidate if required to do so; and we have heard of Independents and Methodists who are also somewhat accommodating in this matter, though generally adhering to their own mode of sprinkling babies. But in the United States this departure from their usual custom is much more frequent than in the British Islands.

Perhaps it may not be unnecessary, for the sake of informing others, if we mention that the terms General or Particular have no reference at all to the questions of strict or free communion. Indeed if any should suppose they did, they would very likely be misled by them, as some have been. For they might by those terms be led to conclude that the Generals were free, and the Particulars strict, communionists; whereas the contrary is, in the main, the fact. Until recently all the churches of the Generals were strict; but among the Particulars, many of their largest and most influential churches have long been open.

Rightly to understand the facts it may be necessary to state further that the Particulars are not precisely

agreed on doctrinal subjects. The open communion churches are generally those who hold with the sentiments of the late Andrew Fuller, whilst the strict churches generally hold with those of Dr. Gill. In some districts these churches separate into distinct Associations.

Mentioning Associations reminds us that the Annual Associations of the Particulars are confined to districts, which publish their own Reports; though some do not; for instance, the Leicestershire never does.

The Generals have also district meetings at fixed places in rotation, four in each year. These are called Conferences, and were originally formed to afford ministers an opportunity to confer with each other on things pertaining to the extension of religion. Sermons are preached, and verbal reports given of baptisms, and candidates, and other matters. Their Annual Association is a gathering of representatives from all the churches of all the various districts; when printed schedules, previously filled up, are presented and read; and these reports are afterwards printed in the form of a pamphlet, called the "Minutes," including the officers elected, the proceedings, the states of the churches, the business, the statistics, and the Letter to the churches.

From the various printed reports of the several associations of the Particulars, and from the "Minutes" of the Generals, and from other sources as he best can, the indefatigable Secretary of the Baptist Union, brother Hinton, compiles that very valuable work—"The Baptist Manual." Few can be aware of the painful labour of such a task, and the whole baptist body are laid under high obligations to our esteemed brother, for the diligence which he exercises year after year in order to produce its perspicuous details. For our part we are glad to avail ourselves of this opportunity for expressing our high estimation of his peculiar talents, and our hope that

nothing will occur to deprive the body of his valuable services.

Having thus, more at length than usual, given these introductory explanations, which seem necessary now and then, and having given them as carefully and impartially as we knew how, we now proceed to give, according to our regular custom, a report of the annual gathering of the representatives of the General Baptist Churches.

We started on Monday afternoon, June 20, and our course was by that branch line of the "Midland" which unites Burton-on-Trent with Leicester. The weather was now favourable, and we were induced to prefer an open carriage. Skirting the forest of Charnwood, we passed old Ashby in passing of both its churches, the noble ruins of its famous old castle, and the new baths and grounds. There, within those now broken castle walls, the Hastingses and Huntingdons of former generations once held power with an iron grasp—there the first James was entertained with costly feudal pomp—and there his unhappy son Charles found shelter for one night after his hasty flight from Naseby.

Crossing the Trent and its rich valley we reached Burton, and rain threatening, we took a covered carriage to Birmingham. Our host was a beloved brother of the other section of the baptist body, and though we talked of the peculiarities of our respective sections, yet we found more agreement than difference between us.

A profitable devotional meeting was held on that evening. And next morning, at seven o'clock, the minister of the place, brother Cheate, who, at the association held forty years ago in the same place, was ordained pastor, opened the proceedings with prayer, and presided during the reading of "states," until twelve o'clock; when brother Wallis, the appointed chairman, read an address on the Responsibility of the Association. Brother

Sutcliffe of Staly Bridge, and brother Wileman of Longton, were elected moderators, to assist the chairman. Business went on in the afternoon, and in the evening brother Hunter of Nottingham, preached from Isaiah li. 16. On Wednesday, business before breakfast. In the morning, brother J. C. Jones of Spalding, preached from the latter clause of 2 Cor. v. 19. In the afternoon the Annual Home Missionary meeting was held—J. F. Winks in the chair. Reports were read by the district secretaries, and addresses were delivered by the chairman, Batey of Burnley, Salisbury of Longford, Wood of Salford, and Stokes (P.B.) of Birmingham. Much was said on the desirableness and propriety of attempting the erection of another good chapel in Birmingham. In the evening the Foreign Missionary Meeting was held, Henry Wileman, Esq., of Longton Hall, Staffordshire, in the chair. An abstract of the Report, accompanied by solemn exhortations and admonitions, was read by the venerable Secretary, J. G. Pike. Brethren J. Burns, J. Buckley, J. Goadby, J. B. Pike, J. F. Winks, and J. C. Pike, addressed the crowded audience, who were much gratified by the appearance of brother Buckley from India, as well as cheered by the animated and encouraging address he delivered. The whole of Thursday, from seven in the morning until after nine in the evening, was devoted to business. Nearly 200 ministers and other brethren were present as Representatives of the churches at this eighty-fourth annual gathering.

The usual business was transacted with regard to the College at Leicester, the Home and Foreign Missions, the Hymn Book, and the monthly Periodical. The churches admitted were Call Lane, Leeds, and Broughton, Notts—the ministers, J. B. Rotherham from Stockton, B. Wood of Stockport, and E. Davis of Derby. The new chapel cases from Halifax and Stoke were recommended; and brethren J. F. Winks and J. C. Pike

were appointed to obtain subscriptions for a new chapel at Birmingham. A meeting of the ministers of the various districts, to confer on the best means for promoting a revival of religion in the churches, was advised. An inquiry was ordered as to the expence of printing in one volume all the Association Letters from 1770. A letter was read from some churches of General Baptists in Rhode Island; brother Buckley to reply. A Petition to both Houses against the Government measure of Education and another against the opening of Public Houses and Beer shops on the sabbath, and a Memorial to the Queen on behalf of the persecuted baptists in Germany, were prepared and ordered to be forwarded. The Annual Protest against United States Slavery was renewed, and the chairman was directed to write and remind Professor Stowe that the Free Will Baptists of New England are, and ever have been, every church and every member, opponents of the accursed system of human bondage. Two ministers, one aged and the other young—J. Barnes of Austrey, and S. Ashby of Long Sutton—have, during the past year, entered into rest. The letter to the churches on the "Inspiration of the Scriptures" by brother J. B. Pike was much approved. The next to be on "The present duty of the churches of Christ, and especially of the General Baptist, with regard to the unconverted masses of our countrymen." The next Association to be at Byron Street, Leeds; preachers, brethren J. G. Pike of Derby, and J. Lewitt of Coventry—Brother Buckley from Orissa, chairman. The Annual Epistle from the Free-will Baptists of America did not arrive until a few days after the sittings had terminated.

The reports from some of the churches were unfavourable, but from others very cheering. The sabbath schools generally were doing well and bearing spiritual fruit. It was apprehended that in consequence of emigration, removals, separations, deaths, and chiefly revisions of church

lists of members, that there would be a decrease, but the clear increase was, after all, only 150 members in the 154 churches composing the connexion; a fact that ought to be seriously pondered, and excite to humiliation, prayer, and more direct effort for the conversion of men. We give a copy of the summary.

Numbers reduced this year, viz. :—

Dismissed	245
Excluded	209
Withdrawn	136
Removed	249
Dead	332

Decrease

1171

Numbers added this year, viz. :—

By New Churches	93
Baptized	784
Received	370
Restored	74

Increase

1321

Decrease

1171

Clear Increase

150

Total number of members, 18,218 ;
Sunday Scholars, 25,442; Teachers, 4,099.

In the four Orissa mission churches 33 had been baptized. Total number of members 282.

The paper read by the chairman on the Responsibility of the Association, contained many valuable suggestions. The constitution of this assembly recognizes the members as well as the ministers of the churches. The Rule for the constitution is, "A church not exceeding 50 members, may send two Representatives; a church from 50 to 100, four; from 100 to 200, five; from 200 to 300, six; from 300 to 400, seven; and so on in like proportion. The stated pastor is, in addition to the above numbers, a Representative *ex officio*." From this arrangement it will be seen that members far outnumber ministers. Out of the nearly 200 representatives at Birmingham about 60 were ministers. And yet, in conducting the business, ministers chiefly take part. All meet as brethren on common ground, and though the right of every representative to speak

and vote is recognized, no inconvenience arises therefrom; especially when the chairman and moderators are prompt in restraining irrelevant remarks. There may be occasionally a diversity of opinion, and opportunities will arise for a display of that independence which every member may claim as his right, yet generally order and harmony, and a desire for peaceful deliberation, prevail. We make these remarks here, in consequence of the fear which some religious conventions in our land entertain, respecting the admission of what they call the "lay" element into their deliberative assemblies. For although the General Baptists are not so numerous as others, yet as all their churches are amalgamated into one body, they present, when assembled, one of the largest deliberative religious conventions in the kingdom. One regulation of this associated body, dictated by a desire to promote peace and union is, "Let unanimity, as far as possible, be sought in all the conclusions that may be adopted. Let no measure be carried into effect, but let it be rather deferred, in which the minority is considerable and incapable of acquiescing."

In order to revive vital religion in the churches, one of the brethren presented gratuitously a copy of the pamphlet—"The Chester Conference" to each of the ministers present.

There was one feature of this Association which afforded cheering hope for the future of the body, and that was the decided tone of evangelical sentiment which pervaded the prayers, addresses, and sermons. There was also a good array of promising young ministers, all apparently zealous in the good cause. To those of us, however, who were present at the last Association at the same place twenty years ago, it was evident that time and death had wrought great changes. Many who were then "pillars" have been removed from the church below, to be, we have good reason to hope, pillars in the temple of God above, where they will go no more out.

BAPTISM NOT IN LIEU OF CIRCUMCISION.

MALES only were the subjects of circumcision. All females were excluded. I argue that there were no spiritual blessings in circumcision, or else females had not been at all excluded. The God of Abraham never would, by a covenant seal, exclude them from spiritual blessings—from anything tending to their sanctification and salvation. Baptism certainly has not come in the room of circumcision in this particular.

Infant males were to be circumcised the eighth day. Do they baptize infants on the eighth day?

Infants were circumcised by either parent, as the case might be. You remember the case of Zipporah. Why, then, employ ministers to baptize, if these are both seals of the same spiritual church covenant, and if the churches, Jewish and Christian, be identical?

Abraham's servants were circumcised. Three hundred and eighteen warriors belonged at one time to his household. Why do not the Pedo-Baptists baptize all a man's servants, when he joins the church, on the principle of identity.

Circumcision was not the door into any church or religious institution. It was no initiatory rite of any moral institution. The Ishmaelites, and Edomites, and many other nations descended from Keturah, were circumcised. Into what church did they enter? The Jews were members of the politico-ecclesiastico church by natural birth. Circumcision was no initiatory rite or door to them. But none can enter Christ's church unless born again—born from above. How, then, are the two cases identical?

Circumcision was not a dedicatory right. Pedo-Baptists talk much and often about dedicating their infant offspring to the Lord.—Now, under the law, females were never dedicated, and of males none but the first-born. Pedo-baptist dedication is only formal and nominal. Among the Jews it

was a real *bona fide* dedication. Jesus Christ being the first-born, was dedicated; he was also circumcised and baptized—circumcised the eighth day at home, dedicated the fortieth day in the temple, and baptized when thirty years old in the Jordan. Are the cases identical here?

Circumcision, requiring no moral qualification, communicated no spiritual blessings. Ishmael, Esau, and all the servants of the Jewish nation, were circumcised on the faith of their masters.

Idiots were circumcised — for not even reason, intellect, or sanity, was a qualification — flesh only. It was a covenant in the flesh, until the Messiah, who was made of the seed of Abraham, and of the family of David, according to the flesh, should come.

It was binding on parents, and not on children. The commandment was, "Circumcise your children;" but the Christian order is, "Repent and be baptized, every one of you." No one ever found a precept in the New Testament commanding parents to baptize their children. Where there is no law, there is no transgression; and where there is no precept, there can be no obedience; there is, therefore, no transgression in the neglect, nor obedience in the performance of infant baptism.

The right to circumcision in no case depended upon the faith, the piety, or the morality of parents. The infant of the most impious Jew had just as good a right to circumcision as the son of Abraham, David, or Daniel. Why then do Pedo-Baptists suspend the right to baptism, upon the faith of a father, or grandfather, or some kinsman of the infant? Does their practice look like their faith in the substitution of baptism for circumcision, or in the identity of the two churches, the Jewish and the Christian.

Circumcision, say our Pedo-Baptist friends, guaranteed certain temporal

blessings to the Jews. What temporal blessings does baptism secure to infants?

It was not to be performed into the name of any being whatever, neither in heaven nor on earth. Why then baptize or sprinkle into any name, if the latter fills the place of the former?

The subject of circumcision was a debtor to keep the whole law of Moses in all its institutions: for, says Paul,—“Whosoever among you is circumcised, is a debtor to do the whole

law,” of which, as before shown, circumcision was a part. Are those infants baptized, debtors to keep all the Jewish ordinances? If not, how does baptism fill the place of circumcision? These few indisputable facts show — that circumcision was peculiar in its nature, character, and design — that it was the sign of a national covenant — that it was the sign of the same privileges to all its subjects; but never the sign of any spiritual blessing in Christ to any one of them.

Spiritual Cabinet.

THE SACRED WRITERS.

From J. B. Pike's Letter to the General Baptist Churches, in the Minutes for 1853.

UNIFORM CONSISTENCY OF THE SACRED WRITERS.—If we were to take the writings of only one author upon any one subject of progressive development, and extending through the brief period of half a century, we should find inconsistencies and inaccuracies innumerable — opinions confidently broached, afterwards modified — statements of facts, corrected — immature conclusions, recalled — and even general principles confessed to be defective and erroneous. But the Sacred Writers all perfectly agree in the progressive truths they enunciate. In their descriptions of God and man — of sin and holiness — of salvation and perdition — of angels and demons — of this world and the next, there is an unbroken accordance. Whether writing at Horeb, or at Babylon — at Jerusalem, or at Athens — at Laodicea, or at Patnos — on the plains of the Desert in the age of the Pharaohs, or in the prisons of the Capitol in the days of the Cæsars — there is the utterance of the same truths — the progressive development of the same system. There are no incongruities — no clashing sentiments, no rectifications: they are all manifestly of the same judgment, aiming to estab-

lish the same doctrines, and applying them to the same practical purposes. There is such an agreement in principles and details — such a harmony of dependence, between one portion and another, as powerfully tends to the mutual establishment of all the separate portions of which the Bible is composed; and the more it is studied, the more is it evident that each part, like the stones of an arch, derives support from the rest, while unitedly they present one grand and glorious whole.

THEIR COMPREHENSIVE BREVITY. — This is more apparent when contrasted with the huge and cumbrous mass of materials which uninspired men have heaped together in the shape of sacred biographies, or expositions of doctrinal systems. The modern church of the Jews, for example, has joined to the scriptures, by attributing equal authority to them, the Targums of Jerusalem and of Babylon; the former of which occupies a large folio volume, and the latter twelve folio volumes; while “the sacred truths” which the church of Rome professes to hold and to teach, and “to regard with the same affection and reverence as the Holy

Scriptures," are comprised in no less than 135 folio volumes of Greek and Latin. How vastly different is the inimitable brevity of the Sacred Writers, who present their diversified compositions, embracing the interests of all time and of all worlds, concentrated in a compass (as it has been remarked) which a finger may suspend and a wayfaring man may read. Without referring particularly to the Old Testament, except in passing, to remark that Moses has condensed the history of the world for 1700 years into two short chapters, where shall we find such examples of brevity as those with which the New Testament abounds? Survey the mysterious character and eventful life of Jesus Christ—his miraculous conception—his birth announced by an angelic company—his retirement into Egypt—his discussion when but a child with the doctors in the temple—his baptism—his temptation in the wilderness—the election of his Apostles—his wearisome journeys—the private and public discourses he delivered—his striking prophecies—his innumerable miracles—the privations to which he was exposed—the popular applause with which he was greeted—the intense religious persecution by which he was followed—his transfiguration—his agony in the garden—his betrayal—arraignment—mock trial—condemnation—crucifixion—resurrection—temporary sojourn again upon earth, and then his glorious ascension! Never in the life of any other person did there occur such a vast assemblage of wonderful and memorable events, the narration of any one of which might have been expanded into a volume; but a graphic description of all is presented by his most devoted and admiring followers in the brief space of a few chapters. Who but they would have found it possible to avoid saying more than a few sentences of the first thirty years of such a life?—or to have recorded so many miracles and acts of kindness—so many sublime thoughts and per-

sonal characteristics—so many sufferings and persecutions—so many scenes of deep abasement and glorious majesty, without a reflection, a comment, or an exclamation? A single chapter also suffices to record all the marvels of the day of Pentecost; while but a single verse is devoted to the conversion of a Roman Proconsul. The early triumphs of the gospel—and the life and labours—the prophetic gifts and abundant perils of its most distinguished apostle, through twenty-two eventful years, are narrated by his companion and fellow-labourer in the space of an insignificant tract. It is not thus that men write biographies—or record marvels—or relate history. And, with all this brevity, there is transparent clearness—abundant richness and genuine simplicity; no overcrowding, and no confusion. What but the inspiration of the Divine Spirit could have led them to such a selection of details amid an age and a world of recollections?

THE UNPARALLELED EXCELLENCE OF THEIR DOCTRINES:—In their writings alone, or in those derived immediately from theirs, is the infinite God introduced as speaking in a manner worthy of himself—with simplicity, majesty, and authority. His character as there revealed comprises all possible perfections. His laws and ordinances—his works and ways, illustrate them; and all his dispensations toward his creatures bear the stamp of infinite wisdom and power—holiness and love—justice and mercy—truth and equity—in harmonious combination. The descriptions they contain of the condition of man, as fallen, guilty, and helpless, although repugnant to the pride of human reason, are in accordance with universal facts. The scheme of Redemption which it is their grand object to unfold, originating in the love of God—effected by the mediation of Christ, and applied by the agency of the Holy Spirit, is most perfectly adapted to meet the wants and cure the woes of our fallen

humanity. It condemns sin and yet saves the sinful — it honours the justice of God and yet displays his mercy — it magnifies the law and yet emancipates its victim. It supplies the strongest motives to the exercise of virtue and love, of gratitude and obedience. It “restrains and disciplines, without destroying the subordinate tendencies of our nature—satisfies our natural sense of justice while offering us escape from its penalty—demands perfection by presenting the affections with an object calculated to produce it; inspires hope, while producing humility by the very magnitude and grandeur of the ob-

jects which inspire it; and produces active beneficence at the same time that it represses self gratulation.” In their revelations of the future, while there is nothing to gratify the cravings of morbid curiosity, there is everything to meet the demands and relieve the difficulties of reverent and intelligent enquiry. The immortality of the soul—the resurrection of the body—the solemnities of the final judgment, and the everlasting destinies of the righteous and the wicked, are proclaimed with an oracular authority, and portrayed with a vivid distinctness, in admirable keeping with the sublime awfulness of their character

Poetry.

LIFE'S HARVEST.

Ho! reaper of life's harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing—
Why sit ye idle, dumb?
Thrust in your sharpened sickle,
And gather in the grain;
The night is fast approaching,
And soon will come again.
Thy Master calls for reapers,
And shall he call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?
Come down from hill and mountain,
In morning's ruddy glow,

Nor wait until the dial
Points to the noon below.
And come with the strong snew,
Nor faint in heat and cold;
And pause not till the evening
Draws round its wreath of gold.
And mount the crumbling watch-towers,
And herald on the truth,
Preach out the golden precepts,
To wild and wayward youth.
Mount up the heights of Wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know.
Be faithful to thy mission,
In service of thy Lord;
And then a golden chaplet
Shall be thy just reward. W. E. K.

JOY.

How cheering the Sun's mellow light
When the storm for a season has fled,
And his rays reviving and bright
O'er the world in rich beauty are spread!
How pleasing fair Spring's balmy breeze,
When chill Winter suppresses his rage,
Nor longer, amid the tall trees,
Hollow winds, fiercely warring engage!
How glad'ning the red-tinted dawn,
When dark Night has resign'd his domain,
And his black-mantled minions are gone,
And bright Morning is smiling again!

Toll-worn on the bolsterous seas,
Lo! what joys to the Mariner rise,
If borne by the prospering breeze,
Lovely Home at length greets his glad eyes.
But oh! there are joys which exceed,
What the earth at its best can e'er know,
They from God, the Great Giver proceed,
And to sin-burden'd spirits they flow.
They point to bright regions on high,
And they tell of a Saviour's kind heart;
Gently raising the mourner's sad eye,
They bid all his sorrows depart.

Reviews.

Sacred Symbology: or an Inquiry into the Principles of Interpretation of the Prophetic Symbols. With Explanatory Observations on the Symbolic Figures and Exhibitions of the Sacred Scriptures Generally. By John Mills. Edinburgh: Johnstone and Hunter. London: R. Theobald.

WE very much regret that our limited space prevents us from doing little more than introducing this valuable volume to the notice of our readers. If patient research and sober judgment are indispensable to a right investigation and clear elucidation of this important branch of biblical study, all who know the estimable writer are aware that he possesses them to an eminent degree. We do not profess to have examined critically all the positions Mr. M. has assumed, but we dare venture to affirm that he will not be found advancing any crude or merely fanciful notions. Mr. M. says:—

“The time has arrived when the prophetic writings will necessarily engage the attention of the Church of Christ. The difference of opinion respecting many of the prophecies has assumed an importance which cannot much longer be disregarded. The period is rapidly approaching when some of the more important predictions respecting the Redeemer’s kingdom will be accomplished. If the writings of God’s prophets, relating to the present age, may be neglected with impunity, it will be difficult to conceive of the sinfulness of the people of Israel in disregarding the living voices of those prophets. That great changes and awful catastrophes await the world, the Divine predictions clearly show. By those predictions, the Churches of Christ are loudly called upon to awake from their slumbers. An idolatrous system, which, during many centuries, has shrouded the nations, is now employing innumerable agencies, insidious and powerful, in opposing the truth; while a subtle infidelity is using its utmost ingenuity to depreciate and degrade Divine revelation.

The Bible, however, is the Word of the Omnipotent God. It needs no human defenders. It requires no apologies from men. By the manifestation of its holy truths will the clouds of error and superstition be gradually attenuated and dispelled. The Divine inspiration of the Bible will become more evident as its sacred verities shall be

more clearly understood. That its internal evidences satisfactorily prove its divinity is obvious to all who perceive them. Of these evidences none are more decisive than the prophecies. The exact fulfilment of some of the earlier predictions appears in many parts of the Old Testament records; while others, some of earlier and some of later date, are verified in the establishment and perpetuity of the spiritual kingdom. Throughout the prophecies, the most complete harmony and unity of design are apparent; and the nature of the imagery employed is always such as to prove that all the prophets were inspired and directed by the One All-wise Unerring Spirit.”

The table of contents indicates the order of the subjects, and a copious Index, arranged alphabetically, assists the reader to refer to all the various symbols, types, and imagery, which are to be found in the sacred Scriptures; the history of which, and the interpretation and elucidation of them, invest this volume with an interest which some might not expect to meet with in such a treatise. To the biblical student it will be a treasure.

Notes and Narratives of a Six Years’ Mission, Principally among the Dens of London. By R. W. Vanderkiste, late London City Missionary. London: Hamilton and Adams.

THIS small volume should be read by all who wish to know something of the moral maladies which infect great cities. We say something, for the writer has not told us all. Indeed he could not print all he has seen and heard. “Details of gross vulgarity” he says “I have omitted, and a mantle has been thrown over much vice.” We give a summary of the contents. After a brief Preface and Introduction, we have, a Description of parts of Clerkenwell, The Roman Catholic Population, The Infidel Population, Socinianism, Intemperance, The Criminal Population, Miscellaneous, and Conclusion. We venture to affirm that the details here given cannot be read by the sincere christian without a sigh over fallen humanity, and a strong desire to lend a helping hand in lifting up these wretched and degraded victims of sensuality and sin.

Memoir of the late Mr. John Teal, Deacon of the Baptist Church, Shipley, Yorkshire. By the Rev. P. Scott. London: Houlston and Stoneman.

WE think it was Dr. S. Johnson who said that there had never yet lived a man, whose life, if written, would not be both interesting and instructive. Mr. Scott, in his Preface, has given some further weighty reasons why a sketch of the life of this worthy man should be given to the world, and to christians especially, as an example of a consistent professor, and a faithful Deacon. Mr. T. was truly zealous and persevering in every good work. What a blessing if every

church had but one such a deacon! Let all who wish to use that office well, buy this little book, and study the example of honest John Teal.

Original Hymns, particularly adapted to Prayer Meetings. By a Christian Minister. Northampton: Phillips.

HERE are above 160 hymns, in a stiff cover; selected by a baptist minister in Northamptonshire, for the purpose mentioned on the title. The design is a good one, and the price will meet the circumstances of village congregations. Some are rather high in sentiment; but we prefer a few spices of that kind to tasteless sentimentalism.

Correspondence.

SUPPORT OF AMERICAN SLAVERY BY THE BRITISH.

A BAPTIST, in the Isle of Wight, has forwarded us a letter which he received six years ago, from a baptist brother in Illinois. He thinks it appropriate to the cause of slavery "just now." But we insert it to shew that all our brethren who go to the Western Continent are not apologists for slavery. We wish some, who have gone to that land, who make higher pretensions to talent, had manifested the same discrimination and cherished the same high principles of justice as the writer of this plain letter.

"Since I received your letter, my mind has been more than usual occupied on the subject of slavery: and it appears to me the best thing that you and I can do towards bringing the abomination to an end, is to endeavour to draw the attention of the people of England to the subject, especially as they are the principle supporters of American slavery. To say nothing of tobacco, and sugar, and rice, it appears from published accounts, that in one year (1845) there were exported to England, 560,000,000 pounds of cotton. Now, while the slaveholders are thus upheld, there is no prospect of liberating their slaves. It is painful to think of the inconsistent conduct of the two most enlightened and protestant nations. Here are the Americans talking of liberty, and boasting of their free institutions, and calling their country 'the land of the free and the

home of the brave,' and in their declaration of independence, professing to believe that all men are born free, and have a right to liberty, while at the same time they are holding multitudes of their fellow creatures in slavery, and are carrying on the slave trade in their own country; separating the husband from wife, and parents from their children. No wonder the Americans are called political hypocrites. On the other hand, the English are exerting themselves to stop the slave trade, and have liberated their slaves in the West Indies at a cost of twenty millions sterling; while, at the same time, they are the principle upholders of slavery by dealing so largely with slaveholders, and thus enabling them to carry on the very African slave trade which they have spent so much treasure, and sacrificed so many of their sons, to put down. No wonder that the English are compared to a man building the temple of liberty with one hand, and pulling it down with the other. It is high time that this doing and undoing policy were abandoned. For some time past the Americans have been much agitated on the subject of slavery; now if the nations of Europe, and especially the English, would stop the supplies, that is, not buy the slaveholder's illgotten goods, slavery would soon come to an end. But if the English continue to be the slaveholder's best customers, there is but little hope of its being accomplished. A consistent, straightforward manner of

proceeding, on the part of the English, would much encourage the little band of abolitionists in this country, who have to contend against fearful odds, in their efforts to put down slavery. As I have not been in the slave states, I know nothing of slavery only from what I have heard or read—and that has been enough to make one's heart sick.* Some time ago, I was in company with a man from North Carolina, and while conversing with him, I asked him whether he thought that the reports we heard of the cruel treatment of the slaves were true; he said it was, and that half that they suffered was never made public. It appears that they are confined and punished in cellars and other private places, and it is never known only to the poor sufferers and their cruel tormenters. I am sorry to say that a great many settlers from the British islands strengthen the hands of the slaveholders, by giving their votes to those parties that are in league with them. Something should be done to influence the thousands of emigrants coming to this country, to prevent them from riveting the chains of the slave. As my letter perhaps would draw the attention of some to the subject, you are welcome to publish it; it can be done in the newspapers without expence,

* Here a passage occurs which cannot be printed, relative to the conduct of a "lady" proprietor in the breeding of slaves!

but you must not publish my name, nor place of abode, for the slaveholders sometimes come into our neighbourhood to search for their runaway slaves, and there is nothing too bad for them to do. There are several abolitionists in our neighbourhood, and they sometimes help the poor slaves on their way to Canada; but we are liable to be fined 500 dollars for assisting them in any way. There are some black laws in this democratic state that would disgrace despotic Russia. I am sorry to say that there is a large majority in the free states that are no friends to the poor Africans. I know that a great many in England get their living by the cotton business; but it is bad policy to do evil that good may come. If it is sinful to buy stolen goods, it must be sinful to buy the slaveholders illgotten goods; for they not only rob the poor slave of the fruit of his hard toil, but what is worse, of his wife and children too. I hope that no one will think that I am prejudiced against my native country because I have told truths that are too much lost sight of. I am sure I am not; for I can truly adopt the language of one of her sons and say, 'England, with all thy faults, I love thee still.' I will now conclude in the language of your letter—'I hope you will all try in your locality to put down slavery.'

Narratives and Anecdotes.

J. G. ONCKEN IN AMERICA.—He contrasted the situation of the people of his own country and those of the United States. A gathering like this would be impossible on the continent. At every point gendarmes would be seen, and the meeting would be regarded as the prelude of a revolution. The very object of railroads in Europe and in the United States is different. Here they are designed to develop commerce, the arts and manufactures, and to improve the condition of the people. There, one great object of railroads is to press down the masses—by transporting troops to keep them in subjection. In the United States, the traveller is perfectly free. In his country, he cannot go ten miles from home without a passport. On the arrival of the cars, a

file of soldiers or police are drawn up before them, and no man or woman is allowed to step out without producing a passport; and if they have it not, they are placed under arrest. And they are obliged to pass through the same ordeal a second time at the bureau of the police. The traveller cannot go to the house of a friend to remain over night, unless that friend has obtained a permit for that purpose. The people of the United States hardly appreciate the high advantages—the inestimable blessings which they enjoy, in their freedom from these and other burdensome restraints.

LESS THAN FIFTY YEARS AGO, the whole of the East was closed against efforts to disseminate the gospel. A tract in Persian, contrasting Mobammedanism

with Christianity, which was found in Calcutta, filled the Government with alarm, and they sent immediate orders to Serampore, whence it had issued, for all the remaining copies of it to be delivered up, and no more of a like kind to be sent forth. If such things were permitted, it was feared that India would be set in a blaze, and the British be swept into the sea. But within thirty years, millions of tracts have been put into circulation in India itself, and no one interposes any hinderance.

MAGELLAN, THE SPANISH NAVIGATOR.—But at the little island of Maktau, inhabited by the worshippers of the sun, one of the princes refused to recognise, in the envoy of Spain, the presence of a superior power. He dared Magellan to combat, and with the chivalry characteristic of his age the navigator accepted the challenge. Arraying sixty of his companions in armour, he attacked a vast multitude of the barbarians. By a feigned retreat they led his troops into a morass, where, up to their necks in water, the Spaniards were overwhelmed by their treacherous enemies. Magellan, with eight or nine of his companions, perished, like Decius, in the marsh, and the rest dissipated the belief in their heavenly birth by a precipitate and broken flight. The body of their leader could not be redeemed by any ransom; and though the discovery of the passage between Patagonia and the Land of Fire has rendered his name immortal, the world never knew whether Magellan had found a friendly hand to dig his grave.

St. John's Indian Archipelago.

FESTIVAL OF BAAL.—The late Lady Baird, of Ferntower, in Perthshire, told me that every year at "Beltane" (on the 1st of May), a number of men and women assembled at an ancient druidical circle of stones, on her property, near Crieff. They light a fire in the centre; each person puts a bit of oat cake into a shepherd's bonnet; they all sit down and draw blindfold a piece of cake from the bonnet. One piece has been previously blackened, and whoever gets that piece has to jump through the fire in the centre of the circle and to pay a forfeit. This is, in fact, a part of the ancient worship of Baal, and the person on whom the lot fell was formerly burnt as a sacrifice; now, the passing through the fire represents that, and the payment

of the forfeit redeems the victim. It is curious that staunch Presbyterians, as the people of that part of Perthshire now are, should unknowingly keep up the observance of a great heathen festival.

Notes and Queries.

REMARKABLE VIRTUES.—Having passed several years in great austerities, the Princess died at the age of sixty-eight, and desired to be buried at Val de Grace, where her sister was abbess. Bossuet preached her funeral sermon, in consequence of her connection with the Condé family, to whom he could refuse nothing. There are parts of this discourse very remarkable. He said, "The Princess had all the qualities admired by the world, and all the qualities which make persons admire themselves. Unchangeable in friendship, not wanting in worldly duties, she had all the virtues with which hell is filled!" *Madame de Sevigne.*

THE PAPIST CONFESSORIAL.—Viewed in every possible aspect, the confessional is essentially bad. Instead of advancing religion, it fosters and propagates vice; it prostrates the entire laity at the feet of an usurping and intriguing priesthood, yielding to them the mastery over their belief, their thoughts, and their actions. It induces degrading servility in the one; and unbounded arrogance in the other; it is, in brief, the bane of private purity and domestic happiness; the instrument of sacerdotal speculation and tyranny; a clog upon the wheels of human progress; and an insuperable barrier to national prosperity and independence.

Pike's Curse of Christendom.

POPERY AND EDUCATION.—In the Island of Sardinia, popery has its own way; and to the question; how does it educate its own sons and daughters? a recent report answers, it has 547,112 inhabitants; and of these 512,381 can neither read nor write! Yet the Island swarms with priests, and for ages has been completely under their control.

PISA.—Dr. Nelson of Leicester, Massachusetts, now travelling in Europe, writes to the *Puritan Recorder* from Pisa. After referring to the leaning tower and the cathedral near by, he says: "But a little distance from this, is the Baptistry; a circular building of great beauty. The interior is filled with fonts and altars of Grecian sculpture exquisitely wrought. Much of it is of the finest Parian marble."

Christian Activity.

OPEN AIR PREACHING.

WE are persuaded that our readers will feel gratified to hear that this important but too long neglected field of christian labour has at length attracted the attention and called forth the energies of the servants of Christ. And verily it was time! The moral wilderness lying beyond the usual range of christian culture presented a dismal spectacle. Not only did it naturally produce thorns and briars, but there the agents of the enemy of all good might be seen busily employed in propagating the seeds of superstition and blasphemy. Now and then, it is true, a plant or two from this wilderness might by some apparently accidental, though doubtless providential means, be transplanted into the garden of the Lord—or, to change the figure, a brand might now and then be plucked from the burning by some bold and fearless Home or City Missionary; yet the great wilderness itself was running rank and rampant. Of it we might have said—

"Flie on't it! oh fie! 'tis an unweeded garden,
That grows to seed; things rank, and gross
in nature,
Possess it merely."

And such was the condition of this moral wilderness, increasing and thickening around us, that you might as soon have expected some wild briar from the wood to plant itself in one of your gardens, as for any of these wanderers from God to come and plant himself in the courts of his house. The plants already in the house were well cared for, and it was right that they should be; but why should all the time of the christian cultivator be devoted to *them*—always, continually, perpetually; morning, afternoon, and evening; winter and summer? Could no plan be devised for visiting the wilderness sometimes, not only by proxy, but in person? For this great and important work, demanding, as it does, "skilled labour" of the first order, has, up to this hour, been left for the most part to warm-hearted but often incompetent labourers.

But we drop these figures, that we may record the facts which have reached us from various quarters. And doubtless more, much more, has been done, of which we know nothing. But only let

us hear of the ministers of Christ, in all parts of the kingdom, of every evangelical denomination, coming out of their limited enclosures to bear their public testimony for the sabbath and the bible, and proclaim to perishing sinners the great salvation, and we shall then not fear, though papists and puseyites seek to countervail us by their parade and trickery, or unbelievers assail us with coarse blasphemy. The Lord of Hosts will be with us, the God of Jacob will be our refuge.

First, we would mention a report of which we have heard but imperfectly, of an extensive plan for open air preaching by English evangelical ministers in Ireland during the present summer. Of this noble project we hope soon to have some further information.

In the county of Suffolk, a plan has been prepared for open air services, in which good work fifty-four regular ministers and occasional preachers are engaged.

In Glasgow the spacious Green Market is occupied on sabbath evenings. Dr. Buchanan commenced the series of services. Three-fourths of the attendants were women without their bonnets.

A baptist Minister in the suburbs of London says:—"As you are such an advocate for open air preaching, I may tell you that I commenced preaching in the streets of Lambeth, last Lord's-day. I selected my spot, with the kind advice of a city missionary, during the week, and at three in the afternoon took with me about a dozen friends. We commenced singing in good earnest, and in a few minutes had a good, orderly, and attentive congregation. At the close of the service, I invited the people to worship with us in the evening, and have heard since that several came. I hope to be enabled to keep up these services during the summer."

"Yesterday afternoon, (June 15) I preached again in the open air, to a good and attentive congregation; and though in the very heart of the lowest part of 'old Lambeth,' I met with no obstruction, but was encouraged to hope the word was acceptable."

Another baptist minister in Suffolk says:—"Your Reporter for June

brought good tidings. I refer to the arrangements entered into by our Independent brethren in Suffolk, with a view to promote open air preaching; of which I was altogether ignorant until I received the *Reporter*. However, our brethren are not the first in the field. Open air preaching has been adopted by the baptists of this county for years, and there are around me several flourishing churches, the fruits of open air preaching, which are a standing proof of the blessing of God upon these efforts. I have myself been engaged in open air preaching in the villages around me for the last ten years, and up to the present time it has been my privilege, on these occasions, to meet large assemblies of the villagers, who have invariably been orderly and attentive; and we have not lacked pleasing indications of the Divine presence and blessing."

Our correspondent expresses some doubt as to the willingness of his Independent brethren in joining with the Baptists in such an enterprise. We can only say we regret to hear this, for such hesitation ought not to exist.

A friend in Somersetshire writes:—"On Lord's-day, June 12, our pastor, accompanied by a few friends, went to one of our most populous villages, and held a service in the open air: about two hundred persons were within hearing, some of whom seldom, if ever, attend a place of worship. We believe that many were solemnly impressed while they heard the inspired declaration, 'For we must all appear before the judgment seat of Christ,' and some of the effects were seen at the evening service in the chapel. May the Lord himself bless his own word. He alone can make dead sinners live.

'Come Holy Spirit, heavenly Dove,
With all thy quickening powers!'"

An active minister in Lancashire says:—"We have been making an experiment in out door preaching, the success of which has surpassed our most sanguine expectations. At a village about four miles from us, is a factory which has drawn to the neighbourhood a numerous population, many of whom are, we fear, very depraved and abandoned. When the works came into the hands of the present owners, there was preaching regularly by the Wesleyans in a cottage fitted up as a school room; they soon received 'notice to quit,' with an

intimation from the masters that 'they would have no preaching there.' Nothing having been done by any denomination since that time, and the immorality of the people having become notorious, our church resolved to make an effort to reach them. On our first visit, a farmer in the neighbourhood kindly permitted us to occupy a field belonging to him close to the end of the factory, and though a churchman, freely gave us leave to occupy the same spot as often as we would, and wished us success, saying, 'It is quite time that something should be done.' From the enclosed hand-bill you will perceive that I preach there every alternate sabbath evening. The attendance is truly encouraging; and though at first some threats were uttered as to what they would do at 'the parson,' no opposition or insult has been offered, and we earnestly trust that good will result. In another neighbouring little town I preach every fortnight on the sabbath evening, in a barn, which has been kindly granted by a publican (!) for the purpose. The effect is the same as preaching out of doors. The barn is filled, and a large number stand outside, who—as I take my stand near the door—can hear as well as those within. I need not say that we get parties under the sound of the gospel thus, whom we could not reach by other means."

A Gentleman in Ipswich writes:—"I was much pleased with some worthy stranger, who, taking his stand on our market hill, behind the cart of a travelling hardware-man, soon gathered a congregation. I listened to his earnest, homely discourse, for some time with great pleasure. It appears he was only passing through our town on business, and whilst waiting for the train, felt constrained thus publicly to recommend to others that religion which had proved so valuable to him. I expect he felt something like the worthy brother who originated the Suffolk county movement, who, in passing through a fair was moved with compassion, and felt as though it was a duty incumbent upon him to preach to the assembled people. He turned the horse's head, drove back again to the place, and asked a young man whether he thought if he were to preach any one would listen to him. 'I will for one,' said the young man. Thus encouraged, he borrowed a Hymn book, and after singing, commenced his

discourse, which was listened to with attention and with tears, and he retired from this interesting field of labour amidst the reiterated thanks of his hearers, and with a happy consciousness of having sought to honour the Saviour, and bless immortal souls.—This is the true missionary spirit.”

Now this is the way in which we would have the good work done; preaching first, then believing, and then baptizing, according to the pattern in the Great Commission. Nothing left out—but the preaching must be first, or the other cannot be expected to follow.

Baptisms.

FOREIGN.

INDIA, *Monghir*.—Mr. Lawrence writes March 26:—“I am happy in being able to announce to you that since the commencement of this year we have had some additions to our little band of believers; and the ordinance of baptism has been twice administered. On the 3rd February the man and his wife, who had been the disciples of Nanuk, and called Nanukshahi or Sikh, about whom I have written in former letters, made a public profession of their faith in christianity by baptism; and with them was baptized a young native women, who is a scholar in our native christian bible class, and who had been for some months an inquirer. It was a solemn and interesting occasion. Many natives not belonging to our christian community were present, and all behaved with great seriousness and propriety. Good impressions were left, I trust, on the minds of some. On the 4th March the ordinance of baptism was again administered: on this occasion the candidates were two believers belonging to our English congregation, one of whom is an old lady, who has for many years sat under the sound of the gospel in Monghir; and the other has recently come to sojourn here, while her husband is gone to the war in Burmah. For these additions to the church I trust we feel thankful, and would give all the praise to our blessed Redeemer.”

CEYLON, *Colombo and Kandy*.—Under date of November 15th, Mr. Allen says:—“I shall not be able to do as I wished—to give you any lengthened account of missionary operations and their results. It will cheer and encourage you, however, to hear that our labours have not been in vain. In several of the stations additions have been made to the churches,

and others will be added before the year expires. I think about forty have been baptized so far. Last Wednesday we had a day of great things. At Kottigahawatte we baptized twenty-seven, thirteen of them belonging to that station, and fourteen to the Gonawell. Most of these have been probationers for two years, some more; and much care has been taken to get at their true character by myself as well as the native preachers and others. We hope they are really the subjects of divine grace, and that they will be enabled to maintain a holy walk and conversation. Others have been added at the Grand Pass, Hendella and Byamville stations; and I wish the same thing could be said concerning the Pettah, but at present there is no move amongst them. During the past month our labours were broken in upon by floods; but now that the monsoon has set in we hope to go steadily on.”

PHILADELPHIA.—Dr. Belcher, in a subsequent letter to Mr. Smith, of Soham, says:—“Did I say we had 50,000 members in our twenty Philadelphia churches? If I did I made a grand mistake, by adding an 0 too much, which in such a connexion makes a great blunder.—*In reference to slavery—I am its sworn, doubly sworn, and most determined enemy*; but I never could believe that a man who holds a slave cannot be a christian. Here is my only point of dispute with my brethren in England. I have never changed my views on this subject. I resigned my Secretaryship of the Baptist Union on this point. Who am I, that I should adjudge George Whitefield, and thousands of other better men than myself, to eternal torments? The Great Searcher of hearts knows who are and who are not christians infinitely better than I do. Many christian men hold slaves in this

country for the benefit of the slaves, and not for their own. Would that christians, on this subject, would pray more, and vituperate less!"

The above has reference to a paragraph in our July number, page 209, when 50,000 should have been 5,000. We ourselves discovered the error, and corrected it before all the sheets were printed. With respect to slavery, Dr. B. seems resolved to have the last word. But why resort to such strange language in exculpation of his conduct? Who required Dr. B. to "adjudge George Whitefield" or any other man "to eternal torments." It will be noticed that all the other excuses of Dr. B. are equally beside the mark.

DOMESTIC.

BEDFORD.—Mr. Killen says: "The sacred ordinance of believers baptism having been made light of in this neighbourhood, I felt called on to vindicate the authority of Christ in this matter at the baptism of two young men, June 26. The words chosen were one 'one baptism.' These words were regarded as having reference to water baptism only—that what was called baptism was, at the present time, performed in two ways, by sprinkling and by immersion—that the two ways could not be both right; for if sprinkling be right, immersion is wrong; and if immersion be right, sprinkling is wrong. The force of the arguments on both sides was fairly brought forward and weighed in the balances of the sanctuary. Every one might see on whom the burden of proof lay; for on the side of immersion, from the New Testament, stood some eighty-two pointed texts, with other collateral passages, shewing the subjects, the mode, and design of scriptural baptism. No evidence from scripture could be produced on the other side. So that those who attend to this matter by sprinkling in order to be consistent, should strike out the 'one baptism' and insert the 'two baptisms' in its place. The two young men were then immersed, and we trust the presence and blessing of our Lord and Master was with us."

LOUGHBOROUGH, Baxter Gate.—Mr. E. Stevenson, pastor, baptized seven females, believers in the Lord Jesus, on the first sabbath in July. These were all added at the Lord's table in the afternoon. May they all be faithful. E. G. L.

ABERSYCHAN. English Baptists.—After service on Lord's-day evening, June 26, two females were baptized in the presence of an attentive audience. One of the candidates, a married woman, had been proposed for baptism two years before, when, in consequence of the stoppage of the works, she and her husband were obliged to leave the neighbourhood, but they held fast to the truth. Her husband had been baptized, but, with his wife, left before he was received into the church. As soon as they returned, she was baptized, and he sought for admission to the privileges of christian fellowship. These instances of christian steadfastness are deserving notice. The other candidate was a very interesting and intelligent little girl from the Sunday school, a daughter of one of the members. Had it not been for illness, there would have been another, an aged female, who was also a candidate. There were also two candidates baptized in April. I am happy in being able to add, that after a long season of depression, Abersychan is again becoming a place of considerable importance; the works have fallen into able hands, and a railway, in a few months, will be opened, running through the neighbourhood.

NORTHALLERTON, Yorkshire.—On June 19, our pastor, Mr. Stubbings, preached, and then baptized one believer, in his seventieth year. In him that scripture is fulfilled: "At evening time it shall be light." Before he was immersed, he related how, in his seventieth year, the Lord had opened his heart to attend unto the things that were spoken. He stood there, he said, a grey headed sinner, not ashamed nor afraid to follow his Lord and Saviour. Not that he depended on baptism for salvation; he hoped for salvation alone and entirely through the blood and righteousness of the Lord Jesus Christ. Many were deeply affected. We have other candidates. T. H.

BRISTOL, Broadmead.—On Thursday evening, June 23, eleven candidates were baptized by our pastor; some of whom were advanced in years, and had spent fifty or sixty years in entire neglect of the means of grace; one of these was an old sailor. Others of the candidates thus publicly devoted themselves to God in early life; one was the daughter of a deacon, and two or three are teachers in the sabbath school. It was a very solemn service. E. S.

NEWTON, Montgomeryshire.—After a discourse by Mr. D. Jones of Folkestone, and an address by Mr. S. R. Young, our minister, four believers put on Christ by baptism, July 3. In the course of his address Mr. Y. observed, that the Church of England had a shew of consistency in believing that the ceremony regenerated the subject; but the dissenters who performed the same act had none, for they repudiate the doctrine of baptismal regeneration altogether; neither do they make any account of the ceremony in after life, for they receive none as members who do not profess repentance and faith. It is then, among the latter, an altogether useless ceremony; admitting to no privilege whatever, but what is common to all men alike, whether sprinkled or not sprinkled. J. B.

CRADLEY, Worcestershire.—On sabbath evening, July 3, three youthful disciples, teachers in our sabbath school, in imitation of their divine Lord, were baptized in the presence of a large and deeply interested audience. One of these was the youngest daughter of our pastor, Mr. Sneath; another was the youngest son of Mr. Cooper, baptist minister, of Aberdare, Glamorganshire, and the seventh of his numerous family who has now obeyed the Saviour's injunction to repent and be baptized. They were all added to the church the next sabbath afternoon. May these young people ever hear their Master's voice, saying, "Be thou faithful unto death." M. E. P.

DEWSBURY, Yorkshire.—We have recently had several baptisms. In May, three were baptized by Mr. Nicholson, of Halifax. In June, one, who had been an Independent. In July, a husband and wife. Mr. Britcliffe, from Horton College, Bradford, has laboured amongst us with promising success during the vacation. Things never were so hopeful as now. Our place is getting too strait for us. We want a chapel, and have commenced a bazaar to secure funds. We hope our friends around will help us, for Dewsbury is rapidly increasing.

W. B. and J. H.

IPSWICH, Turret Green.—On the first sabbath in June, our pastor, Mr. Lord, had the pleasure of baptizing three candidates for church membership, in the presence of a large congregation—two females and young man who is a sabbath school teacher. May they be faithful unto death! G. R. G.

INSKIP, Lancashire.—We baptized four believers on June 26, after a discourse at the water-side, from "And let it be done according to the law." Applying the motto to the ordinance of baptism, and shewing the importance of the injunction. In regard, 1. To our notion of the nature and design of the ordinance. 2. To the qualifications required in the subjects of it. 3. To the mode of its observance. 4. To the duty of all believers in reference to it. 5. To its perpetuity. The attendance was large, and great attention was paid to the address. The newly-baptized were welcomed to the table of the Lord on the following sabbath, and we trust their admission to the church may be rendered a blessing. As we baptize in the "open-air," of course a multitude assembles on the occasion, and I am convinced that much might be done for the spread of truth at these times, if we could have tracts to put into the hands of the people. We are too poor, however, to expend much money, and if you could spare a parcel of your tracts for Inskip, I am sure they would be useful.

RAMSGATE, Cavendish Chapel.—A very interesting baptism took place here, on sabbath evening, June 26th. The candidate was a young man who is quite deaf, having lost his hearing about seven years ago, during a severe illness. He has, however, been constant in his attendance at the Lord's house; and, although his ears are closed, the Lord has opened his heart to receive Jesus as the Saviour of his soul. He experienced much happiness in following his Lord through the "watery tomb," and spoke of it to the writer as a season of much peace to his mind. The ordinance was impressively administered by our pastor, Mr. Wills, who addressed the congregation from our Lord's words. Matt. x. 32.

R. B.

CADOXTON, Glamorganshire.—After a discourse by Mr. D. Llewellyn of Cardiff, from, "Why baptizest thou then?" Mr. B. E. Thomas baptized one heliever in the Lord Jesus, May 15. And on May 29, Mr. T. baptized another disciple of the holy Saviour. This candidate met with much opposition. The clergyman of the parish used all his influence to persuade her to forego the service. It is said that he was with her for two hours on the previous Friday evening, but all his learning and eloquence were unavailing.

STOCKTON-ON-TEES.—On the last Lord's-day in June, four females were baptized by Mr. Leng, who, prior to the administration of the ordinance, preached on the conversion and baptism of Lydia, to a large and attentive audience. The administration of the ordinance was remarkably impressive: all the females being young and nearly of the same age, and two of them being the daughters of the pastor. The church assembled in the evening of the same day at the Lord's table, in larger numbers than has been witnessed for many years past, to give their young friends, who were born and brought up amongst them, a hearty welcome. We believe others are prepared to follow the example of the newly baptized. This is a very gratifying and encouraging circumstance, and we trust we are all disposed to thank God and to take courage.

STOCKTON HEATH, Cheshire.—On Lord's-day, July 3, the ordinance of believers baptism was administered at this place, when three persons, one male and two females, publicly put on Christ. The female candidates were youthful sisters, daughters of one of our deacons, who assisted the minister on the occasion. It was a pleasing and an affecting sight to witness the children, led by the father into the water, publicly avowing their attachment to Christ by obedience to his commands, and declaring their father's God to be their God. The other candidate, also, was a child of many prayers, the son of two of our aged members, and an elder brother of the minister, to whom, and to many others, it was a season of refreshing. May God preserve them blameless until the day of Jesus Christ.

J. W.

TROWBRIDGE, Back-street.—Mr. Barnes baptized eighteen persons, on Lord's-day, July 3. Two of them were from churches in other towns— one of these being the Independent church at Chippenham. The remaining sixteen were received into our fellowship. Several are persons far advanced in life, whose conversion transpired many years since: others are young persons, teachers or scholars in our schools, and chiefly children of pious parents. A suitable address at the water-side was delivered by Mr. George Davis, of Stepney College.

BEVERLEY.—Our pastor, Mr. Gregson, has baptized a christian brother, who had long been an Independent.

MAESYBERLLAN, Breconshire.—Mr. Richard Johns became pastor of this church, Sep. 5, 1852; and on Dec. 19, he baptized one who had been with the Independents ten years. In March last, he baptized two; one of whom had been with the Church of England twenty years: in April, twelve; in May, two; and on June 12, he baptized nine. We have several more enquiring the good old way. May God be praised! There have been seven restored to this church since Mr. Johns came here; one of whom had been out of the church twenty-three years, and another twenty years. E. M.

CAMBRIDGE, Zion Chapel.—On Wednesday evening, June 1, three believers were buried with their Lord in baptism; two were husband and wife. May they both be found walking in all the commandments and ordinances of the Lord blameless. The other is the father of a large family: may his pious example have a good influence on their young hearts. Many others in the congregation are concerned about their state before God.

"We long to see thy churches full,
That all the chosen race
May with one voice, and heart, and soul,
Sing thy redeeming grace."

J. J. A.

Diss, Norfolk.—On sabbath morning, May 1st, our pastor administered the ordinance of baptism to five believers in Jesus, who were all received at the Lord's table in the afternoon. On the first sabbath in June we were again rejoiced on beholding three more disciples of our adorable Redeemer follow him who said, "Thus it becometh us to fulfill all righteousness." Of these eight candidates, two are sabbath school teachers, one is a scholar, and one had been brought up among quakers.

HOLYHEAD.—After a pointed discourse by Mr. Hugh Owen of Haverfordwest College, three males and one female were immersed in the name of the Lord Jesus, on sabbath afternoon, June 27th. The cause of the blessed Redeemer is now in a flourishing state in this improving town. The names of others are before the church for baptism and fellowship.

J. L.

LONDON, Meard's Court, Soho.—Mr. Bloomfield baptized nine believers after a satisfactory profession of their faith in the Redeemer. [No date.] I am glad to report that Mr. B.'s labours are attended with success.

G. J.

CHADLINGTON, *Oxfordshire*.—Mr. Eden says: "On Lord's-day, July 3, I had the pleasure of baptizing two candidates; one my fourth child, three others having openly acknowledged their attachment to Christ before. The other candidate has for many years been a member of the Independents. He gave us a very telling speech at the water-side respecting the change in his views on this subject. It was a day long to be remembered."

CHRISTOW, *Devon*.—Four believers were baptized into the names of the Sacred Three, after a profession of repentance toward God and faith in Jesus Christ, May 29. We hail this as a token that the Lord is still with us in this village, after a long season of spiritual weariness.

SUTTON-IN-ASHFIELD, *Notts*.—The divine ordinance of believers' baptism was administered here, June 5, when brother Mee baptized three young men, teachers in our sabbath school, after a discourse on the subject by brother Fox. Two of these were once scholars. J.E.

BANBURY.—On Thursday evening, June 2nd, after a sermon from "What mean ye by this service?" Mr. Henderson baptized five candidates; four males and one female. One of the males is a Wesleyan, who still continues in that communion: the others are united with the church. W. C.

LLANELLY.—Mr. Lewis immersed four disciples of Jesus on a profession of their faith in him, June 19th.

LAMBETH, *Regent Street*.—Six disciples were baptized by Mr. Keen, June 2; and on the 30th, five more in the same ordinance put on the Lord Jesus Christ. Others are asking communion with us, and will soon, we trust, publicly profess their love to the Redeemer.

DUNKERTON, *near Bath*.—On the first sabbath in May, two believers—a male and a female, put on Christ by baptism, and were afterwards added to the church. We had a crowded audience, who listened attentively to a discourse by our pastor, Mr. Spiller.

HASLINGDEN.—Our pastor, Mr. Bury, after a discourse on baptism, immersed four believers, June 19th. It was a solemn, yet delightful, and encouraging scene, all of them being young men from the sabbath school. E. C.

BIDEFORD, *Devon*.—Six believers were baptized on a profession of faith in Christ, by our pastor, on Lord's-day morning, June 5; and were received into the church on the evening of the same day.

ROTHERHAM.—A youth of seventeen, having professed his love to the Saviour, was baptized into his name, by Mr. Dyson, on the first sabbath in July.

SHEFFIELD, *Eldon Street*.—We had the pleasure of baptizing and receiving into the church a young female from the Sunday school, July 10.

BRYNMAWR, *Calvary*.—Our pastor, Mr. Roberts, baptized one female, a teacher in our sabbath school, June 12.

Baptism Facts and Anecdotes.

PUBLIC BAPTISM FIFTY YEARS AGO.—Making a profession of religion amongst the Protestant Dissenters fifty years ago, was a very different thing from what it is now, especially amongst the Baptists. There then were few if any convenient baptistries; they had, therefore, to repair to streams and mill-dams to administer the ordinance at all seasons,—sometimes in the midst of frost and snow,—and the ordinance being but seldom attended to, it excited great curiosity, and no little ridicule, if not worse annoyance and more formidable persecution, so that it was a great trial of attachment to the Saviour, to follow him in this neglected and despised ordinance. And not unfrequently a man's greatest opposition

arose from the members of his own family, who considered themselves disgraced by his joining himself to a sect everywhere spoken against. Mr. Teal had all this to encounter, but the strength of his convictions and the love of Christ constrained him to follow his Lord through evil and good report. He did not confer with flesh and blood, but denied himself and took up his cross. This part of his history will be best related in his own words. He was baptized in the twenty-second year of his age, May 11th, 1800. "On that day," he says, "I made a public profession of religion by being baptized in a rivulet near New Lathes, in the presence of numerous spectators, by Mr. John

Bowser. I had to grapple with considerable opposition on account of my submitting to this despised and neglected ordinance of Christ, and being united to a baptist society. But I bless God I then, in the midst of all, enjoyed—

'Peace which naught earthly gives or can destroy,
The soul's calm sunshine, and the heartfelt joy.'

Scott's Memoir of John Teal.

BUNYAN'S BAPTISM.—As soon as Bunyan had become confirmed in his hope of salvation by Christ, his inquiry, like that of Saul of Tarsus, was, Lord, what wilt thou have me to do? "Believing," says, Mr. Ivimey, "that baptism by immersion, on a personal profession of faith, was the will of the Head of the church concerning his followers, he was baptized, and admitted a member of the church in Bedford, A. D. 1653, being about 25 years of age," Rev. Robert Philip remarks, "No one surely can regret that he was baptized by immersion. That was just the mode

calculated to impress him—practised as it usually was then in rivers. He felt the sublimity of the whole scene, as well as its solemnity. Bunyan saw Jordan in 'the lilled Ouse,' that lovely river, since so celebrated by the muse of Cowper." Mr. Philip, as a Pedobaptist, views this act of Bunyan, it seems, merely as a matter of taste and imagination. To John Bunyan himself, it was the answer of a good conscience toward God.

CHRISTENING AND BAPTIZING.—A Hull paper, in one of its obituaries, states that after the funeral of a mother of five children, "three of the youngest were baptized, and the whole five were christened at the parish church." We do not understand this. Perhaps our worthy correspondent, at Exeter, would oblige us by pointing out the difference in the customs of "the church" between christening and baptizing. We shall esteem it a favour if he will.

Sabbath Schools and Education.

STATISTICS OF EDUCATION IN ENGLAND AND WALES.—The friends of voluntary education, as of voluntary religion, may congratulate themselves that the truth has been more clearly brought to light by the last census, which more than confirms the able statements of Mr E. Baines. We give a tabular view of three periods.

Year.	Population.	Day Scholars.	Sunday Scholars.	Sunday Schools.
1818	11,642,683	674,883	477,225	5,463
1833	14,386,415	1,276,947	1,546,890	16,828
1851	17,927,609	2,144,377	2,407,409	23,498

And this vast increase, within thirty-five years, has been made chiefly by voluntary efforts; for no grants were made by Government until 1833, and then only for buildings until 1847. One hundred scholars for 800 of population is a proper proportion of children to be at day schools, and we reached one hundred in 836 in 1851. The following table will shew the proportion to population:—

Year.	Day Scholars.	Sunday Scholars.
1818	one in 17-25	one in 24-40
1833	one in 11-27	one in 9-28
1851	one in 8-36	one in 7-45

Here then both day and sabbath schools are about the fair average; but this is not all, for allowing that some of these 3,300,000 scholars are in both day and

sabbath schools, yet many are not, and the closest calculation that can be given is, that ONE IN FIVE-AND-A-HALF ARE RECEIVING INSTRUCTION IN DAY OR SABBATH SCHOOLS IN ENGLAND AND WALES. *What need have we then of Government Grants for Education?*

THE SUNDAY SCHOOL UNION JUBILEE.—During the past month the friends of this institution have been busily engaged, in the metropolis and other places, in promoting its interests. The public services commenced July 10, in London, with twenty sermons in as many places of worship, followed by collections. As many as 50,000 children were gathered in the afternoon of the same day, to listen to addresses by various ministers. The jubilee sermon was preached by Dr. Archer, in Surrey chapel, July 12. On Wednesday morning, July 13, a public breakfast was held at the London Tavern, the Lord Mayor in the chair. In the evening, the public meeting was held at Exeter Hall, W. B. Gurney, Esq., in the chair. All the proceedings were marked by the utmost cordiality and good will. The Sunday school system was duly appreciated, as one of the most important agencies, for diffusing and perpetuating the knowledge of the gospel, now at work in the world.

CARLEY STREET. 7's.

J. Aldwinckle.

The first system of musical notation consists of four staves. The top staff is in treble clef with a key signature of one sharp (F#) and a 3/4 time signature. The second and third staves are also in treble clef with the same key signature and time signature. The bottom staff is in bass clef with the same key signature and time signature. The music features a melody in the top staff and accompaniment in the other three staves.

The second system of musical notation consists of four staves. The top staff is in treble clef with a key signature of one sharp (F#) and a 3/4 time signature, marked with a piano (*p*) dynamic. The second staff is in treble clef with the same key signature and time signature, marked with a piano (*p*) dynamic. The third and fourth staves are in treble and bass clefs respectively, with the same key signature and time signature. The music continues with a melody in the top staff and accompaniment in the other three staves.

The third system of musical notation consists of four staves. The top staff is in treble clef with a key signature of one sharp (F#) and a 3/4 time signature, marked with a forte (*f*) dynamic. The second and third staves are in treble clef with the same key signature and time signature, marked with a forte (*f*) dynamic. The bottom staff is in bass clef with the same key signature and time signature, marked with a forte (*f*) dynamic. The music concludes with a melody in the top staff and accompaniment in the other three staves.

Religious Tracts.

ACKNOWLEDGMENTS.

IRELAND.—Accept my best thanks for the valuable parcel you have sent me. Such a parcel of tracts is of great value just now, especially those on "Popery." I opened a Ragged School here, and this, with my other work, excited the rage of the priests. A mob collected stones, and with yells assailed us; and a gentleman, Captain C——, who nobly came to my aid, was struck with a stick. We are on each sabbath denounced from the altars; but in the face of all opposition the Roman Catholics come to the schools. One gave me up his catechism to-day, and this is the last thing a Roman Catholic will do. Some come to my house for instruction, and some come to my Sunday school. My congregation now, with the exception of the Episcopal Church, (the church of the aristocracy) is one of the best in the town. I hope soon to report baptisms. Would any of your friends aid our ragged school with clothes or money? It is chiefly composed of pickpockets and thieves; and it is astonishing, without knowing even the alphabet, with what facility they answer questions in arithmetic, and how keenly already they enquire about our doctrines.

WALES.—I have to acknowledge the receipt of your liberal grant of tracts, handbills, and *Reporters*, for which I am greatly obliged. The tracts are excellent. I wish some of our baptist brethren would circulate a few thousands of them in Wales, where many will not read their New Testament, and where there are, alas! hundreds wholly ignorant of their Lord's command as to baptism. The tracts may induce them to read, and search the Scriptures for themselves. I am a plain man, and have very little patience with half-hearted baptists, and hence my strong admiration of the stand you take from time to time in your periodical on the subject of baptism. I also endeavour to enlighten my neighbours and others as much as I can. One of our respected parsons in the Established Church styled me "the hotheaded baptist!" I believe your donation will do good here. Young people, at our cottage meetings, begin to enquire, and are interested in listening on a week night to pieces read from the *Pioneer* and

Reporter. May the Lord greatly bless and abundantly reward you for your love of truth and desire to promote its extensive propagation.

APPLICATIONS.

BUCKINGHAMSHIRE.—I feel encouraged to apply to you again for another grant. We have a puseyite curate come to our town, who is making no small stir among the people; telling them that unless they are christened and attend Church, they cannot go to heaven. Not many weeks ago a woman attended Church, who had a child about a year old with her; and she rather loitered after the service, so that the minister went to her, and said, "Is this child baptized?" She said, "No." He then shook his head, and said, "Where do you think it will go, if it should die?" She said, "To heaven, I hope, sir." "O no," he said, "that is impossible. It cannot go to heaven unless it is baptized;" and he succeeded in persuading her to have her child christened. Others he tells that if their children die, they "cannot rest," unless they are christened. But not only is he busy among parents respecting their infants; he is also trying to buy the people with soup every week, which he will not give to any but those who attend his church. At our chapel we have a very flourishing school, and he is trying, with all his might, to rob us of scholars, and for this purpose he has set up a clothing club, the rules of which I send you, that you may see what craft he is using to drain our sabbath school. And then he is trying to get as many of the young people as he can to be confirmed; and, I am sorry to say, he has prevailed on some of our children to go to his house, to learn the catechism. If you will be so kind as to send me a few tracts on confirmation, I will surely distribute them. Pray, sir, excuse my boldness and my poor writing, as I am a labouring man, and never enjoyed the advantage of learning to write, only as I taught myself; yet feeling a love to the young, and not liking them to be led into error by men who ought to know better, I would desire to enlighten them by your tracts.

WARWICKSHIRE.—Will you have the kindness to send me a grant of tracts? We want a few to distribute among the inhabitants of this town and neighbourhood, who never visit the house of prayer. We have just gained a footing in an adjoining village, where darkness has long veiled the hearts and minds of the people; and knowing that God has blessed our labours to the conversion of some, we are anxious that He may bless them to others. We therefore think that a grant of your tracts would be very acceptable, and likely to do much good. There are those among us who are ready and willing to work, but not able to purchase tracts; and knowing that you have thus so kindly favoured many, we are led to believe that you will remember us.

WARWICKSHIRE.—Finding that you are in the habit of making grants of tracts to needy churches, I am encouraged to ask you for a grant of tracts for this place. I have no doubt they would be productive of good to many, and to the cause of Christ here. In consequence of our peculiar principles as baptists and dissenters, we meet with some opposition from certain quarters. But the good Lord of all is prospering us. There is a great deal of Church of England influence here, and it becomes us to be wide awake. A few tracts on baptism, for gratuitous distribution, would be valued by us; and would, we trust, lead some to see that we have New Testament authority for our conduct.

Intelligence.

BAPTIST.

FOREIGN.

BAPTISTS IN FRANCE AND BELGIUM.—The baptists of the United Kingdom, nay, throughout the world, will rejoice to hear that in these countries—the strongholds of popery—their principles are spreading rapidly. We copy a paragraph of great interest from the *Baptist Magazine* of last month. Mr. Dowson of Bradford, says:—

“Our friends in this country will be pleased to learn that a baptist church has been formed in Brussels. On reaching that city, I found above twenty persons who gave evidence of conversion, and were convinced and enlightened upon the subject of baptism. After several interviews with them, I thought it right to receive them as disciples of Christ. The great difficulty was to find a place where we might be permitted to baptize. Had we attempted it in the open air, there was every probability of our being interrupted and disturbed. We had, therefore, a baptistry constructed on purpose, lined with zinc, and placed in the court or large entrance to the room where our brethren worship. Here, very early in the morning of the 12th of June, twenty-one persons were baptized—twelve males and nine females. In the evening the church was formed, consisting of twenty-three individuals, two of these are English baptists (Mr. and Mrs. M—), whose judicious counsels and efforts are invaluable to this infant cause. On the Monday evening

following, the church having chosen a pastor and three deacons, these brethren were set apart to their office by prayer and exhortation. The pastor's name is Charles Holsters. He is a respectable man in business, and I think in every respect worthy the confidence of the brethren in this country. I may just add that the present room for worship is not very convenient of access. A large room, central, and in every way adapted for the purpose, now occupied by the Jesuits as a school, will be at liberty at the end of July. We have recommended the brethren to secure this room. It will involve a little more expense, but is exceedingly desirable. Our brethren are poor; considerable expense has been incurred in fitting up the room and the purchase of a baptistry. A generous friend who accompanied me to Belgium presented them with £5 towards these expenses. I shall be happy to receive any contribution which our wealthy friends may be disposed to give. Belgium is now opened, by the establishment of the first baptist church, for the diffusion of our distinctive sentiments, as well as the proclamation of “the common salvation.” Several are candidates for christian baptism, not in Brussels alone, but in other parts of Belgium. A little aid now rendered will, with the blessing of God, issue in most important results. Humbly acknowledging the hand of God in this matter, and his distinguished mercy and guidance through the whole, I am, &c.”

We read these statements ourselves, and have no doubt our readers have, with con-

siderable interest; for when in Brussels, a few years ago, at the first Peace Convention, we made inquiries, but could not discover any traces of baptists in that city. But we do not so much wonder at the springing up of our principles in that comparatively free country, where religious liberty is the law. We are, however, surprised at what we have recently heard respecting France. We do not allude to the direct efforts of the agents of Baptist Missions, whether of England or America. The other day, a respected London minister called in upon us, and in conversation put us on the scent for information of a most gratifying character. It appears that a baptist gentleman, residing near London, in company with his daughter, visited Paris a few months ago, and guided by a paragraph in a former number of the *Reporter*, discovered a small congregation of baptists; and there met with information to the effect that in the north and east of France are numerous small companies of baptists. These little assemblies have arisen, not apparently from human agency, but from the perusal of the New Testament, so widely distributed after the Revolution of 1848, and they each number from 60 to 120 members. They have been much persecuted, and are yet enduring persecution. In one case, so respectable were the parties, that the mayor not only refused to sanction their persecution, but granted a license to meet. Another thing, they are increasing rapidly, and we hope steps will be taken for their protection and liberty. At present it would be extremely injudicious to publish names or places. But ought not the English baptists to take some steps to aid them in securing from the French Government liberty to teach, and preach, and observe the ordinances of religion in peace? It is believed that the Emperor would be favourable to such a measure of protection; for he cannot, we would suppose, have lived so long in England without observing—for after all he is a shrewd and observant man—that the dissenters of England are a respectable and loyal people, and that persons holding sentiments like theirs may be safely trusted with liberty of worship. At all events, a place of worship ought to be recognized in Paris, if it were only for the accommodation of British visitors. Great caution, however, is necessary, as the priests are very suspicious, and the police are ever watchful of every movement.

The Gentleman to whom we have referred has kindly promised further information. He informs us that he took over a number of *Reporters*, which were much valued. Many had never seen or heard of a baptist publication before; and the translation of some of the paragraphs excited wonder and delight.

DOMESTIC.

DALSTON. *Queen's Road Chapel.*—The above chapel was opened on Thursday, June 30. The Hon. and Rev. Baptist W. Noel, A. M., preached in the morning, and the Rev. W. Landels, of Birmingham, in the evening. During the interval of service, a large number of friends dined at the Literary and Scientific Institution, in Albion Square. The following were among the ministers present on the occasion, and most of whom took part in the engagements of the day:—Rev. Dr. Acworth, T. Aveling, J. Bigwood, O. Clarke, J. Cox, C. Dukes, A. M., W. G. Fishborne, J. George, W. Groser, J. H. Hinton, A. M., J. G. Jukes, D. Katters, — Powell, R. Philip, J. Rothery, W. Swinborne, F. Trestrail, W. Tyler, J. Vaughan, R. Wallace, and J. de K. Williams. On the following Sunday, sermons were preached by the Revs. W. Miall (minister of the place), C. Dukes, and J. Aldis. The services were concluded on Wednesday, July 6, when a sermon was preached by the Rev. W. S. Edwards, of the City-road. The chapel stands in an admirable situation, and will accommodate about 800 persons. It is a substantial and elegant structure, of the style generally known as early English. The entire cost will be about £3,500. Towards this sum the friends are in possession of about £1,800.

A PRIVATE TESTIMONIAL OF RESPECT.—A short time ago, a purse of gold was presented to the Rev. W. Leng, baptist minister, of Stockton, from several gentlemen in that town, as a token of respect for his high moral character, and disinterested and persevering efforts in the cause of humanity and religion. What rendered this testimonial the more gratifying to the rev. gentleman was, that it was presented from some of the most influential inhabitants of the town, of a different religious persuasion, and that he had no knowledge of such a thing being in contemplation till within a day or two of its presentation. The testimonial was presented through the medium of the Vicar.

Sunderland Times.

MILFORD, Hants.—On Thursday, June 16, the baptist chapel was re-opened after general repairs, painting, &c. This place was originally built for the Rev. James Harrington Evans, late of John Street, London, on his secession from the state church. Suitable sermons were preached by Mr. D. Payne, of Wellow, Isle of Wight, and Mr. F. Wills, of Ramsgate. The church at Milford, many of the members of which are the first fruits of Mr. Evans's ministry, lay much upon his heart to the end of his life. A debt of more than £20 has been necessarily incurred beyond what the church has been able to raise.

PECKHAM.—This populous suburb of London has, for a long time, been destitute of sufficient accommodation for public religious worship. The members of the baptist denomination especially have felt this want, and a few of them have united together in the hope that by a combined effort the necessary provision may be made. For temporary use they have opened a large room in Hill Street, in a house formerly occupied by Roman Catholics as a nunnery. On Tuesday, June 21, the opening services were held, when sermons were preached by the Hon. and Rev. B. W. Noel, and the Rev. J. Burnet. It was anticipated that the number of persons attending these services would be greater than the rooms would accommodate, and the Rev. Dr. Collyer (who earnestly desires the formation of a liberal baptist church in Peckham) cordially granted the use of Hanover chapel, and himself took part in these services. On Sunday, two services were held in the new place, and sermons were preached by the Rev. J. Branch and the Rev. H. Richard. Last evening, in continuation of the opening services, the Rev. Dr. Collyer preached to a crowded congregation. The usual week evening services at Hanover chapel was omitted on this occasion, the doctor desiring thus publicly to express his sympathy with the movement.

PUDSEY.—A meeting was held at this place on Wednesday, June 22, for the recognition of the pastor, the Rev. James Hillyard. The meeting was numerously attended by friends from the surrounding neighbourhood, of various denominations. Mr. Jonathan Marshall was called to the chair. Mr. Joshua Sutcliffe read an address from the church, describing the rise and progress of the baptist interest in Pudsey, and expressing the pleasure felt by the church from the happiness and success that have attended their pastor's labours since his settlement amongst them, at the commencement of the present year. Suitable addresses were delivered by the Revs. J. Foster and W. Jackson, and by Mr. W. Heaton and Mr. J. Parkin, of Leeds. The Rev. A. M. Stalker, of Leeds, gave the charge to the minister.

WREXHAM.—Mr. Brooks, late of Road, Northamptonshire, having accepted an invitation to the pastorate of this church, owing to the removal of Mr. Clare to Perth, a public tea meeting was held, July 12, when friends of the various religious denominations in the town assembled in our chapel to give Mr. B. a cordial welcome. A. W. Thorneley, Esq., a deacon of the Independent church, presided. May the Divine blessing crown the engagement!

CHELTONHAM.—The friends of Mr. James Smith have secured an eligible site for the erection of a new chapel in this town.

KEPPEL-STREET CHAPEL, RUSSELL-SQUARE.

—On Sunday evening June 26, the Rev. W. H. Bonner, who has resigned the pastorate of the church meeting in this place of worship, took an affectionate farewell of his congregation. At the conclusion of an earnest and able discourse, he read a copy of a resolution officially communicated to him from the church, passed by them, with but one dissentient, at a recent church meeting, in which "deep regret" was expressed at the circumstances leading to such a decision, and "cheerfully bearing testimony to the integrity and piety of his ministry, as well as to the consistency of his Christian character." During his ministry, there has been a considerable increase of hearers and members.

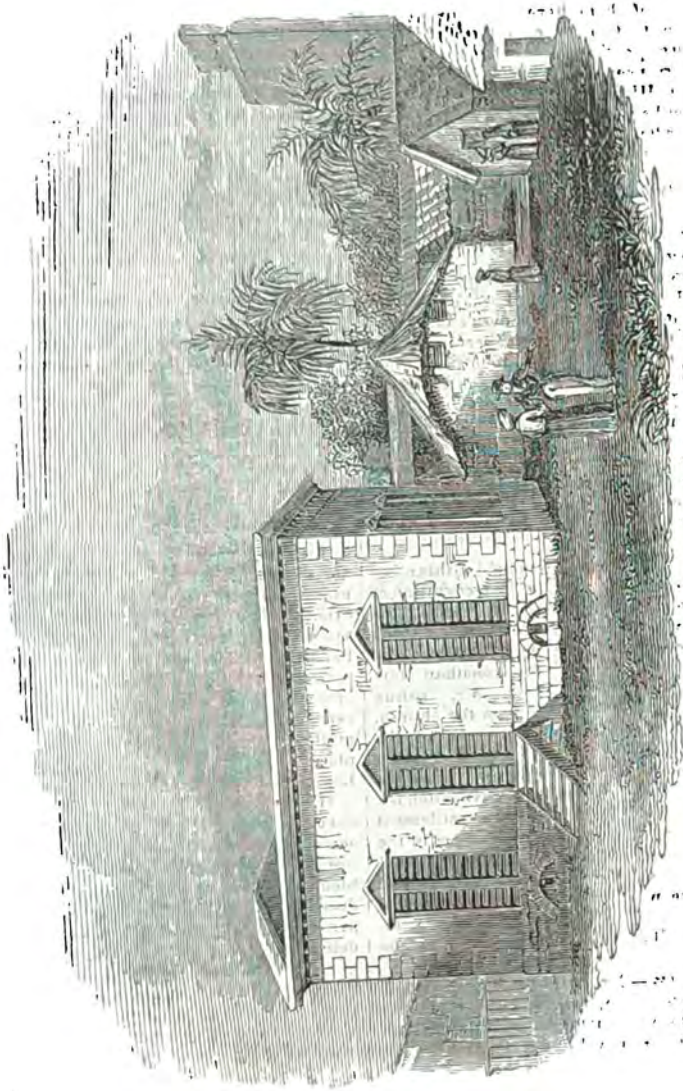
LYMINGTON, HANTS.—The Rev. James Martin, B. A., late co-pastor with the Rev. James Millard, has accepted an unanimous invitation from the baptist church at Stockport, to become its pastor. He enters on his new sphere at the close of this month. His pulpit talents are of a high order, and the church there much regrets his removal. Mr. Millard, who has laboured there for many years, and is well known in the county, has also resigned, the church having agreed to continue his income. The church is at present without a pastor.

THE POTTERIES.—The General Baptists are erecting a place of worship at Stoke, where a small church of that order now exists. Mr. Henry Wileman, lately an active deacon of the church at Praed Street, Paddington, having removed to his new residence at Longton Hall, has engaged the Market House at Longton for preaching every sabbath day, and ministers from the midland churches have engaged to supply the place. There is a population of 20,000 at Longton alone, and no baptist congregation.

HOWEX, Radnorshire.—A new baptist chapel was opened here, July 6 and 7, when several ministers were engaged. The place would not hold half the people who assembled. A good religious impression was produced. This effort is made by about twenty persons in humble life. The remaining debt is £60. Mr. Probert is their minister.

HALIFAX.—The General Baptists have at length decided to quit their old place on Haley Hill, and erect a handsome and spacious edifice in the town, the foundation stone of which was laid by the venerable Henry Hollinrake of Birchcliffe, June 27, and a large tea meeting followed, when addresses were delivered.

CASTLE DONINGTON.—Mr. R. Nightingale, pastor of the General Baptist church at this place, previously to his removal to serve the baptist church at Tipton, received, at a meeting of friends, a worked purse containing twenty sovereigns, as a token of their esteem and affection.



KALINGA NATIVE CHAPEL, CALCUTTA.

MISSIONARY.

BENGAL NATIVE BAPTIST MISSIONARY SOCIETY.—We have received the Third Annual Report of this Society, and, with much pleasure, call attention to it. The Report shows that great liberality has been manifested by the christian public in their contributions to the Society's funds. No less than Co.'s Rs. 823.9.6 has been collected within the past year; of which sum about one-eighth has been given by the native brethren. During the greater part of 1852, two native preachers were employed by the Society; and these brethren appear to have laboured with great diligence, principally in the eastern suburbs of Calcutta. It is sad to see that no satisfactory instance of conversion through the instrumentality of the Society's agents has yet come to light. Let our prayers go up before God, for his blessing to render every means effectual to the increase of the kingdom of his Son. Much readiness to hear the gospel is everywhere displayed by the people: and the gospel will not be preached in vain. The two chapels belonging to the society have been well attended: that at Boitakhana has been preached in five or six times a week, and that at Ballyghat twice. The second chapel has been twice consumed by fire, and on the latter occasion nothing within it was saved from the flames except the pulpit. The loss amounts to about Co.'s Rs. 80. In our opinion, by far the most pleasing feature in this little Society, is the personal efforts for the spread of the gospel made by its Committee. We believe it is regarded as the duty of each member of it to preach the gospel to his benighted countrymen. The Report before us states that this duty has been discharged during the year that has passed. We rejoice in this; and would urge our brethren to abound in such labours more and more. Herein their peculiar strength and efficiency lies. Other societies can collect funds, and expend them wisely and usefully in the support of preachers, &c. but none who are not themselves native christians can occupy such vantage ground as they do in making disinterested efforts for the salvation of their countrymen. We wish that the lists of this committee displayed more strength. While the Rules require "a Committee consisting of twelve members," we observe that at present there are but ten; and, of these, four are Native Preachers, supported by the Parent Society. Surely our Native churches in Calcutta might furnish a more numerous band of unpaid evangelists ready to unite in this society for the purpose of organising and sustaining energetic and persevering efforts for the salvation of their brethren, according to the flesh.

BURMAH, Mergui.—Mrs. Brayton writes, under date of April 1st:—"We had a delightful time during the past season in visiting the churches and villages in Mergui province. We found in most of the churches, —ten in number,—a pleasant state of harmony, love, and union, existing. Twenty-seven were added to their number by baptism. New interests have been awakened in three villages, where the people have long been groping their way in heathenish darkness. They have desired a teacher and engaged to support one, if supplied, at each of these villages. "Since we came to Maulmain, Mr. Brayton, in company with native assistants, has visited some of the newly conquered provinces. In one of the villages he baptized four Karens, who had been waiting a long time for baptism; and in Tavoy province, forty-five have received baptism during the past year. I will copy one anecdote from his journal, which may be suitable for the *Oriental Baptist*. At one of the large villages where the inhabitants had suffered much from the Burmese, Mr. Brayton was told by some of their delight in being under British rule. "They said, 'Now we can breathe and sleep; but before the English took possession we could neither breathe nor sleep.' An old man, after having been telling over their oppressions and their deliverance, exclaimed with much warmth, prostrating himself as he said it, 'O how I wish I could see the Queen of England,—how I would worship her!' When told that her majesty would not be pleased with such homage, he seemed at first quite incapable of conceiving it possible that she would not be pleased with being worshipped. But, after repeated explanations, he for the first time seemed to get a faint idea of an eternal God, and that all worship must be paid to Him, and Him alone."

Oriental Baptist, June.

SIAM.—The missionaries connected with the American Baptist Missionary Society are diligently engaged in the distribution of tracts and religious books in Siam. They have daily numerous calls from all classes of men. Those who have not previously received a book have one presented to them, and are informed, that, in order to receive another, they must be able to give some account of the contents of the previous one. This is a necessary condition in order to receive a second. Those who come from neighbouring countries receive books freely at all hours of the day. There are many cheering evidences that the books are read, and their contents well understood, and many opportunities of imparting religious instruction and advice are presented. And thus, slowly but most effectually, the people are receiving a knowledge of christianity. The missionaries are also engaged in im-

proving their types and general printing operations. In addition to furnishing the Siamese with the printed words of eternal life, and a religious literature, they render much valuable assistance to those of the natives who have mechanical and artistical tastes, by giving them valuable suggestions whenever it is in their power. The Siamese types used in Bishop Pallegoix's Grammar, a beautiful and valuable work which has been recently published, were cast at the mission foundry. The first volume of a neat and convenient edition of the laws of Siam has been issued from the mission press. The second volume is now being printed. This work is printed at the expense of Kh'un Môte, a young Siamese nobleman of much promise and talent. And it is sincerely hoped that his intercourse with the missionaries may incline him to labour assiduously for the moral and intellectual improvement of his people, and that religious truth may be brought to bear upon his own mind. Religious toleration is largely extended towards the missionaries. The King of Siam lately made in substance the following statement: 'Siam is a great country! and, from ancient time till now, Siamese, Chinese, Malays, Portuguese, Englishmen, and Americans, have each been allowed to worship after their own religion; and they shall still, so long as they behave well.' 'Will not the friends of missions,' ask the missionaries, 'pray that God will accompany the pages of his own precious truth with the gracious influences of his Holy Spirit, as they find access to the palace, the homes of the nobles, the hamlets of the poor, and the innumerable towns and villages that stud the maury serpentine and beautiful streams with which Siam abounds!'" The present king of Siam, who has only just succeeded to the throne, is an accomplished scholar. As one proof of his desire for improvement, he has sent his own sons, and also persuaded many of the principal men of Siam to send their children, for education to Singapore. He seems disposed to aid every effort for the benefit of his people.

ARNSEY, LEICESTERSHIRE.—On Wednesday evening, the 15th June, Mr. Charles Carter, a member of the baptist church in Arnsey, and lately a student at Bradford College, was publicly designated as a missionary to Colombo. Rev. T. Lomas, of Charles-street, Leicester, read the scriptures and prayed. Mr. Underhill, Secretary to the Baptist Missionary Society, gave an account of the sphere of labour. Mr. Carter read a brief statement of his conversion, and of the views and feelings with which he devotes himself to the missionary work. Rev. Joseph Davis, as his pastor, offered the resignation prayer; the Rev. Charles Stovel, of London, then addressed the

missionary. The chapel was crowded with a most attentive audience, many of whom came from Leicester, and the surrounding places. Mr. C. was for several years a scholar in the Dover Street sabbath school, Leicester.

RELIGIOUS.

PROTESTANT MISSIONARIES IN CHINA.—A recent number of the *Chinese Repository* contains a carefully prepared schedule of the missionaries of the several societies who have been engaged in the Chinese mission, from the arrival of Dr. Morrison in 1807, to the close of last year; from which it appears that the total number is 150, of whom seventy-three are now in China, and five are absent on account of health or for other reasons. Of the remaining seventy-two, twenty-five died in the field of labour or on the passage home, including four who were drowned, and three who met with a violent death at the hands of the natives. Forty-eight have retired; most of them on account of their own ill health or that of their families; but some of them through discouragement at the little progress they made in learning the Chinese language. Of the whole number, forty-seven were Englishmen, eighty-eight Americans, and fifteen came from the continent. Of the missionaries now in China, including the five absent, twenty-three are Englishmen, five are from the continent, and forty-four are Americans. Most of those from the continent are Lutherans; but the members of the mission at Amoy, sent out from the United States, belong to the Reformed Dutch Church.

CHINESE IN AMERICA.—America is a great nation; and our immigrant population includes men and women of almost all nations. In California, at the mines and in San Francisco, one finds in a mixed population Sandwich-Islanders, Chinamen, as well as the Yankee and South American. The preacher and the colporter are there, to look after the spiritual riches of souls, and seek to do good alike to all. Already in San Francisco are there a Chinese congregation and sabbath school. A correspondent of the *New York Independent* says:—"Mr. Spear called this morning. He told me that at his weekly prayer meeting last night for the Chinese, he had two christian Chinese hearers, who arrived from the mines yesterday. He invited them to lead in prayer, which they did, much to his gratification. He has no doubt as to their being devotedly pious. They told him that they keep the sabbath strictly. He thinks that the influence of these two men will be good and great. Mr. Spear remarked that his chapel last sabbath evening was filled with an attentive audience, all Chinese." This fact is deeply interesting as an omen of the

future—both in respect of the Chinese who shall settle in this country becoming christians, and also in the door this must open to carry the gospel of Christ in this way to China itself. How true it is to-day, that the gospel field is the world.

OPEN-AIR SERVICES FOR THE WORKING CLASSES AT BRADFORD.—On sabbath afternoon, June 10, the first of a series of addresses was delivered by the Rev. Walter Scott, in front of the manor Hall. The appropriate topic selected by the venerable President of Aire-dale College was, "The goodness of God manifested by the seasons of the year." The subject was fraught with instruction, and, at times, breathed the spirit of eloquence and poetry. The second address was delivered on the afternoon of sabbath, the 20th, by the Rev. Frederick Stephens, of Greenfield chapel, on "Christ's invitation." This somewhat familiar topic was treated by Mr. Stephens in a fresh, fascinating, and thoroughly logical manner; and his observations were listened to with deep and close attention. Nine-tenths of the audience, on both occasions, were composed of men, many of them persons of superior intelligence, but who, nevertheless, attend no stated place of worship regularly. The attendance on sabbath last was upwards of five hundred; the entire service occupied an hour and ten minutes. The Rev. A. Thompson is announced to deliver the third address; subject—"The Paternal Character of God."

OR RATHER, Ir-RELIGIOUS INTELLIGENCE.—The following scene took place on Sunday, March 13, at the Roman church of St. Nicholas, Bristol. The officiating priest was in the middle of the celebrating of the mass, a part of the service, in the eyes of Roman Catholics, the most solemn and awful, when one of his flock, through weariness or not knowing better, very audibly yawned, or gaped; this caught the ear of the irritable priest, and he turned suddenly round from the (so called) "sacrifice," and exclaimed, "Go to —, (a place not to be named): stay and be d — d at home, and dont come here and be d — d with others." He then resumed the celebrating of the mass. *Bristol Times.*

POPEY IN THE CHURCH OF ENGLAND.—The attention of the Bishop of London has just been drawn to a volume which has been issued by one of the chief tractarian publishers in London, entitled, "Rosaries for the Church of England," which contains the most unblushing avowal of Romish doctrines, of which the bishop can hardly fail to take notice. The work is presumed to be from one of the curates of a chapel not far from Oxford Street. The supposed author has been called to account in high quarters, and has not denied the paternity

of the volume, so that the next step taken against him (if the bishop has any regard for the protestant character of the church) must be immediate suspension, or a citation to the Ecclesiastical Court. We are in possession of the gentleman's name, but for the present forbear from publishing it.

Morning Advertiser.

A PLEASING TALE is told in the public papers of an aged farmer of property in an eastern county, who though he had reached more than fourscore years, had done little or nothing to spread the truth of God in the world. He somehow met with a packet of children's books published by the Religious Tract Society, and among them was one on Missions, which he read carefully, and pondered. He then sent for a pious gentleman whom he knew, and told him he wished to give £100 to the "Church Missionary Society." His friend wisely advised him to do so there and then. He did: and died the next week.

A BIBLE WRITTEN ON PALM LEAVES is preserved in the University of Gottingen. It contains 5,376 leaves. Another bible, of the same material, is at Copenhagen. There were also in Sir Hans Sloane's collection, more than twenty manuscripts, in various languages, on the same material.

ROSA AND FRANCESCO MADIAI are now resting in Genoa, under the care of Mr. Chapman, a protestant gentleman from England. The husband is wonderfully recovered both in body and mind, but the wife is now in a delicate state of health.

RELIGIOUS DENOMINATIONS IN TEXAS.—Methodists, about twelve thousand communicants; Baptists, eight thousand; Presbyterians, six thousand; Episcopalians, one thousand; Campbellites, one thousand.

INCREASE OF MISSIONARY OPERATIONS.—In 1807, there were but 150 protestant missionaries in all China, India, and Ceylon. Now there are 443 in India and Ceylon, and 76 in the free ports of China.

GENERAL.

A CURIOUS TALE is told of a Duke of Florence, who, finding that the nuisance of the begging system had become intolerable in the city, proclaimed that if all the beggars would repair to a certain open space, they would each receive a new suit of clothing to hide their nakedness and make them appear decent. The beggars flocked to the spot, the gates were closed, they were ordered to strip; new clothes were given them; but more money was found among their old rags than would pay for the new clothing!

GREAT BRITAIN AND AMERICA.—It is now affirmed that a passage will be effected between Galway in Ireland, and Halifax in Nova Scotia, in three days and a half.

DRUNKENNESS ON THE SABBATH.—We rejoice that vigorous efforts are being made to suppress this vile nuisance by petitioning Parliament for the closing of all public houses, beer shops, and gin shops, on the sabbath day. A bill for Scotland is now passing, for there the evil is, if that be possible, greater than in England. In Edinburgh, lately, 200 gentlemen stationed themselves one sabbath day and counted 41,796 persons enter such places. And oh, shame to tell it, 11,981 of these were women, 4,631 children under fourteen, and 3,032 children under eight years of age! We wish that in every place such a "watch and ward" were set up, and the results exposed. That would be the way to work the abolition of this loathsome nuisance. Edinburgh has 160,000 inhabitants.

CHURCH RATES.—A friend in Kent, alluding to the seizure of Mr. Tryon's pony for a rate of sixteenpence halfpenny, says,—"a few months ago, my nearly new covered spring cart, value fourteen pounds, was seized for a rate of three shillings and seven pence, and was bought in by the broker for £3. 10s. I am now daily expecting another seizure."

THE PRICE OF ENGLISH PROVISIONS.—We hope our agricultural friends will now perhaps begin to think that it is possible for them to live, and share in the general prosperity. Corn, in four weeks, has risen twelve shillings per quarter; and the cattle market fetches high prices.

THE POLICE AND THE CHURCH.—Mr. Macaulay, when speaking of the Edinburgh Annuity Tax Abolition Bill, said, "A police, an army, or a coast guard, might be unpopular, and yet they had their uses; but a church that was hated was worse than useless."

DIRECT AND INDIRECT TAXATION.—The Chancellor of the Exchequer stated that he proposed to reduce five and a half million of taxes, nearly all of which were indirect; and that of three million of new taxes, two and a half were direct. This is as it ought to be.

"BEWARE OF DOGS."—We are always disposed to take this scriptural admonition literally. Dogs are our dread; and we are therefore not sorry to hear that numbers have been destroyed in consequence of the tax being raised to twelve shillings per annum.

GAVAZZI, the celebrated Italian orator, lately visited Canada, where his presence excited such a commotion among the papists, that set on by the priests, they violently assaulted him; and he was compelled to hasten back to the States.

THE SOAP TAX was repealed on the fifth of July. Surely we shall now see a few more clean faces, and a little more clean linen, on the sabbath day!

THE IRISH AND THE ITALIANS IN LONDON have been so squabbling as to require the police. It appears that the poor refugees from Italy are not subservient enough to the romish priests to please the ignorant and superstitious Irish.

TWO FOREIGN DWARFS have arrived in this country, who have been exhibited to her Majesty and the Prince. The male is nineteen years old, 33½ inches high, and weighs 23 lbs.—the female is eleven, 32, and 21½.

PAPER HOUSES.—We have heard of iron and glass houses, and now we are told of houses whose frame work is of wood and the walls of papier maché.

LEICESTER.—We are informed that the splendid and capacious New Temperance Hall in this borough, will be opened on Monday, Sep. 12, and following days.

LONDON IMPROVEMENTS.—A new park is now being laid out at Battersea, and a new bridge over the Thames is being erected at Chelsea.

A MAN WAS SUFFOCATED by tumbling accidentally among a heap of loose flour at one of the steam flour mills, London.

NORWAY.—The first line of railway, reaching thirteen miles, was opened a few weeks ago.

SHIRAZ, the capital of Persia, is said to have been destroyed by an earthquake, May 1.

REVIEW OF THE PAST MONTH.

ABROAD.—Europe has been kept another month in suspense respecting the *Russian design on Turkey*. In the mean time the soldiers of the Autocrat have crossed the Pruth, and taken possession of the Danubian Provinces. But so far there has been no actual fighting; and when we went to press reports prevailed that Russia would accept the mediation of France and England. Before our next number appears we expect to hear of some decisive step. May God hush the nations to peace, and scatter the men that delight in war!—*The Insurrection in China* has now assumed an important aspect. If the news just arrived be correct, it is likely to become one of the most remarkable events of the century. Four years ago only 200 Chinese in the south united; they went on gathering, like a snowball from the hands of a boy, until they became a mighty power. They have overrun the south. Two great cities are in their hands, and now they are at Naukin—the second city of the empire, and are about to march on to Pekin—the capital. The *China Herald* states that Sir G. Bonham returned from Nankin on the 5th of May. He reports them as in possession of the city. But what is most wonderful is the principles

they profess. They have got a translation of the Bible. They profess to be christians of the protestant form of worship, and they order the observance of the "Ten Commandments." They refuse all divine titles for their chiefs, and destroy all idols, temples, and joss-houses. They profess to believe in Father, Son, and Holy Ghost; and conceive they are under Divine direction and protection to overturn the Tartar dynasty and exterminate the race. They are accused of magic; but declare that their only magic is prayer. They denounce opium smoking and opium eating, and command temperance. And yet they were so ignorant of the

geography of their own land as not to know there was such a city of Shanghai. One thing is certain, it is not a Romish or Jesuit movement. The present Emperor is the pope of Buddhism; and if the rebels do not succeed, violent persecution is expected.

At Home.—*The Royal Family*, including both the Queen and the Prince, have been attacked by the measles; but we are happy to say that all have recovered without serious suffering. This affliction prevented Her Majesty from visiting the Dublin Exhibition, as was intended.—The heavy rains have destroyed much hay, and if they continue must affect the corn harvest.

Marriages.

June 9, at the baptist chapel, Pontesbury, by Mr. James Smith (father of the bridegroom), Mr. Joseph Smith, minister of the chapel, to Miss Elizabeth Oliver Roderick.

June 9, at the baptist chapel, Shrewsbury, by Mr. How, Mr. T. Inions, deacon of the baptist church, Pontesbury, to Miss Anney Hamnett, of Calcott.

June 10, at the baptist meeting house, Dudley, by Mr. C. Morrell of Netherton, Mr. T. M. Whitworth of Luton, to Miss Foden of Netherton.

June 18, at Enon baptist chapel, Burnley, by Mr. J. Batey, Mr. William Widdup, to Miss Mary Gledhill.

June 21, at the baptist chapel, Christow, Devon, by Mr. G. Cole of Exeter, Mr. John Addems of Bridford, to Miss Mounsdon of the former place. This being the first marriage celebrated in this chapel, a handsome copy of the sacred scriptures were presented to the parties by the minister, in the name of the church and congregation.

June 22, by the Hon. and Rev. B. W. Noel, Mr. George Duncan, of New London-street, to Anne Eggar, youngest daughter of the late Mr. W. Trimmer, Torrington-place.

June 24, at the baptist chapel, Towcester, by Mr. R. Turner of Blisworth, Mr. John Hobson of Liverpool, to Miss Hannah Russell Lepper of Blisworth.

June 28, at Dover Street chapel, Leicester, by Mr. J. C. Pike, Mr. H. McEvoy of Birmingham, to Jane, eldest daughter, and Mr. G. Pike of Birmingham, to Mary, second daughter, of Mr. J. Harvey, Leicester.

June 29, at the Tabernacle, Moorfields, by Mr. J. H. Hinton, baptist minister, Mr. D. Jones to Mrs. Dulton.

July 2, at Buckingham baptist chapel, Clifton, Bristol, by Mr. R. Morris, John Allen, junr., Esq., of Burnham, to Miss Elizabeth Cross, of Clifton.

July 3, at Belvoir Street baptist chapel, Leicester, by Mr. Leigh, Mr. S. Gammage, to Miss M. Hinman.

July 7, at the baptist chapel, East Dereham, by Mr. Williams, Mr. J. T. Wigner, baptist minister, Lynn, to Anna Maria, eldest daughter of W. Warner, Esq., of North Tuddenham.

July 7, at the baptist chapel, Arnesby, near Leicester, by Mr. Davis, Mr. J. Turner of Countesthorpe, to Miss M. A. Hardy.

July 8, at Rugeley, Staffordshire, by Mr. Swan, Mr. John Wade, jun., a member of the baptist church, Cannon Street, Birmingham, to Anne, youngest daughter of Mr. W. Keytes of Rugeley.

July 10, at Friar Lane baptist chapel, Leicester, by Mr. T. Stevenson, Mr. G. Stafford, to Mrs. Sarah Masters.

July 13, at the St. Andrews baptist chapel, Cambridge, by Mr. W. Robinson, Mr. F. Trestrail, one of the Secretaries of the Baptist Missionary Society, to Mary Sophia, eldest daughter of Richard Foster, Esq., of the Brooklands.

July 13, at Gallowtree Gate chapel, Leicester, by Mr. Isbell, baptist minister, Mr. J. B. Norton of Kettering, to Miss Jane Butler of Leicester.

July 13, at the baptist chapel, Hall Green, Haworth, by Mr. J. Whitaker of Bradford, Mr. T. Hanson, baptist minister, Haworth, to Martha, youngest daughter of the late Jonathan Aykroyd, Esq.

July 13, at the baptist chapel, Wokingham, by Mr. S. Sale, Mr. John Miller, to Miss Harriet Rodway, both of Swallowfield.

July 19, at the Independent chapel, Wigston, near Leicester, by Mr. T. Mays, minister of the place, Mr. James Mursell, baptist minister, Kettering, to Fanny Page, second daughter of Mr. T. Chapman, of Leicester.

Deaths.

March 15, at Hill Cliff, near Warrington, Catherine, wife of Mr. William Clayton, aged 80, after a few days illness. She had been a consistent professor of christianity threescore years. She was blessed with a pious mother, who led her into the path of piety in early life. She was baptized at Liverpool, at Mr. Lister's chapel, in 1812, and continued a member of that church until her death. Removing to Hill Cliff with her family for health about eighteen months ago, she sat down with the church at that place. Prayer was her delight. On the sabbath before she was taken ill, though very feeble, she went to public worship, to hear her husband, who supplied the pulpit on that day. "Unto you which believe he is precious" was one of the texts, which proved a great comfort to her in her illness. Almost her last words were "Precious Jesus! Precious Jesus!" And so she died as she had lived—in faith, hope, and peace. So may we die!

May 14, Mrs. Mary Meredith, aged 68, a member of the baptist church, Nantgwyn. Our departed sister was a humble and sincere christian; remarkable for her benevolent kindness, especially to the ministers of Christ. When prevented from attending public services, she had worship in her own house. She died gently as if falling asleep.

June 9, Mr. William Groves of Arborfield, Berks., aged 59. He was for many years a laborious and useful preacher in the village stations of the baptist church at Wokingham. He was an active distributor of the *Pioneer* amongst the poor, by whom he was much loved. His confidence in the Redeemer and his promises was unshaken during his illness. It will be his joy in the day of Christ that he did not run in vain, neither labour in vain.

June 18, in his 79th year, Mr. Edward Brock, of Gibraltar Place, Chatham. Mr. Brock was Treasurer of the County Congregational Association, London Missionary Society, &c., &c., and a liberal friend to every good work.

June 20, at Kings Sutton, Northamptonshire, Mrs Simson, aged 59, wife of Mr. John Simson, baptist minister. Her christian and exemplary conduct, her love to the house of prayer, her trust on the atoning sacrifice of Christ alone, lead us to hope that she is now with the spirits of the just made perfect.

June 21, at Ross, aged 24, Martha, the beloved wife of Mr. J. B. Higgins. She became, in early life, a member of the baptist church, and a devoted teacher, where

she had been a scholar. She was mistress of the British School till her failing health compelled her to relinquish duties for which an active and zealous spirit eminently fitted her. Her end was happy and peaceful.

June 23, The baptist church at Bluntisham sustained a great loss in the death of Mr. William Watts, aged 65; who, while on a visit to a relative in London, in apparent health, was taken ill and died in a few seconds! He was buried at Bluntisham, with deep feelings of sorrow by his only daughter and her relatives. Mr. Simmons preached his funeral sermon to a large congregation of all denominations, who highly esteemed him for his general amiability, his uniform kindness as a husband and father, his integrity as a man of business, and his deep-toned piety and ardent zeal as a christian. He had been a useful member of this church thirty-eight years, and an honourable deacon thirty years.

June 23, Mr. George Drew, aged 84, many years a member of the church at John Street, Bedford Row; and on July 4, Mr. Samuel Drew, aged 75, many years a member of the Independent church, Maidenhead, Berks., brother of the above.

June 27, aged 52, Mr. Thomas Hill, of Loughbro', a member of the General Baptist church, Baxter Gate. Our departed brother was, for many years, a letter carrier, and was much respected by all for his punctuality and honesty. His wife died about a year ago, and he has left seven orphan children.

July 5, at Kirton Lindsey, Lincolnshire, after having been confined to her bed by consumption for nearly six months, Sarah, the wife of Mr. J. C. Smith, baptist minister. In life she sincerely loved the Saviour, and now rests with him for ever.

July 7, at Blaby, near Leicester, aged 21, Eliza, only daughter of Mr. J. Barnett, baptist minister.

July 14, at Widdemore, Devon, aged 60, Miss Anne Jarvis, for many years an honourable member and a liberal supporter of the baptist church in the village of Malborough. Her bodily sufferings were severe and protracted, but her christian resignation and patience were exemplary. At one time she seemed to look forward to death with much anxiety; but as she approached the hour of trial her spiritual strength increased, and she sweetly fell asleep in Jesus. She will long survive in the grateful recollection of the poor whom she befriended; and we deeply mourn our loss; but our loss is her eternal gain.

THE

BAPTIST REPORTER.

SEPTEMBER, 1853.

A RECENT ECCENTRIC ATTACK ON THE BAPTISTS.

WE have called the attack we are about to describe "eccentric," for it certainly was a most "irregular" one, in which the rules of ordinary controversy were not only not regarded, but violated.

The scene of this attack was the large old village of Melbourne, in Derbyshire, into which, 100 years ago, the General Baptists introduced the preaching of the gospel, under those circumstances of peculiar interest detailed in our volume for 1851, page 403. We know the place and the people well, having held the office of pastor of the baptist church there. The population has always given a decided preference to the baptists, whose place of worship and school rooms are large and well attended. Another dissenting interest exists in the place, which is not so well attended as all who wish well to the preaching of evangelical truth would desire; but for whose active efforts, the population attending no place of worship, affords ample scope. It seems, however, that instead of looking at these, the somewhat eccentric minister of the place, saw only, in the baptist tendencies of the people, the great obstacle to his success, and hence he set his wits to work—for he is a *very* witty man—to remove it, by publishing a fly-sheet, the leader of which we now copy into

our columns. Our readers must keep patience for one month, when they shall have the masterly reply which was given to it by a resident of the place.

The Melbourne Times.

Melbourne, April, 1853.

THE LEADING ARTICLE, BY THE EDITOR.

The subject of Baptism being the constant theme of Melbourne divinity, it has been thought desirable to devote the first leading article of the Melbourne Times to this constantly *intruded* topic.

Such a subject would have been the last one which the Editor would have selected, had his own taste or feelings been consulted; but what from March storms, side winds, and April showers, he has been literally *baptized* with Baptist *dust* and Baptist water.

It has at length become very evident, that if the Baptists possessed the power, which the Roman Catholics once had, they would rival the arch-persecutor; not indeed by burning heretics alive, but by *drowning* them alive. For the misapplication of immersion by the dippers is to them meat, drink, *washing*, and lodgings.

PROPOSITION THE FIRST.—Baptism is not, never was, and never can be, properly speaking, immersion.

The whole question of Baptism, about which we hear so much, may be put into a nut-shell. On this subject the Baptists, never too wide awake, have read their bibles backwards and upside down. And, like all ignorant people who make mistakes, the more distinctly their blunder is pointed out to them, the more resolutely they stick to their error: and with *it* in their hands and upon their lips, become more impudent, conceited, and vain.

Our nut-shell argument is simply this. That Scripture Baptism is the application of the element, much or little, to the subjects, and not the subjects to the element. The quantity of the element is never mentioned; the man, therefore, that imposes upon me to go *into* the water over head and ears, and beyond the tip of the nose, for baptism, subjects me to a quantity which the Scripture, or common sense, is not able to bear.

In order to show the reader that what we have said is true, we shall summon the testimony of the four Evangelists, in order, together with the Acts of the Apostles, to corroborate the terms found in our argument.

1st. MATTHEW iii. 11. John says, "I indeed baptize you WITH water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you WITH the Holy Ghost and WITH fire."

2nd. MARK i. 8. The same individual says: "I indeed have baptized you WITH water: but He shall baptize you WITH the Holy Ghost."

3rd. LUKE iii. 16. "John answered, saying unto them all: I indeed baptize you WITH water: but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you WITH the Holy Ghost and WITH fire."

4th. JOHN i. 26, 31, and 33. "John answered them, saying, I baptize WITH water." "I come baptizing WITH water." "He that sent me to baptize WITH water, the same said unto me: Upon whom thou shalt see

the Spirit descending, and remaining ON Him, the same is He which baptizeth WITH the Holy Ghost."

5th. ACTS OF THE APOSTLES, xi. 15, 16. Peter says: "And as I began to speak, the Holy Ghost FELL ON THEM, AS ON US at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized WITH water; but ye shall be baptized WITH the Holy Ghost."

In each of the above instances, the element is applied to the individual, and not the individual to the element; and in no instance is the quantity of the element mentioned, or even referred to in the slightest way. These witnesses would be sufficient for any court but a Baptist's.

Now if baptism means dipping, or immersion, and nothing else; where the verb "to baptize" is used in the above verses, let the reader put the verb "to dip," or "to immerse," and let him make John say, "I indeed dip you WITH, or 'into' water: but He shall dip you WITH, or 'into' the Holy Ghost, and WITH, or 'into' fire." Or, "I indeed have immersed you WITH, or 'into' water; but He shall immerse you WITH, or 'into' the Holy Ghost." The Baptist constantly prides himself upon his, own clear water; and, as often as he can sneers at other peoples's muddy stream. But with such violations of common speech as are contained in the above interpretations, I should like to know who is *dipped* in the mud now? The Baptists may say, "these are not our interpretations." I answer, "they are yours necessarily, if to baptize means to dip, or to immerse, and nothing else." On the horns of his own dilemma the Baptist has *fixed* himself. The only advice offered, is for him to come off; or, if he likes it better, *out of his fix*.

Classical writers use the verb, "to baptize," in the same sense as the authorities quoted above: that is, in the application of the element, much or little; or whatever it may be to the subject, and not the subject to the element.

"Needlework" is represented as "baptizing a garment," *i. e.* ornamenting it.—"Arrows" are represented as "baptizing a wall."—"A shower of stones" is represented as "baptizing a ship."—"Perfume" is represented as "baptizing the head," which is sprinkled, or rubbed with it.—"Flowers" are represented as "baptizing a girdle."—"Trouble" is represented as "baptizing the mind."—"Dew" is represented as "baptizing the grass," which is sprinkled by it.

And certain ancient priests are represented as Baptists, because they painted themselves.

Baptists, of *course*, always recur to instances where persons are going to, and coming from, the water; or, as they would ignorantly say, not knowing the full force of the application natural to the Greek prepositions, "into," and "out of the water." Relying upon the mere going to, or the mere coming from, the water; or the going "into," and the coming "out" of it is, *petitio principii*, the begging of the entire question. The act of Baptism is distinct and apart, either from the going to, or the coming from the water; or the going "into," or "coming out" of it: the baptism, and the baptism alone, is the application of the water to the subject, whether the individual be near the water, in the water, or away from it, as to the quantity. Thus John is said to have baptized WITH water.

But it is a moustroous absurdity to talk to Baptists about Greek verbs, or Greek prepositions, seeing that there is not a man among them whose opinion would be taken on any question of learning out (of) their own little sect.

After these definitions, principles, and reasonings, I come to my first proposition, which I hope the reader will mark, learn, and inwardly digest; and, moreover, trust that his eyes are open, and his mind clear.

In the choice of words and the force of reasoning the Baptists are known to be remarkably deficient; those,

however, who are more skilful among them than others, seldom trouble themselves or others about the disputes of baptism. They know the reason why. The selection and application of the word immersion, as synonymous with baptism, is entirely their own; but a greater mistake could scarcely have been made from choice, unless, indeed, it had been the selection of a word signifying the opposite.

Every one should know what immersion means. Its meaning is fixed and distinct. The word is derived from two Latin words, "in" and "mergo," signifying "in," and "plunge." And according to Dr. Johnson and others, its meaning is to put under the water, to cover up. "The act of putting any body into a fluid below the surface." The word keeps to one action, that of putting in, it says nothing about taking out. It does not include the additional act of drawing out of the water that which has been put into it; but the word is restricted to the single operation of putting the body under the water, or sinking it.

To plunge a person, or thing, as a stone, in water, is to immerse the person or thing; but the taking either of them out again is another matter.

At the time of Noah the ark was baptized; the earth and its inhabitants were immersed. When leaving Egypt, the Jewish fathers, and mothers, and children, and infants, and the strangers among them, "were all baptized unto Moses in the cloud and in the sea." 1 Cor. x. 2. While Pharaoh and his host were immersed in the deep.

So much, then, for my first proposition, and for the mixing up in the water question things which differ; for baptism never was, is not, and never can be, immersion. *Quod erat demonstratum.*

PROPOSITION THE SECOND.—Dipping never was, is not, and never can be, immersion. A more palpable blunder has been made in the application of dipping to immersion. Strictly speaking, to use dipping as immersion

is a misnomer. These terms are used as being synonymous, which they are not. The verb to dip is as distinct as the verb to immerse. To dip, literally, is to plunge anything under water, and almost immediately afterwards to take it out again. A double action is included. The verb to dip, is derived from the Greek root, *dwo*, then the form *duno*; and there is another form, too frequently forgotten, and which is *dupro*. Every one must see the striking resemblance between this last form and the English word *dip*. This is the Baptist's own dip in *sound* as well as *sense*; and applied to animals dipping their heads, but not sinking.

The Baptists are, properly speaking, Dippers. To say that immersion is dipping is going in for too much, for it is not only putting in but taking out again. Here is the usual fault of the Baptists, trying to prove too much, and therefore prove nothing.

PROPOSITION THE THIRD.—Scriptural Baptism is neither dipping nor immersion. The difference between being baptized and dipped is found in the Greek verse of the Sibyl, respecting the city of Athens, given by Plutarch—

Askos baptize dunai de toi ou themis esti.

The true version of the words is, "As a bladder thou mayest be baptized, but thou canst not dip."

There is not one instance recorded in the Scriptures of any one person being applied to the water for baptism; on the contrary, the water is distinctly used as being applied to the individual. John baptized "WITH water unto repentance." And as baptism with water was a symbolic rite, this method was adopted as indicative of the descent of the Holy Ghost, about to be "SHED FORTH" and "POURED OUT." Thus signifying the application of the Holy Spirit to the individual, and not the individual to the Holy Ghost. It is nowhere said in Scripture that any one was dipped "in" water; and to speak of being dipped "into" the

Holy Ghost would be nothing short of mockery, and mockery in this case would be positive blasphemy.

The instance of the eunuch, about which there is so much talk and little sense, is as distinct as any other Bible fact. The eunuch, be it understood, going to the water, or "into" the water, coming from the water, or "out of" the water, was not the baptism of the eunuch. He might have gone down to, or into, or come up from, or out of the water, a thousand times, and not have been baptized in the proper sense of this much abused term. The baptism of the eunuch was in itself a distinct act, and *therefore* it is said of Philip, in addition to the approach to, and the departure from, the water, that "HE BAPTIZED HIM." Acts viii. 38. In this act expressed in these three words, is found the secret of the whole. And how did he baptize him if not "with" water, after the manner of John's baptism?

The Baptist will say, "No, he dipped him, he was immersed." I ask any unprejudiced reader if there be the slightest intimation of dipping or immersion in the case? The Baptist, true to his creed, ever going *in* for too much, and in the attempt to prove too much, proves nothing. The eunuch, in his then position, would scarcely thank him for this.

Every one at all acquainted with the origin of words, and the construction of language, must be aware that there are some words expressive of action, and called verbs; and that some of these have an extended, while others of them possess a limited, meaning. The verb "to baptize," as every scholar allows, is one which has an extended meaning. This would be inferred by any sensible men for two reasons. *First*, from the various senses in which it is used by scripture, and classic writers; and, *second*, from the various notions held concerning it by narrow-minded sects.

The advantages to be derived from the study of comparative anatomy, and

comparative physiology, are now acknowledged. If those who expend their talk upon others would first give a little attention to the subject of Comparative Grammar, the world would be preserved from a great amount of the dogmatism and the blunders of the present day. That sensible people should have to correct the same blunders year after year, is a thing much to be deplored. Blunders repeated are the greatest hindrance to the advancement of civilization, liberal-mindedness, and truth.

There is seldom any dispute about verbs which have a limited meaning; the sense being distinct, everything is plain. For-example:—

<i>Limited Verbs.</i>	<i>Extended Verbs, and embodying all the limited ones.</i>
CLASS I.	
To walk.	} To go, or move.
To run.	
To ride.	
To fly.	
To creep.	
To swim.	
To float, with many others.	
CLASS II.	
To sprinkle.	} To baptize.*
To pour.	
To dip.	
To plunge.	
To tinge, with many others.	

In this way the reader may determine for himself the force and meaning of all languages.

The Baptist, ever anxious to thrust his peculiarity of baptism into notice; and never satisfied unless he has the last word, will say, "If baptism is to be done by sprinkling or pouring, why is not the verb to sprinkle or to pour used?" And, I answer, if baptism is to be done by dipping, why is not the verb to dip used? There is a Greek verb to sprinkle, and one to pour, and

another to dip; but the verb to dip is not "baptizo," but "duno;" and in another form "duplo," the baptists own dip, in sound as well as sense. Do these two words, "baptizo" and "duno," mean one and the same thing? The Greek language, be it observed, is not constructed on Baptist expediency, or Baptist notions. In the English language, baptism, dipping, and immersion, have their marked distinctions; for whatever may be the defects of the English language, it has not to be charged with being constructed to square with Baptist sentiments.

The verb "to baptize," then, is used in reference to the symbolical rite of baptism, instead of any other verb of a limited kind, in order to show the extended use to which it may be put in the application of the water to the subject, and not the subject to the water. And thus it happened that John baptized "WITH," and not "into," water. And why baptism *with* water, if not to symbolize the baptism "WITH the Holy Ghost, and WITH fire?"

In the general, or extended, use of the much abused, and much mistaken verb "to baptize," there is no bigotry. The bigotry is with those who have endeavoured to change the name; and with the name the person from "baptizo" to "duno," and "duplo;" or from baptism to dipping. But the metamorphosis has been often detected, and here the assumed name and hollow pretensions are again exposed. If these transformations are still continued, these harlequin leaps still practiced, columbine tricks still indulged in, and buffoonery exhibitions still presented, to the great discredit of the public taste, as well as to the destruction of public morality, the subject can only be dealt with in that summary manner which the demerits of the case may demand. To those whom it may concern, in reference to this theme, I have many things to say to you, but ye cannot bear them yet.

* "Baptizo is a derivative from *Bapto*; but it is a general principle or rule in the Greek language, that derivatives in *izo*, are not limited to the original meaning of their primitives, but have, uniformly an extended meaning."—Dr. Worcester.

"The word *baptizo* is a derivative from *bapto*, and is a diminutive of it."

"Hence, according to the ordinary construction of the Greek verbs, if *bapto* signify to dip, *baptizo* means to dip less; or, if *bapto* signify to pour or sprinkle, *baptizo* means to pour or sprinkle less."

EARLY PERSECUTIONS OF THE BAPTISTS IN THE UNITED STATES.

WE take the following account of the persecutions to which our ancestors were exposed, from the Minutes of the Philadelphia Association, for the year 1770. It is an extract from letters received from New England at that time, and demonstrates conclusively, that the alliance of church and state in Massachusetts, was no less tyrannical and despotic than in the mother country.

“The laws of this province (Massachusetts) were never intended to exempt the baptists from paying towards building and repairing Presbyterian meeting-houses and making up Presbyterian ministers' salaries; for, beside other insufficiencies, they are all limited, both as to extent and duration. The first law extended only five miles round each baptist meeting-house; those without this circle had no relief—neither had they within—for though it exempted their polls, it left their estates to the mercy of harpies; and their estates went to wreck. The baptists sought a better law, and with great difficulty, and waste of time and money, obtained it; but this was not universal. It extended not to any parish till a Presbyterian meeting-house should be built, and a Presbyterian minister settled there; in consequence of which the baptists have never been freed from the first and great expenses of their parishes, expenses equal to the current expenses of ten or twelve years.

This is the present case of the people of Ashfield, which is a baptist settlement. There were but five families of other denominations in the place when the baptist church was constituted; but those five, and a few more, have lately built a Presbyterian meeting-house there, and settled an orthodox minister, as they call him, which last cost them £200. To pay for both, they laid a tax on the land; and as the baptists are most numerous, the greater part fell to their share.

The Presbyterians, in April last, demanded the money. The baptists pleaded poverty, alleging that they had been twice driven from their plantations by the Indians in the last war; that they were but new settlers, and had cleared but a few spots of land; and had not been able to build commodious dwelling-houses.

Their tyrants would not hear. Then the baptists pleaded the ingratitude of such conduct; for they had built a fort there at their own expense, and had maintained it for two years, and so had protected the interior Presbyterians, as well as their neighbours, who now rose up against them; that the baptists, to the westward, had raised money to relieve Presbyterians who had, like them, suffered by the Indians, and that it was cruel to take from them what the Indians had left.

But nothing touched the hearts of these cruel people. Then the baptists urged the law of the province; but were soon told that the law extended to no new parish till the meeting-house and minister were paid for. Then the baptists petitioned the General Court. Proceedings were stopped till farther orders, and the poor people went home rejoicing, thinking their property safe; but had not all got home before said order came,—and it was an order for the Presbyterians to proceed.

Accordingly, in the month of April, they fell foul on their plantations; and not on skirts and corners, but on the cleared and improved spots; and so have mangled their estates, and left them hardly any but a wilderness. They sold the house and garden of one man, and the young orchards, meadows, and corn-fields of others; nay, they sold their dead, for they sold their grave-yard. The orthodox minister was one of the purchasers. These spots amounted to three hundred and ninety-five acres, and have since been valued at £363 8s.; but were

sold for £35 10s. This was the first payment. Two more are coming, which will not leave them an inch of land at this rate.

The baptists waited on the Assembly five times this year for relief; but were not heard, on pretence they did no business; but their enemies were heard, and had their business done. At last, the baptists got together about a score of the members at Cambridge, and made their complaints known; but in general they were treated very superciliously. One of them spoke to this effect: *'The General Assembly have a right to do what they did, and if you dont like it, you can quit the place.'* But, alas! they must leave their all behind! The Presbyterians are not only supercilious in power, but mean and cruel in mastery. When they came together to mangle the estates of the baptists, they diverted themselves with the tears and lamentations of the oppressed. One of them, whose name is Wells, stood up

to preach a mock sermon on the occasion; and amongst other things, used words to this effect. *'The baptists, for refusing to pay an orthodox minister, shall be cut in pound pieces, and boiled for their fat to grease the devil's carriage.'*

It seems incredible, now-a-days, that such outrages should ever have been practiced on American soil; and systematic efforts are made by men like Dr. Ely, and Dr. Parsons Cooke, to cover up or palliate the despotic persecutions of the New England Puritans. But the truth cannot be concealed, and religious tyranny has no apology. The baptists of this country have ever been both the apostles and martyrs of religious liberty. Had they been silent, the whipping post, and the pillory, might still have flourished, and a state church have extended its despotic sway over all classes of citizens.

Christian Chronicle.

Spiritual Cabinet.

FROM HENDERSON'S CIRCULAR LETTER TO THE OXFORDSHIRE CHURCHES.

THE DARK VIEW.—It has been for some time past the fashion, either justly or unjustly, to robe the church in the darkest attire; it is believed that it really wears a brighter dress. The misgivings of not a few, unrebuked, and unanswered, would serve to awaken the gloomiest discontent, both with the constitution of the church, and the results of its action. In the judgment of these, all that is worthy of imitation and love belongs to a remote past; by their dark imaginings, the present is denuded of every attraction. The victims of a morbid discontent, that finds its nutriment in complaint, or of a disease, as old, at least, as the second generation of our race, they regard every age of the past as better than their own; the present as the prelude, or the realization of ruin. They think, and

write, and speak about the church of the Saviour, as though it were the already opened grave in which christianity was about to be at once and for ever entombed, and that themselves were the chief mourners on the dismal occasion. There is no part of the present church, as we know it, that is not, to some extent, food for their grief. No ministry, save a plurality in each church, would approach their ideal; overlooking scriptural qualifications, and adaptedness to the present times, in their attempts to obtain it; and preferring it to any other ministry, though it should be an aggregation of unfitneses, and its practical failure a positive certainty.

THE BRIGHT VIEW.—Multiplied, Dear Brethren, are the occasions of thankfulness spread around you; and to some of these we would have you

turn, lest you be discouraged or misled. The sackcloth and the ashes are left for the gloomy and self-imprisoned inmates of Doubting Castle; rather do you visit the light-illuminated apartments, and ascend to the highest turrets of the Palace Beautiful, that from thence you may see "a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fruits very delectable to behold."

Such churches as those at Oxford, Blockley, and Chipping Norton, with each its staff of from forty to fifty sabbath school teachers, besides village preachers and tract distributors, and other means of aggressive action, shew that the powerful consciousness of individual responsibility still exists in the churches of the Redeemer. Nor are these solitary instances; they are a fair sample of thousands of christian communities throughout the land.

THE PRESENT MINISTRY.—Did the Saviour of men weep bitter tears as he foretold the doom of the careless and the obstinate—did an apostle travail in birth for souls—and amongst our illustrious Puritan ancestry, does memory treasure with fondness, the names of a Howe, a Baxter, and a Bunyan, who evinced the same ceaseless earnestness for the salvation of men? Then the Searcher of all hearts knows that similar emotions crowd, and well nigh overwhelm the spirits of those "who admonish, and are over

you in the Lord." Nor are they less anxious that those who have tasted that the Lord is gracious may increase in holiness, and attain the stature of perfect men in Christ Jesus. It is no small occasion for thankfulness, that whilst calumnies are so widely circulated as to the character and usefulness of the present ministry of the church, so perfect an answer should be supplied in the life of that ministry itself. Counter statement seems scarcely requisite; it is with confidence left with the churches to say, whether their pastors are worldly in their associations, without earnestness, and secular in their aims? Those who scruple not to give utterance to this last opinion must be reminded of the real facts of the case, which, in the vast majority of instances, raise the present ministry of the church high above suspicion. To occupy their present position they willingly sacrificed more lucrative employment, and deliberately chose a path, which, to the merely worldly member of our churches, would seem the certain avenue to future indigence. The luxuries and emoluments of the office, may, in another direction, explain the eagerness with which it is sought; but no such inducement tempts to the ministry amongst Nonconformists, and it is not often that those who become pastors of our churches, can be truthfully charged with avarice.

Poetry.

NEVER COMPLAIN.

O WHY should the saints indulge in complaints,
When their Father is gracious and wise;
He cannot mistake, and he will not forsake,
Yet he may see it best to chastise.
Then hope in his mercy, and never complain,
His anger for ever he does not retain.

The troubles that spring check the risings of sin,
Abasing our souls at his feet;
Tho' they come as a flood, they work for our good—
The bitter 's succeeded by sweet.
Then confide in him ever, and never complain,
He honoureth those who trust in his name.

Then let not the saints indulge in complaints,
Tho' weary and faint in their mind;
Christ Jesus was tried, to the moment he died,
By legions against him combin'd.
Consider your Saviour, and never complain;
To-day, and for ever, his love is the same.

Very soon we shall rest in the home of the blest,
Where sorrow shall reach us, no, never;
No sin shall destroy our perpetual joy,
Increasing for ever and ever.
Then rejoice evermore, and never complain,
Our hope, with contentment, is gladness and gain.
Oakham.

Reviews.

The History of the Sunday School Union.
By William Henry Watson, Senior
Secretary. London: Sunday School
Union.

WE felt much interest in perusing this volume, inasmuch as our acquaintance with sabbath schools, and our personal engagements in them, extend over nearly the whole period embraced in this History. Reading it was like visiting the scenes of one's childhood and youth, where we are powerfully reminded, as no stranger can be, of facts and circumstances of peculiar personal interest. Old friends of sabbath schools can appreciate and share in our feelings of delight when we are reminded, as we are here, of the first issue of the "Teacher's Magazine"—"The Teacher's Offering," and the various reward books and publications first issued by the Union. And younger teachers will do well to trace this History, in order to ascertain how much they are indebted to the noble-minded and generous men, who, under the Divine guidance and blessing, originated and carried on to such a perfection of usefulness an Institution like this.

An excellent portrait of one of these distinguished men—W. B. GURNEY, Esq., the well-known Treasurer of the Baptist Missionary Society—faces the title page. We have also well-executed likenesses of ROBERT RAIKES, of WILLIAM FOX, the Founder of the Society, and of WILLIAM FREEMAN LLOYD, the indefatigable Secretary; and a beautiful vignette of the Sunday School Jubilee Medals of 1831.

Mr. Watson, as senior Secretary of the Society, having all the needful documents at command, has compiled his History with great order and correctness. But there is about the whole an inflexible and lawyer-like adherence to facts and details. With the exception of a page or two at the commencement and the close, there is scarcely anything but facts. Some may possibly complain of this. We do not. We wanted the facts, that we might have them for reference and consideration, and we have them. The subject would have presented a

tempting field to a man of imaginative powers, like Dr. Archer for instance, but had these been indulged, even to a brief extent, at the various events or periods of the History, the work must have been swelled beyond the limits of purchase by many. We think, therefore, that Mr. Watson has acted wisely in adhering to the record of facts. He has furnished ample and correct materials for present reflection, and the future historian of sabbath schools will owe much to his patient researches and faithful records.

Would our limits permit we should have pleasure in furnishing an outline of this "eventful history"—more eventful than the revolutions of many nations—or of giving some of the numerous pleasing facts it contains. But even if our limits did permit we should regard it as a work of supererogation. For surely there will not be a sabbath school in the kingdom which will not take care to secure one copy at least for the reading of its teachers, that they may have presented before their view another striking exhibition of the power of christian principle—the excellence of patient perseverance—and the value of consistent union. Here, too, they cannot fail to notice and admire the wisdom, and goodness, and care of God, in raising up, at the right time, the right men, to do the right work—how well they did it, and how He blessed them in the doing of it.

"Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen."

Green Leaves. London: Hamilton, Adams, and Co.

THIS is a little book of morality for the young; and if we mention the subjects of its short chapters, our readers will form some conception of its useful contents. We have:—when to stop—the morality of promises—working and waiting—a suspicious mind—sincerity in reasoning—kind words—a candid mind—truth falsely stated—living upon impulses—the grace of contentment—contrasts, and their lessons—flattery.

Christian Activity.

THE CHESTER CONFERENCE.

WE briefly noticed, in our Review department for July, the excellent pamphlet published during the previous month with this title. When we penned that notice we had only time to take a hasty glance at the work. We afterwards perused it carefully, and were not only delighted, but, we trust, profited greatly by its perusal; and immediately purchased fifty copies to place in the hands of as many ministers. We mention this only to shew our very high estimation of its useful and valuable contents; and influenced by the same motives, we now copy a considerable portion of the report of the Conference which precedes the addresses, hoping that so far as our circulation extends we may be able to diffuse somewhat of its spirit. But we must be allowed to state, that in order to a full appreciation of this extraordinary and interesting convention of ministers, the whole pamphlet should be read; and we dare affirm that no man, who has truly at heart an earnest desire for the coming of the kingdom of Christ, can peruse its pages without humbling himself before God and blessing his name for the grace he bestowed on his servants on that occasion.*

Spirit of the Meeting.

It is with some hesitation that reference is made to that extraordinary influence of the most hallowed feeling that prevailed in every meeting of the Conference. From the first they assumed a character that delighted and astonished every minister; but especially was this the case after the reading of the paper on the ministry, and the prayers that succeeded it. "Our hearts are too full to speak," was the language of Dr. Redford, and the thought of all; and, were it describable, it would not be permitted to lay open that scene of profound humiliation, of union and oneness of heart, and of realizing views of the solemn responsibilities of ministers of Christ, which was felt to be unequalled by the oldest pastors present, and which can never be forgotten.

* Having no fear of the Inland Revenue Officers before our eyes now, we may add, that the Pamphlet is—"The Chester Conference." Snow: London. One Shilling.

It will, however, gladden the hearts of multitudes to be told, that on this and other occasions, when ministers were assembled to inquire concerning the progress of the kingdom of Christ, and to humble themselves before God, most consciously was the Divine Master among them, and "breathed" on them as on his earlier disciples. (John xx. 22.) The communication of the sense of His near presence and of His approving testimony, which distinguished the meetings in so extraordinary a manner, will convey encouragement to many who could not be present, and will indicate that Christ is not slow to meet with his servants when solicitude for a revival of spiritual life among themselves has drawn them together.

Nor was the impression of this "time of refreshing" to rest there. "How shall we retain it?" inquired Mr. Griffin, of Manchester; and seldom was a purpose more simultaneous than that then adopted, to spend a considerable portion of the second day in April in praying for each other and the churches, or a pledge more promptly responded to than that adopted on the part of each of the pastors present, to read again, during the next three months, Baxter's Reformed Pastor.

Two other features of these confidential meetings may be adverted to. There was the most jealous avoidance of any such thought as that the Conference had met to regulate other churches. They were their own flocks for which the brethren spoke and felt. Nor was there anything merely denominational in the deliberations. "We are thought to be sectarians," said one of the speakers, on the second evening; "would that our enemies had been in our camp to-day! What have we said of dissent? Surely, this is one of the most beautiful of sights, that so many have met, and have thought, and spoken, and prayed, of nothing but the glory of Christ and the conversion of souls to God."

Special Views.

The impression of the spiritual aspect of things among the churches that were represented by the pastors present, was, as a whole, far from being depressing. After the reading of the important paper

of Mr. Stratten, many brethren furnished delightful and undoubted evidences of the work of the Spirit of God in their congregations, of the zeal of their flocks, of the devotedness of many sabbath school teachers (one teacher was recorded to have had nineteen conversions in a select class of young men in one year), of the awakening of sinners by the preaching of the gospel, and of the constant addition, in many cases of goodly numbers, of those that were "being saved," to the churches of which they were severally pastors. It was admitted and gratefully acknowledged, that the religious elements of benevolence and christian charity very largely distinguished the churches of Christ at the present period. Among the grounds for solicitude, the following may be specially noted:—

1. The havoc that the commercial spirit is making with the devotional habits of christians and with their conscientiousness. On both these points there was one deep and general expression of opiunion from the most experienced pastors present. There were painful evidences of the neglect of personal retirement; and then came compromises of conscience and violations of integrity, whereby not a few were making shipwreck of their faith.

2. The mode of admitting members to the churches. At a time when the adoption of the christian profession demanded no sacrifice, the door of communion was thrown too widely open. Professed converts were not sufficiently trained in what related to vital godliness, and thus a tide of worldliness was putting in great peril all that was holy in the churches.

3. Mixed marriages were becoming most painfully common. The sad sight was now only too often witnessed of professing christians contracting marriages with the unconverted, and leaving the scripture testimony against these unions altogether out of the question.

4. The chilling influence upon spiritual life that had followed prosperous circumstances, and the possession of municipal privileges. While delightful exceptions were acknowledged, the sorrowful fact was yet dwelt on, of some once eminent christian men, who, through these causes, had been betrayed into worldly habits, a costly mode of life, and then a cold indifference for the conversion of souls around them, and for the increased devotedness of the people of God.

5. The neglect, on the part of pastors, of domestic and strictly spiritual intercourse with their flocks. The most perfect union prevailed in the Conference on this point: that no claims of the pulpit, or other public engagements, should be permitted to interfere with this domestic pastoral instruction. (One of the brethren stated his own habit of intimating that he should spend an hour before a week-evening service with a family, and requesting them to gather the whole household together immediately after tea. Another, his custom of weekly assembling all the children of the families of his congregation for catechetical instruction. A third, his plan of writing to the individual young people of his flock during his absence from them, and its happy results in some cases.)

6. The irregular attendance of the wealthier families of professors upon the services of religion. Three causes of the neglect of the week-evening services, in large towns, were especially dwelt upon. 1st. "Concerts, everlasting concerts," with their paralyzing and deadening influence upon personal and domestic piety. 2nd. The change from an earlier to a later hour of dining, which precluded, in many cases, attendance at prayer meetings and the weekly worship. 3rd. The retirement from the towns, the moment wealth was secured, into localities in the country, at inconvenient distances from the services of religion—a practice which was seriously damaging the spirituality of many.

7. Great incautiousness, on the part of wealthier parents, in the education of their children. Their daughters were placed at schools where the accomplishments of music and dancing, &c., had a false and most undue importance attached to them. Not a few, after such a training, turned away from the quiet scenes of piety, and felt that acquirements upon which large sums had been spent could only be indulged in the most fashionable circles. Parents were grieving pastors, and ruining the souls of their children, by the worldly scenes into which they were thus led.

Outstanding Population.

This report would, however, convey an erroneous impression, should it be supposed that it was in the tone of complaint that these things were uttered: it was far from being so. Very grateful men-

tion was made of the generous devotion of many, and only with tenderness of affection were these causes of solicitude expressed. Besides the expression of opinion on the state of the churches, the most interesting conversation took place, during the sittings of the Conference, on the state of the population that remained unbled by christian efforts. Two opinions were expressed, that seemed to point to opposite conclusions, but both of which were held essential to a right judgment on this important subject. The question, on the one hand, was, not to compare the present with the past, but to ask, should we, considering the manifold christian agencies now in operation and the rapid increase of the population, be satisfied with the present? But on the other hand, it was not to be forgotten, in the consideration of this question of the alienation of the working classes, that "the masses never were more with us than now." One large town was mentioned that had trebled its population during the pastorate of the speaker, while there were not three times more, but six or seven times more, working people attending places of worship than when he first knew it. It was also felt on this subject, that while every pastor could not but express his sense of the great usefulness of sabbath school labours, it was impossible, when considering that these institutions were seventy years old, to avoid the inquiry, "How is it that the working population are so far separated from us?"—a question which thoughtful teachers would do well carefully to consider. Several speakers bore also a warm-hearted testimony to the value and usefulness of the agency of town missions. It was, however, thought, that in many cases there was too wide a field—that a town missionary's labours were spread over far too wide a surface—and that the placing of an agent in a more limited locality, where his labours would be concentrated, where he could frequently visit the families, and where he would become known as the friend of the neighbourhood, might secure still more extensive fruit from these home operations.

Very valuable suggestions were made in Mr. Spence's paper as to the mode of reaching this outstanding population. In the free intercourse that followed, there was apparently a perfect union of opinion as to the four following dangers:

1. Of christians descending from their

high position, of having to testify to the unsaved of the highest and most spiritual truths, and trying to reach them by questionable means,—a course perilously baneful to the piety of the church, likely to neutralize its influence and rob it of the respect which its spotity should inspire from those whom it sought to benefit, and one whose evils would far outweigh any seeming advantages.

2. Of disparaging places of worship by an habitual or too frequent use of public rooms, halls, bazaars, &c., for preaching. All seemed to concur in the desirableness of such a line of operation occasionally, for the sake of those who came not into churches and chapels; but in the undesirableness of disparaging christian sanctuaries by a general rush into this course of action. The thing to be desired was to aim at rendering ordinary and stated services more attractive to the masses. It was urged, by a minister who had had eminent success among a large population, that care should be taken to render the devotional parts of the public services of religion more interesting. Dry or long prayers ought to be avoided. Instead of one, as in some instances, there might be two or three preceding the sermon. More singing might be advantageously introduced. Sermons, too, must not be too long, if working men were to be won. Glow, earnestness, fervency, must be seen. Prayer meetings were also spoken of where six prayers and two addresses were compressed in one hour's service. At these meetings 200 attended, and a large proportion of working men.

3. Of members of the churches concluding that they might stand by as mere lookers on, while their ministers were endeavouring to carry the gospel to those who were without. Well meant efforts, that had cost anxiety and toil, had been put forth for working men, when members of churches stood coldly aloof. If working people came not in sufficient numbers, benches or seats were left empty, the minister felt alone, hearts grew discouraged, and the ill sustained effort did more harm than good.

4. Of substituting, in addresses to working men, argumentative preaching on infidelity, or lectures on the abstract truths of christianity, for the earnest enforcement of the sinner's guilt, and the full exhibition of the grace of Christ. While the importance of the former mode was admitted and pleaded for on some

occasions, there was an entire identity of sentiment and opinion in the Conference and among those who had been carefully observing, and made experiments in the other direction, that it was the free, full, practical, warm-hearted preaching of Christ, as the Saviour of sinners, that would reach the working men.

Infidelity among the Working Classes.

Among all the subjects of deliberation, the only diversity of opinion that marked the addresses of speakers was on the estimate to be formed of the infidelity among these classes. While all agreed as to the importance of the gospel, there was a difference of judgment as to the intelligence and strength of the infidelity that prevailed. The mass of infidel publications was spoken of as evidence of its extent. One factory was mentioned, where, out of three hundred workmen, one hundred were avowed infidels. Not a few speakers took a more disparaging view, both of the intelligence and extent of the prevailing infidelity. To them it was an unreflecting ignorant godlessness, an unintelligent scepticism, upon which the highest modes of reasoning were thrown away. One young minister, who had been for two years a town missionary in Manchester, and had carried on an extensive domiciliary visitation, confirmed this view, and expressed his conviction that infidelity was confined to one or two factories, where a few clever workmen were diffusing its influence. A second conveyed his impression, after extensive inquiries, that the strictly infidel publications could scarcely support themselves. The flood of publications that spread among the working people, did so, not because of the semi-infidelity they contained, but that they abounded in tales that pandered to a vicious taste. A third spoke of one leader among the infidels in a large manufacturing population, who, in giving lectures against christianity, was compelled to acknowledge that the only book he had read on the subject of christian evidences was Holyoake's "Paley Refuted." A fourth told the Conference that he had carefully prepared some lectures on infidelity, and had the pain of finding at the close that he had been fighting with a man of straw. He had throughout over-estimated the intelligence of the scepticism among the working men. A fifth, in one of the largest towns, had gathered a large

number of young men from warehouses and mills—had told them of the general impression of the extent of infidelity among working men, and then put the question to them, *seriatim*, whether it was so or no. The answer from all was: "It is an entire mistake, sir." "What is the best mode of reaching them?" was inquired. The answer was: "By preaching about Christ and salvation, just as you do to your own congregation on a Sunday evening."

Christianity and the Working Classes.

While, however, the Conference, composed of ministers from different localities, might differ in its estimate of the infidelity among working men, there was not only a united, but the strongest feeling of intense concern on behalf of these masses of the people. There was no fear felt of the gospel, in its ordinary acceptation, reaching them, if simply and earnestly preached. The fact came out, that a large number of the ministers present, and those who were most distinguished for their evangelical preaching, were receiving constant additions to their congregations and churches from the ranks of the working men. Some proofs of this, as delightful as astonishing, were brought to light. Notwithstanding, the painful fact was clear, that, through some remissness somewhere, the mass of the people were living and dying unblest by christian truth. It was felt that there should be the most serious concern among all christians on this matter—that the churches should learn to understand that a loud call was made upon them to take up, with the most anxious and prayerful thoughtfulness, the state of the unchristianized masses of the population. To an inquiry recently made in a large manufacturing town, as to the attendance of the adult male population at places of worship, the following painful returns were obtained, and stated to the Conference:—"In one street twenty-six men were found, of whom six only attended public worship. In another, out of seventy-one adult males, only six attended regularly, and five occasionally. In one neighbourhood, out of sixty-four men, only three attended. In another part of the town, out of eighty-two men, only eight attended regularly; and in one yard, containing sixty-four adults, only two families resorted to public worship. One town missionary calculated that in his

district no more than about one-ninth of the male population were regular attendants; and another gave statistics still more distressing." The whole result of this painfully interesting inquiry was the profound conviction, as expressed by the speakers, that all the servants of Christ should solemnly lay this state of things to heart; and that the two things which were wanted were, the more universal preaching of the bible message of man's guilt and Christ's salvation, and the individual exertions of members of churches.

Special Services.

On the last topic, of "Special Religious Services," attention is earnestly invited to the paper of the Rev. C. H. Bateman, which was read amid the profound silence of the assembly. The whole subject of such services was felt to be so wisely treated—every evil in connection with them, and its origin, was so correctly pointed out—the proper mode of conducting them was so admirably set forth—and their eminent usefulness, with the judicious and prayerful superintendence of the pastor, so amply proved—that a united expression of the warmest gratitude to the writer was uttered by the Conference.

A deeply interesting discussion succeeded the reading of this paper. It formed a matter of grateful surprise, that, with the limitations and explanations which had been made, there was most perfect union among the ministers present on the general subject. While it was shown that the best of services, if improperly conducted, might be disastrous in proportion to their real excellence, and that every effort must prove worse than a failure if intended to come in the place of ordinary ministerial devotedness and constant zeal on the part of the churches, it was proved, in cases that were witnessed to by the pastors who had conducted them, that where there had been "previous preparation," and the refusal to rely on the help of mere "revival mipsters," there had been results, in the quickening of churches and the conversion of souls, that had been permanent and in the highest degree gratifying. A statement was made by the honoured brother who first introduced such services into this country, of upwards of three hundred souls who had been

brought into the marvellous light of the gospel in two years. "Many years have passed away since then," said the speaker, "but I have reason to believe that not more than fifteen to twenty of those professedly converted have gone back to the world; while seven of those converts are now preachers of the gospel." Others spoke of results in their own charges, if not so large, yet, considering the amount of effort, as delightful as permanent. All agreed, however, in affirming that they had seen success only by avoiding the dangers, and remembering the cautions, pointed out in the admirable paper that had been read.

The adoption of three resolutions closed these memorable meetings. The first was one of heartfelt gratitude to the honoured minister, deacons, and church in Chester, for the generous hospitality with which they had received the Conference; the second, one of tender and affectionate sympathy with their esteemed brother, the Rev. R. Knill, in the indisposition that had deprived the Conference of his presence; the third, one of recommendation to their beloved brethren in the ministry throughout the country. So delightful were the meetings, in so unexpected a manner was every minister present powerfully quickened and refreshed, such an undoubted blessing was given by the Great Master, that the Conference could not separate without suggesting to their honoured brethren the desirableness of holding such assemblies in every part of the kingdom. Similar local meetings might result in a General Conference, and should precede it. This recommendation, it is hoped, will be kindly received, after the extraordinary spiritual influences that distinguished the Chester Conference. This has given hope to those most anxious. It holds out the assurance that similar gatherings will bring about a great revival of spiritual life among the churches, and promote the real strength of the denomination at this crisis, the welfare of the country, and the glory of Christ. "Thus saith the Lord of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also." (Zech. viii., 20, 21.)

Narratives and Anecdotes.

SCOTTISH COVENANTERS—THE MEN.—There is a difference between even the back of a brave man and the back of a coward. The Covenanter had often to run, but it was before a superior force—often he turned round upon his pursuers—he retired, as well as advanced, like a lion—skill, sagacity, self-possession, distinguished and secured his retreat, and in the last extremity he was more ready to fight and die than to yield. Sometimes, hearing that the dragoons were approaching, he, like Thomas Brown, the cousin of John of Priesthill, went out calmly to cross their track, passed himself off for a stranger, and when asked if “the fanatic Brown” was at home, truly answered that he was not, and was permitted to pass on his way. Sometimes like John MacClement, pressed hard by his pursuers, when he turned the corner of a hill, seeing a sheep lying dead on the heath, he took off his coat, lifted the sheep on his back, met his enemies, who mistook him for a shepherd—entered into conversation with them, and succeeded in sending them on a false scent in pursuit of himself. Sometimes, like John Dempster, when pursued so hotly that the horse of the nearest dragoon was pressing on his shoulder, he turned round, plunged a large pair of scissors, his only weapon, into the horse’s forehead, which made him rear, throw his rider, and enable John to escape into the shadow of an adjacent wood. Sometimes, like John Fergusson, when chased to the brink of a dark, deep pool, in a river surrounded by thick willows, he first threw his bonnet and a rake with which he had been working in a hayfield, down the stream, and then plunged under the water, screened by the shade of the willows, and keeping his head above the waves—his pursuers imagining, from the bonnet and rake, that he had drowned himself and been swept down by the current. The whole annals of romance, in short, contain no adventures more striking, no incidents more intensely interesting, no such “hair-breadth” escapes, as those which abound in the history of the Covenant, and which corroborate the well-known statement,

“Truth is strange—stranger than fiction.”

SCOTTISH COVENANTERS—THE WOMEN.—They were high-hearted women, those of the Covenanting times!—true, full of a noble simplicity, blended with yet a nobler guile—most disinterested in their attachment, most devoted to their principles, and equally brave and sagacious in the use of means in their husbands’ or lovers’ rescue or defence. Their ornaments were not of gold, or pearls, or costly array—the simple snood, the coif, the plaid, were their dress, but there was that within which passed show, and the enthusiasm which pervaded Scotland nowhere beat more powerfully than in the hearts of her daughters. Now, they concealed their husbands under beds, or in lumber-rooms, and they went out and firmly met the pursuers, and answered their questions. Now when their husbands were away with their babes to be baptized at conventicles, and when the dragoons came in search, they filled the empty cradles with rags, and continue to rock them, lest the absence of the infants should awaken suspicions as to the errand of the parents. Now, like the immortal Bessie Maclure, in Scott, they sate at the turning of two ways, at the eventide, and warned the lonely fugitive that there was a lion in the path. Now, they assisted their husbands in scooping out hollow spots of refuge among the hills. Many a time and oft did they keep the midnight-fire burning in their cots, and have a midnight-morsel ready, that their husbands—cold, and wet, and hungry—might steal in and spend an hour or two, in trembling joy, at their own hearth-side. Often, when this was impossible, whenever the darkness fell, and the darker the better—and better still if the wind was loud, and the rain falling thick—did these gallant matrons lift up their small bundles of provisions, draw their plaids closely around them, and set out to visit the dark caverns, or pits, or the sides of precipices, where their husbands were lurking, and feed and comfort them there. When tried by horrid tortures to reveal the spots of their retreat, they refused. When led out, as was often the case, to die beside them, they took it right joyfully. And many

a drink of whey and piece of oat-cake did they, standing at the door of their dwellings, give, at the hazard of their own safety, to haggard wayfaring-men, who were pursued by the voice of the blood of Magus Muir, or fleeing from the echo of the rout of Bothwell.

THE GRAVE OF LAZARUS.—I perceive four strong men on their journey toward Lazarus' grave, for the purpose of raising him to life. One of them, who is eminent for his piety, says, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well with the sponge of natural ability." He enters the grave, and commences his rubbing process. I watched his operations at a distance, and after awhile inquired, "Well, are there any symptoms of life there? Does he arise, does he breathe, my brother?" "No such thing," replied he, "he is still quiet, and I cannot salt him to *will*—and besides this, his smell is very offensive." "Well," says the second, "come you out; I was afraid that your means would not answer the purpose; let me enter the grave." The second enters, carrying in his hand a whip of the scorpions of threatening, and, says he, "I will make him feel." He directs his scorpion and fiery ministry at the dead corps; but in vain, and I hear him crying out, "All is unsuccessful; dead he is after all!" Says the third, "Make room for me to enter, and I will see if I cannot bring him to life." He enters the grave, and takes with him a musical pipe; it is melodious as the song of love; but there is no dancing in the grave. The fourth says, "Means of themselves can effect nothing, but I will go for Jesus, who is the resurrection and the life." Immediately he leaves to seek for Christ and speedily returns, accompanied by the Saviour. And when the Lord came, he stands at the door of the sepulchre, and cries out, "Lazarus, come forth!" and the dead body is instantaneously instinct with life. Let our confidence be in the voice of the Son of God. And let us turn our faces toward the wind, and say, "O breath, come from the four winds, and breathe upon these slain, that they may live!" *Christmas Evens.*

PETER NEVER AT ROME.—If I can prove that Peter was never at Rome, I shall have forged another link in the great chain of truths that is at present working the downfall of Romanism. After our Lord's ascension, A. D. 33, Peter stayed about a year at Jerusalem, when he went down to Samaria. Three years after this we find him again at Jerusalem. In the two following years he visited Lydda and Joppa, and thence removed to Cesarea. Soon after this we find him at Jerusalem, where he stayed until cast into prison by Herod, and delivered from death by the angel of God. No record is kept of the places he visited for the next three or four years, but we find him, A. D. 48, presiding at the first Assembly of the church at Jerusalem. Soon after this council broke up, Peter had his famous contest with Paul at Antioch, after that apostle returned from Rome; and, from this time, the New Testament is altogether silent as to his movements. So Peter never was at Rome—Paul being the founder of the christian church in that city. Indeed, Eusebius himself never positively asserted that Peter was Bishop of Rome, but that Linus was the first bishop; and Paul, in his first epistle to the Roman christians, written A. D. 53, does not mention the name of Peter as having ever been at Rome.

"UNCLE TOM."—Over the world, the flesh, and the devil, Tom has the victory. Great was the victory, and great is his glory. In this world he is speaking to a greater army than Wellington ever commanded. Lords and bishops give him a place in their drawing-rooms. The poor give him a place and a hearing by their fire sides. All children love him. Angels honor him. People can't keep Tom out of their hearts, nor Wellington very well in. The honors done to these two men after their death, have the same distinction as their victories. Wellington's honors are a great show, and the roar of cannons. Uncle Tom's honors are not show and noise, but love and tears. Wellington's are without, Tom's are within. Wellington's are in one nation, Tom's are in two worlds. Wellington's are temporal, Tom's are eternal. "Thanks be unto God who giveth us the Victory through our Lord Jesus Christ."
Wellington and Uncle Tom.

Baptisms.

FOREIGN.

INDIA, *Khári*.—On sabbath-day, the 15th of May, four persons were baptized and added to the church at this place.

Chitaurá.—Mr. Smith informs us:—"On the first sabbath in May, I had the pleasure of baptizing the Gosáin I brought from the Bhuteshwar *melá* last November. He promises to be a most useful man in connexion with our Mission. His wife and son have joined him, and all the family are, in appearance, both respectable and sincere."

Jessore.—Mr. Parry writes:—"In the month of April, ten disciples put on the Lord Jesus Christ by baptism. Six were baptized at Sátberiyá, and four at this place. The latter belong to the Jessore girls' school."

Dinagapore.—Mr. Smylie writes:—"On the 1st of May, I had the pleasure to baptize one person. He was a Musalmán formerly. His faith in Christ was expressed with much simplicity. He is an old man and cannot have very long to live."

Cawnpore.—Two Europeans were baptized by Mr. Williams at this station, on sabbath-day, May the 1st.

Oriental Baptist.

DOMESTIC.

THE BAPTIZING DAY.—The walk to the village chapel was remarkably pleasant; it was one of the finest mornings in summer; the rural scenery surrounding us, and as seen in the distance, was delightful, displaying the varied wisdom and goodness of God. It was a summer's scene, and a sabbath-day, and the heart felt grateful for the mercies connected with such happy associations. Our thoughts, however, were chiefly occupied with the solemn and interesting services about to be engaged in. Many fervent prayers had been offered to God that morning, who, in answer, crowned the day with loving kindness and tender mercies. After a few miles walk we reached the chapel. The seats were chiefly occupied; persons of various ages composed the congregation, divers thoughts occupying their minds. Some were true worshippers, others came merely to see. We felt that this was none other than the house of God, and

the very gate of heaven; that here Jesus the King of Zion meets his people,

— "unveils his lovely face,
And sheds his grace abroad."

The service soon began, and was attended to with much interest throughout. Many found it to be an affecting and refreshing season. Mingled emotions were expressed by tears and songs. Sacred sorrows and joys have their peculiar sweetness; it is sweet to weep and sweet to rejoice when Jesus manifests his mercy and kindness. Some whom Jesus loved and had given himself for them were constrained that day by his love to make a public profession that they were not their own, but were bought with a price, the precious blood of Christ, and therefore desired to glorify him in their spirits and their bodies, which were his. Agreeable to his command and example they were immersed in water in his name before many witnesses, while the glowing sentiments of their hearts were—

"Through floods and flames, if Jesus lead,
We'll follow where he goes."

They were all comparatively young. Grace had distinguished them as the converts of Jesus, and on this, the day of their public espousal, they enjoyed the sweetness of union with him, and of fellowship with his people, and said, "It was the happiest day of their lives."

Blunham.

W. A.

INSKIP, *Lancashire*.—We had an interesting service on August 7. The discourse in the chapel, from "If ye love me, keep my commandments," was attentively listened to by a large congregation. At the water-side, the pastor announced that one of the candidates had been restrained, by an injunction from her parents, not to be baptized that day; and hoped that those who had caused the delay would reflect on their conduct, and display a more christian spirit. Having read the narrative of the eunuch's baptism, and briefly addressed the spectators, he proceeded solemnly to immerse, into the names of the Sacred Three, a young female disciple, the daughter of pious parents who are members with us. This is the third child of that family which has thus put on Christ. Oh, for an increase of family religion! We hope to report further additions shortly.

SHIFFNAL, Salop—Zion Chapel.—Being on a visit to this place on Lord's-day, July 24, I went, as in former times, to the above place, where I was agreeably surprised to find that

"The sacred flood was full in view."

for the boards covering the baptistry were off. I could wish they were always off, every sabbath day. Mr. Crumpton, of Oswestry, preached from the question, "What mean ye by this service?" He observed that every religious observance has a meaning—that it is lawful and right to inquire that meaning—that we ought to be able to tell the meaning. Baptism is a religious ordinance; it is, 1st, a test of obedience. 2nd. An introduction into the christian church. 3rd. An emblem of the burial and resurrection of Jesus Christ. He then immersed a candidate, who had been for some years a local preacher amongst the New Connexion Methodists. At the water-side, this friend confessed his faith in Christ Jesus, and told us why he had so long delayed to follow him in his appointed way. In the afternoon we surrounded the Lord's table, where our newly-baptized brother was united to the little church, and we enjoyed a season of delight and holy communion with God. This church is, at present, in a low condition, and without a minister. We pray that better days may come. They have a nice chapel, but it is not by any means well attended. I found, from brief inquiries, that disunion is the alleged cause of their depressed state. When will churches learn that union is strength? T. M.

SOUTHSEA.—On Wednesday, July 27, our pastor, Mr. Cox, baptized eight believers on the profession of their faith in the Lord Jesus Christ; four were males and four females: four were of one family, two brothers and two sisters; and two of them were members of an Independent church. These were all added to our fellowship. May the good Lord bless them; and send us soon another such a day, yea, many more such days.

T. T.

BLACKBURN, Branch Road.—On Lord's-day evening, July 10, we again witnessed the pleasing sight of six disciples following the example, and obeying the command, of the Saviour, by baptism. We rejoice that God is thus answering our prayers, and blessing Mr. Barker's labours in this town. G. H.

LIMPLEY STOKE, near Bath.—When any of our fellow-sinners are brought through the grace of God to mourn over their sin, and seek at the foot of the cross for salvation, there is rejoicing among the glorified spirits in heaven, and many on earth who witness the glorious change rejoice with them. This prompts me to inform you that six believing and willing disciples, three males and three females, followed the footsteps of the dear Redeemer in the despised but honoured ordinance of believers baptism in the river Avon, which runs through our village, on Lord's-day morning, July 24, when about 1000 persons assembled on its banks to witness the solemn scene. We commenced by singing,

"In Jordan's tide the Baptist stands,"

and after prayer, a very suitable and impressive address upon the nature and design of the ordinance was delivered by Mr. Wassell of Bath. We sung again, and then our minister, Mr. Huntley, led the candidates into the water and immersed them into the names of the Father, and of the Son, and of the Holy Ghost. Many felt it to be a solemn season. How great the contrast between this and baby sprinkling! Our chapel was crowded with attentive listeners throughout the day. In the afternoon the newly-baptized were taken into full communion with our church. Our pastor, in addressing one of them, stated that he made the seventeenth of that family which had been now so united with this christian church. Two of them are useful teachers in our sabbath school. The Lord has done great things for us, for which we are glad!

CLEVEDON, near Bristol.—On Wednesday evening, August the 3rd, we had the pleasure of witnessing eight believers obey their Lord's command by going down into the water to be buried with him in baptism. One was a young man; the other seven were females, most of them young. It was a solemn time. I believe more will soon follow, as a good work is going on. J. C.

BEDALE.—Our pastor, Mr. Harrison, after a discourse on the nature and importance of christian baptism, immersed two believers on a profession of their faith in Christ, on sabbath evening, May 29. On the following sabbath they were received into fellowship with the church, May they walk worthy of their Lord!

R. H.

THORPE-LE-SOKEN, Essex.—On Lord's day, July 17, one young man was baptized at the above place after a sermon from, "What mean ye by this service?" which was listened to with marked attention. The candidate, who had for several years been connected with the Wesleyans, and for the last eight years a local preacher, gave an interesting address at the water side, stating the reasons which had induced him to take this step. We extract the following—He had been, from early life, of a studious and independent turn of mind, but having been converted to God through the instrumentality of a Wesleyan minister, the subject of believers baptism had not occupied his thoughts until the last three or four years. This was brought about by a prayerful study of the New Testament. He read much on both sides of the question, and his conviction became stronger that the baptism of believers by immersion in water was the only scriptural way of fulfilling the command of Christ. He said he had been a baptist in principle for some time, but now he should be a thorough baptist. He felt much regret in leaving his former friends, some of whom indulged a sarcastic smile or a flippant jest; still the idea of honestly carrying out his convictions, through the grace of Christ, overcame all opposition, and now his willing footsteps were moving in the way the Saviour trod. A solemn feeling pervaded the audience while the service was conducted, and many said they never witnessed a more interesting scene. In the afternoon the newly baptized candidate was received into the fellowship of the church, and the Lord's supper was administered. J. B.

MILFORD HAVEN.—June 26, Lord's day, at nine o'clock A. M., an immense crowd of spectators had assembled to witness the baptismal scene. Mr. Thomas, our esteemed pastor, delivered an appropriate address, based on the words, "Why baptizest thou then?" after which he baptized eight young persons in the tide of our splendid harbour, each of whom were members and fruits of the bible classes. We are happy to be able to add that our prospects at present are very encouraging. There are several more inquirers. J. W.

HAMMERSMITH.—On July 3, two believers were baptized into Christ, and partook with us at his table afterwards. J. H. P.

PADIHAM, Lancashire.—On the first sabbath in May, our pastor, Mr. Wood, baptized three young persons, who were received the same evening. On the first sabbath in July, four others were baptized and added—all females. Three of these also are young, and, with the former, are likely to be very useful in the cause of their Redeemer. Out of the above seven, six of them are from the sabbath school, and five of them are now teachers. This, I think, shows the benefit of sabbath schools, and the importance of early instruction in christianity. For, alas! too many of those who are grown to years of maturity have hearts which seem to be hardened against the truth. On sabbath afternoons, Mr. Wood teaches a class of young men, and then gives a lecture to the whole school on the history of some of the most prominent characters in scripture, which seems to have a very beneficial effect. J. A.

WIGAN, Lord Street.—On Thursday evening, July 28, four young females put on the Lord Jesus Christ by baptism. They had been connected with our sabbath school from their infancy, and made proof of their attachment to it by becoming teachers. Though young in years, they had long been, both as scholars and teachers, a pattern to others. Their attainments in scriptural knowledge, and the marked consistency of their conduct for a long season, has afforded the church much pleasure in admitting them to membership. May they be long spared for further usefulness; and may their example induce many others to "go and do likewise." W.

CHELSEA, Paradise Chapel.—We had an interesting service, July 31, in the above place. The sermon was preached by Mr. Cole, who enforced the duty and privilege of every christian to attend to the ordinance of baptism. The ordinance was administered by Mr. Whimper. One of the candidates was the wife of one of the deacons; the other was a young female. May they go on their way rejoicing!

SANTHILL KENTISBEER, Devon.—On Thursday afternoon, June 30, Mr. Pilsford baptized three believers on a profession of faith in Christ: and on Thursday, August 4, three more; two of them teachers. These were received into the fellowship of the church. Others are inquiring, and we hope will soon follow their example. C. B.

IPSWICH, Turret Green.—On the first sabbath in August, our pastor, Mr. Lord, had the pleasure of baptizing three candidates, all in the spring-time of life. In the afternoon, after a suitable address, they were welcomed into full communion. There was one feature of this case that imparted to it additional interest, viz.: that two of the young people sustained the intimate relationship of twin brother and sister—their widowed mother and some of the elder branches of the family have long been honourably connected with the church. Our other young friend had been brought up among the Independents; but has recently worshipped with us, and, from conviction, was led to adopt our practice. G. R. G.

BIRMINGHAM, Welsh Baptists.—On Wednesday evening, July 27, we had the use of the General Baptist chapel in Lombard Street, for a public service; when Mr. Jones preached, and then baptized a female believer in the Lord Jesus—a wife of one of our brethren. We held our anniversary on the previous sabbath, when Mr. Jones, of Llanfair, Montgomeryshire, preached three times. Our collection was three times more than the former year. Some despise our "day of small things," but we intend to persevere and pray that God will bless us. E. M.

Circus Chapel.—Mr. Landels, after an address at the water-side, proceeded to administer the ordinance of baptism, when four disciples thus put on Christ, who, with some friends from other baptist churches, were added on the following sabbath. [No date.]

Cannon Street.—On sabbath morning, August 7, Mr. Swan discoursed on our Lord's commission. After which he led six candidates down into the water, and baptized them. Four of these were added to the church in the afternoon; and one of the remaining two was a reformed Methodist, and the other an Independent.

Bond Street.—Mr. New immersed five disciples, Aug. 7; two females and three young men. Three of them were from the village station at Beech Lanes. They were added in the afternoon, together with two brethren from other baptist churches.

Heneage Street.—Sabbath morning, Aug. 7, Mr. Taylor baptized two disciples of the Redeemer—one of each sex; who received the right hand of fellowship in the afternoon. W. H.

WREXHAM.—Our pastor, Mr. Brooks, after preaching on sabbath morning, Aug. 14, to a crowded and listening audience, baptized two youthful disciples of the Holy Redeemer. We never witnessed a more impressive baptismal service. So greatly affected were many, that the hymn usually sung after the immersion could scarcely be sung at all. Tears flowed from many eyes. These were received on the same day at the table of the Lord. We rejoice that God is thus blessing the labours of our pastor, and hope soon to see others in yet greater numbers avowing, by baptism, their love to the Saviour. J. S.

CAMBRIDGE, Zion Chapel.—On Wednesday evening, July 20, two females acknowledged Christ in the waters of baptism. They had both been connected with the Wesleyans; one of them is a teacher in our sabbath school. On the following Wednesday evening, two more thus put on Christ. They are son and daughter of one of our deacons, whose eldest son was baptized in April last; other children in the same family are hopefully inquiring.

"Grace is a plant, where'er it grows,
Of pure and heavenly root;
But fairest in the youngest shows,
And yields the sweetest fruit."

J. J. A.

LONDON, Moorfields—Welsh Baptist Chapel.—On sabbath evening, June 26, our pastor, Mr. Williams, after a discourse on the nature and mode of baptism, immersed three believers. One had been a member with the Wesleyans for some years; and one with the Calvinistic Methodists. We have much reason to bless God that our cause is at present in a very flourishing condition. There are several others who are deeply impressed about the salvation of their souls.

J. D. W.

NORTHAMPTON, College Street.—On Wednesday evening, June 1, Mr. Brown delivered a discourse on the importance of observing the ordinance of baptism, as the way whereby the primitive christians first avowed themselves on the side of Christ. After which he proceeded to immerse six disciples in the names of the Blessed Three—viz.: three males and three females; who were added to the church on the following sabbath.

CASTLEACRE, Norfolk.—On the first sabbath in July, one sister put on Christ by baptism, and was received into our communion. P. B.

WALLINGFORD, *First Church*.—On the 29th of May last, four believers were baptized; one a young man about nineteen, recently recovered from a severe illness—another, an old man nearly eighty years of age—and the other two, young females who had been trained up under pedobaptist influence; but who, nevertheless, had found out, and nobly resolved, to walk in the “more excellent way.” On the 24th of July, two others, husband and wife, followed in the same “good old way.” G. S.

KIRTON LINDSEY, *Lincolnshire*.—Two young females publicly professed their divine Lord by being baptized into his death, July 10. They were formerly connected with our sabbath school, and are daughters of members. Mr. Crooks, of Killingholm, preached from “one baptism;” and Mr. Julius Cæsar Smith, our minister, administered the sacred rite before a respectable and interested audience. Others are in a hopeful state. T. D. C.

SHREWSBURY, *Claremont Street*.—Mr. Howe immersed two females into the sacred names, June 19. Previously to administering the ordinance he delivered an argumentative discourse from Acts xxii. 16, and spoke of the importance of the question. The whole service was very solemn and interesting. T. M.

LYME REGIS.—On Wednesday evening, July 6, the ordinance of baptism was administered to one candidate, an aged female, who thus publicly came forward to avow her attachment to the Saviour.

GLASGOW, *John Street—Scotch Baptist*.—On Lord's-day, July 9, a candidate for baptism and fellowship, who had been a preacher in connection with the United Presbyterian Church, after having made a public profession of his faith, and a confession of scriptural views of the ordinance of baptism, was baptized into the names of the Sacred Three. Besides this, we have had two other baptisms since our last report in March. J. P. M.

STOCKTON HEATH, *Cheshire*.—We were favoured with another delightful season on Lord's-day, Aug. 7, when five persons came forward and testified their love and obedience to Christ by being baptized into his name—two males and three females. One had been a preacher amongst the Wesleyans for many years; and one of the female candidates was his daughter. To God be all the praise for what he has done and is doing for us! J. W.

EDINBURGH, *Bristo Place*.—After a discourse by Mr. Anderson, three believers were immersed on a profession of their faith in the Lord Jesus, by Mr. Arthur, July 10.

HALIFAX, *Pellon Lane*.—On Lord's-day, August 7, we had an early morning service; when our pastor baptized three females. One is from the Independents. J. C.

WOODSIDE, *Gloucestershire*.—On the first sabbath in June, five believers were baptized and added to the church at the Lord's table the same evening. W. R.

Baptism Facts and Anecdotes.

EMINENT CHURCH HISTORIANS ON INFANT BAPTISM.—Neander, in his history of the christian religion and church, vol. I., p. 311 (Torrey's translation), speaks thus: “Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution; and the recognition of it which followed somewhat later as an apostolical tradition, serves to confirm this hypothesis.” It is worthy of notice, that while some writers reiterate with positiveness the traditional assumption of the original existence of

infant baptism, as a christian rite, such scholars as Neander, Schleiermacher, Semisch, and Matthies, speak with the utmost freedom of the introduction of infant baptism at a date subsequent to that of the apostles. They speak according to the true light of history; such is their learning, and such their literary candour, that it costs them no more effort than it would to speak of any well-known fact of which they had become personally assured. *Oriental Baptist.*

A DILEMMA!—Their third child, a little girl, survived, and in her all their love and happiness were again centered; and this was the time in which her father's

principles were to be tested. Previously to his leaving Bristol he had seriously considered the subject of baptism, and doubted the propriety of infant sprinkling, but hitherto custom (that iron chain) and early prejudice had prevailed over his better judgment, and this fondly loved baby must be taken, like the others, to the chapel to be "christened." But while the ceremony was being performed, and the unconscious babe was lying on the arm of the venerable minister, an impression so vivid and powerful was produced on his mind of the sad perversion of the beautiful and significant ordinance of believers' baptism, that he said, "I could willingly have taken my little girl away from the good man, and run home with her to hide us both from observation, so thoroughly ashamed was I that I should lend myself to a practice so utterly at variance with God's holy Word." It is scarcely necessary to add that this was the last time he had a child christened.—*Memoir of Rev. J. Chin.*

CURIOUS OLD NEWSPAPER PARAGRAPH.
—Extract from the diary of the Rev. Samuel James, M. A., baptist minister at Hitchen, Nov. 21, 1751. "The following remarkable article of intelligence appeared in the newspapers a short time ago:—'Rome, August 7, 1751. Last Monday was held, in the presence of his Holiness, at the palace of the Quirinal, a liturgical academy, at which several cardinals and bishops were present.

Father Ferran, a jesuit, read a dissertation in the grand assembly, on the ancient custom of baptizing persons by way of dipping or immersion, instead of sprinkling, now in use, which was listened to with the utmost attention, and met with universal applause." E. B.

A GOOD ANSWER.—A Ceylonese boy, about thirteen years old, applied for baptism. The Missionary said to him, "You are too young and too small." "Sir," said the boy, "my body is small, but my soul is not. And though I am young in years, I know that I am a great sinner, and that no one but Jesus Christ can save me." Some time afterward, having again applied, he was asked why he was so anxious to be baptized. He replied, "I know baptism will not save me; but Christ has commanded it, and how can I call him Saviour, if I live in disobedience to his commandments?"

Christian Penny Magazine.

EARLY VAGARIES AND CORRUPTIONS.
—"We know what strange vagaries eminent men in the Church, living soon after our Lord's time, indulged in, and how soon the truth was corrupted," says a writer in *Kitto's Journal*, for April. No doubt we do; and was not the substitution of infant for adult baptism one of these corrupt vagaries? Later, it is true, than "soon after our Lord's time," but only on that account the more likely to be indulged.

Sabbath Schools and Education.

MINISTERS AND MISSIONARIES.

From Dr. Archer's Jubilee Sermon.

Who can tell how many ministers of the gospel in the church below, and how many in heaven above, not canonised in the calendar of the Pope, but enrolled in the register of the saints of God, can trace their first impressions of a religious life to the Sunday school; and how many of the most energetic and useful ministers of the Lord Jesus Christ, have acquired those qualifications, intellectual and moral, which have so eminently fitted them for teaching with practical power. How many a minister, eminent for great scholarship, distinguished by force and vigour of talent, by brilliancy of genius or fervour of eloquence, could speak of

the Sunday school as the academy of his soul, the university in which he first became a student of spiritual truth, and first felt the inspiration and life of the religion of Christ. How many, whose biographies have come to us after death, have recorded this as their practical experience; and how many a country minister, in the quiet and obscurity of his country life, can trace up now, at this moment, to the Sunday school, his very first impressions of religious truth. Not only there, but from the ministry of the pulpits we pass to another range of the practical influence of the sabbath school and of the Sunday School Union. I refer you now to what I regard as the noblest style of the ministry, to that style most magnificent to the eye of my own

soul,—not to the ministry which labours and toils zealously and effectively, much less to the ministry which dozes and sleeps at home, but to the ministry of the Lord Jesus Christ, upon the high places of the earth, the fields of missionary enterprise. And what numbers of your most efficient missionaries have caught the spark of missionary fire in the Sunday school. I pass over the living,—delicacy tells me that they are not the subjects of eulogium now,—and look to the dead; to those who, having passed from the scene of labour here, are now shining brightly and gloriously as stars in the firmament of heaven above. [After re-

fering to Freeman, Williams, and Knibb, Dr. A. says:] I have spoken of three; I might invoke the names of many who shine in a glorious galaxy above; I might appeal to thousands of missionaries now at work among the heathen, who can look back, and trace distinctly their first impulses of spiritual life and devotion to Christ to their connexion with the Sunday school; and I say, looking to the sanctified in glory above, and to those still struggling on earth beneath,—if the Sunday school has done nothing more than this, if nowhere else we can trace the results of its labour, it has done an unspeakably “great work.”

Religious Tracts.

RELIGIOUS TRACT SOCIETY.—We have just received the Fifty-fourth Annual Report of this important Institution, which, as usual, contains a vast mass of valuable information respecting its labours at home and abroad. The “Address of the Committee” states:—“The Society was formed to promote the circulation of religious books and treatises in foreign countries, as well as throughout the British dominions; and is conducted by a Committee, composed of an equal portion of members of the Established Church and of Protestant Dissenters, annually elected at a public meeting of the Institution, in the month of May. At the commencement of the Society, in 1799, the sphere of its labours was much circumscribed by the smallness of its funds, and the unsettled and warlike state of most of the nations of the earth: but, through the general intercourse with foreign countries, from the long continuance of peace, and the increased support which the public has given to the Society, its operations have been extended to almost every part of the world. Assisted by the disinterested labours of many esteemed friends, and the devoted missionaries of different christian denominations, the Society has printed important books and tracts in ONE HUNDRED AND TWELVE languages and dialects; its annual circulation from the depository in London, and from various foreign societies, is about TWENTY-SEVEN MILLIONS; and its total distribution to March, 1853, has been nearly SIX HUNDRED AND TWO MILLIONS of copies of its publications.”

THE WEEKLY TRACT SOCIETY continues its active operations. At the fifth annual meeting held this year in Freemason’s Hall, John Cheetham, Esq., M.P. in the chair, it was stated that “the funds and operations of the Society had greatly increased during the past year, the income having advanced from £350 to £487; and the issue of tracts from 280,000 to 564,000. The treasurer’s account shewed a balance in hand of £6 6s. 10d.; but it was stated that the efforts making to meet the applications for grants of tracts received from various parts of the kingdom, no less than those to supply emigrants, for which purpose a special series of appropriate tracts had been published, required not only an increased annual income, but earnestly called for prompt and liberal aid. Resolutions, adopting the report, and expressive of warm sympathy with the objects of the Society, and pledging hearty co-operation in extending its field of usefulness, were adopted.”

OUR DONATIONS OF TRACTS.

WE continue to receive numerous applications for grants, which, although our means are now more limited, we have, in every instance, supplied. In our July number, we stated our willingness to supply our tracts at half price to any benevolent friends who might be disposed to aid us in sending grants of them to our brethren in various parts of the country who might not be able to purchase them, offering also our agency as

the medium of sending them. We bring this matter again before the notice of our readers, as our means of communication enables us to state, that in many places they would be gladly received and usefully employed. Agents for their distribution, in various parts of the country, are ready to put them into circulation who are too poor to purchase them. We simply state these facts without any fear of being fairly charged with interested motives in the matter. Our own gratuitous distribution of hundreds of thousands every year for many years, and our offer to supply subscribers at half the usual low

scale of prices, will surely place us above all such suspicion.

DONATIONS have been forwarded to—

	Handbills.	4 Page.	Reporters.
Naze Bottom,			
Yorkshire	500	.. 25	.. 0
Bottesford	500	.. 25	.. 0
Hawick	500	.. 25	.. 0
Holland Fen	500	.. 25	.. 0
Nuneaton	500	.. 25	.. 0
Pattishall	500	.. 25	.. 0
Frome	500	.. 25	.. 0
Inskip	500	.. 25	.. 0
Church Stretton.	500	.. 25	.. 0
Wem	500	.. 25	.. 0

Intelligence.

BAPTIST.

FOREIGN.

UNITED STATES.—At the recent anniversary of the American Baptist Publication Society, it was felt to be of the first importance to increase largely the present number of colporteurs. They are wholly inadequate for the demands of the country. The influx of foreign emigrants, and the rapid recession of the western frontier, call earnestly for an enlargement of christian efforts adapted to reach this class of our population. The colporteur, with his personal visitations, and his little books, often more powerful than the living preacher, is accomplishing untold good. He sows the seed, whose harvestings will be gathered by the pioneer home missionary, and the future pastor. The number of colporteurs in the employ of the Society, for the year 1853, should be increased at once to one hundred. Many New England churches are now sustaining a labourer, and their example is worthy of general imitation. Ladies' Sewing Societies, and in some instances sabbath schools, have also assumed the responsibility of supporting a single colporteur. Associations should also determine to employ colporteurs within their own limits, to search out and supply the spiritual destitution which the pastors cannot reach. City churches also should learn to feel for the poor in the lanes and alleys, who never enter the sanctuary, and who live and die as heathen in a christian land. The labours of the Society's colporteurs during the last year have been greatly blessed. Will not the churches generally engage in this noble enterprise, and swell the number of labourers to one hundred? The number of benevolent christians who covet the privilege of sus-

taining a colporteur at their personal expense, is steadily increasing. A brother in New Hampshire, one in Lynn, Mass., another in Salem, Mass., another in New York City, another in Central New York, and a lady in Boston, are rejoicing in this opportunity of doing good to the perishing. How many others might easily imitate their example! The wealth which, hoarded covetously, will prove a curse to themselves and their children, might be employed in the Master's service, and lay up treasure for them in heaven. A brother in central New York has set apart during his lifetime, and bequeathed in his will to the Society, the sum of two thousand five hundred dollars, the interest of which will be devoted perpetually to the support of a colporteur. His own heart exults in the privilege of doing good, and he seeks to stimulate others to follow his example.—*Philadelphia Baptist Record.*

THE FREE-WILL BAPTISTS AND PROFESSOR STOWE.—At the Annual Association of the English General Baptists, held in Birmingham, in June last, the Chairman was directed to write to Professor Stowe, reminding him that their brethren, the Free-will Baptists of America, as they are called, had always made a consistent stand against slavery. It appears that the Free-will Baptists of the United States have also addressed Mr. S. upon the subject, and have convinced him that they, as well as the "Friends" and the "Scotch Seceders," are pure in this matter. To the communication and documents addressed to him, Mr. S. quickly made the following honourable reply.

"Andover, July 20, 1853.

Rev. G. T. Day:—

MY DEAR SIR,—I think I never said that the Friends and Scotch Seceders are the only denominations in the U. S. whose

attitude is entirely hostile to slavery. What I said, and repeated several times, was, that 'they, as denominations, do stand entirely clear from slavery.' I did not take it upon me to say, that *no others are clear*; though at that time I knew of no others.

My acquaintance with the Free-will Baptists is very limited; and I was not aware, till I read your letter and the report of 1861 accompanying it, of the high and noble ground which they, as a denomination, have taken on the subject of slavery. God bless them, and all honour be given them for it. So far as I have opportunity to make it known, this example shall be known throughout the christian world.

During my late brief residence in Maine, I became acquainted with perhaps some half-dozen Free-will Baptist ministers; and they were all tee-total temperance and anti-slavery men; but that was so generally the case with good ministers of all denominations in Maine, that it did not occur to me as anything which would distinguish this denomination from the others there.

But you have, as a denomination, taken a step in advance of most others; and I rejoice in it, and shall never hesitate to give you full credit for it.

Very truly yours,

C. E. Stowe.

P. S. Of this note make any use which you may deem expedient.

C. E. S."

SOUTH AFRICA.—*Baptist Anniversary.*—On Tuesday evening, May 17, the members of the church and congregation connected with the baptist chapel, Bathurst Street, held a social and united tea meeting, when about eighty persons met to celebrate the anniversary of the arrival of the Rev. Thos. Boulton, their pastor, who has been labouring three years amongst them. After tea, the number being increased, upon the minister taking the chair, a hymn, composed specially for the occasion, was sung, accompanied with music. After the opening address, Mr. Temlett, as treasurer, laid before the meeting a statement of the affairs of the church, and its progressive prosperity for the past three years. It appears from this statement that on the arrival of their minister, thirteen members composed their church; that now, after deducting deaths and other causes, their number is thirty-seven persons, and a steadily increasing congregation. As to financial matters, it should seem that the annual expenses, such as the minister's salary, the cleaning and lighting of the chapel, amount to about £175. This has been met by seat rents, monthly collections, and quarterly subscriptions, entirely voluntary; so that from the liberality of the attendants on the worship of God in this place, the current expenses of the whole three years are paid and cleared.

M M

Another account was brought before the meeting having reference to building, designated "The Building Fund." The chapel, at the time of the minister's arrival, was greatly out of repair; for new roofing, and putting the building into its present comfortable and convenient state, together with a former debt of some standing, raised this item to the sum of £418 15s. 10d. Against this account there has been raised, by voluntary subscriptions and anniversary service, £234 2s. 6d.; which it was pleasing to hear they have every prospect of clearing off before long. After the Rev. T. Boulton, as chairman on the occasion, Messrs. Temlett and Shepherd, deacons, and other friends had addressed the meeting, Mr. F. Ions arose, and making a few touching preparatory remarks, presented the minister with a purse, containing £82 11s. 6d., reading the following address neatly printed on white satin:—

"TO THE REV. THOMAS BOULTON,
Baptist Chapel, Bathurst Street, Graham's Town.

Dear Sir,—The members and congregation who are in the habit of attending your ministry, feel happy in meeting with you and your dear partner on this anniversary occasion. Having laboured for three years amongst them, they wish to testify their kindest regard and esteem towards you as pastor over this church and congregation, by presenting you with this purse, containing £82 11s. 6d., hoping the Almighty will long spare you, acknowledge and bless your labours amongst them."

The minister, much affected with this manifestly unexpected and spontaneous testimony of esteem and affection, made an appropriate reply; and after again singing, and prayer for the Divine blessing being implored, this interesting and happy service terminated.

Graham's Town Journal, May 21, 1853.

DOMESTIC.

HORTON COLLEGE, BRADFORD.—The annual services connected with the commencement of the session were held in Westgate Chapel, on Wednesday, August 3. At the general meeting of the subscribers in the afternoon, the Report was presented by the Rev. S. G. Green, B.A. This document referred, in the first instance, to the lamented illness of Dr. Acworth, whose health, however, as we are happy to learn, promises to be soon perfectly restored. Five students had left the institution—two for the ministry at home, one for missionary work in Ceylon, one to pursue his studies at University College, London, and one had resigned from ill-health. The number of new admissions for the session was also five, thus keeping up the complement of twenty-seven. The reports of the examiners spoke

very favourably of the progress of the students, and the general state of the institution. The College had been affiliated with the University of London, and Mr. James Davis, one of the students, had matriculated in the first class. The funds showed a slight decline, owing principally to the illness of the President, upon whom the burden of providing ways and means had mainly devolved. There was, however, a balance still in hand. The Report urged very strongly the provision of additional help in the professorial department, as essential to complete efficiency, and appealed, for this purpose, to the liberality of the friends of the institution. An increase in the library was also much needed. The adoption of the Report, the appointment of the Committee for the ensuing year, and other resolutions, were sustained by the Revs. W. F. Burchall, A. M. Stalker, J. P. Chown, B. Evans, W. Walters, S. Green of London, J. Barker, and Messrs. J. Cooke, J. Wheldon, W. Chapman, Mr. Illingworth, J. Town. A sub-committee was appointed, consisting of the trustees and officers of the institution, together with several influential gentlemen from different parts of the county, to make arrangements, procure plans, &c., in order to remove the College to a more suitable locality. In the evening, after devotional exercises by the Rev. I. Lord of Ipswich, the Rev. Joseph Davis of Arnsby, preached to the students and a numerous congregation. The sermon was clear, forcible, and earnest, and will long be remembered by those addressed. At the close of the service, a liberal collection was made for the benefit of the institution.

Bradford Observer.

EDENBRIDGE, Kent.—The anniversary services of the baptist chapel in this town, were held on Tuesday, July 12, when the centenarian, Mr. G. Fletcher, now in his 107th year, delivered two addresses to crowded audiences. In the afternoon of the same day the ceremony of laying the first stone of a new chapel was performed by Apsley Pellatt, Esq., M.P., who delivered a very appropriate address to a large meeting, assisted by the Revs. J. Chamberlain of Westerham, H. Grieg of Dormonsland, W. Glanville of Bessels-green, and J. Swinbourne, minister of the chapel.

BLUNHAM, Beds—Recognition Services.—Mr. W. Abbott, formerly of Wetherden, Suffolk, after supplying twelve months, has accepted a unanimous and cordial invitation to the pastorate from the baptist church in this place. A recognition service was held on Tuesday evening, July 26, when, after devotional services and the usual questions, faithful addresses to the pastor and people were delivered, which were listened to with much interest.

GREAT YARMOUTH, Baptist Chapel, Church Square.—The condition of the baptist denomination in this important seaport, has long caused the deepest sorrow to its best friends. Nothing could be more melancholy than the aspect it has for several years past presented; it seemed to be hastening to almost utter extinction. It is with pleasure, therefore, that I am able to state what follows:—Towards the latter end of last year, the church meeting near Church Square, had its attention directed to Mr. Green, pastor of the baptist church, Zion Chapel, Tenterden, Kent, and gave him a unanimous invitation to take the oversight of them in the Lord. He came at the commencement of the present year, and deeply lamenting the state of things around him, in the spirit of faith and prayer, devoted himself to the work of raising the cause from its wretched condition. For this purpose he engaged in season and out of season, in preaching in cottages, and amongst the seafaring portion of the population; God so far was pleased to own his labours, that the congregation greatly increased, and within ten weeks after his settlement the church agreed to attempt to improve the chapel, the arrangements of the interior of which were of the most miserable and inconvenient character. After the most strenuous exertions, sufficient funds were obtained to justify the commencement of the good work, and at the end of the first sabbath in May, the chapel was closed for the purpose. On Thursday, July 28, it was reopened for divine worship, when two excellent sermons were preached, that in the morning by Mr. Gould, of Norwich, and in the evening by Mr. Webb, of Ipswich. The opening services were continued by Mr. Webb, of Worstead, on the following sabbath. The chapel has been repewed throughout, and by the alteration, comfortable additional accommodation has been afforded for 170 persons. The alterations were highly commended by all the ministers present. The expense has been about £270, towards which £165 have already been raised. "Save now O Lord; O Lord, we beseech thee, send now prosperity."

DEBBY, Saceverel Street.—We are gratified to hear that since the removal of Mr. Underwood from Praed Street, Paddington, to the pastorate of this church, things have assumed a much improved aspect. The anniversary sermons were preached by Dr. Burns, June 19, and on the next day a large tea meeting was held, when John Moss, Esq., mayor of Derby, presided, and addresses were delivered by several ministers of the town and neighbourhood.

CASTLEACRE, Norfolk.—We have just held our eleventh anniversary, and our former debt of £160 is now reduced below £170.

TWICKENHAM, Middlesex.—On Wednesday, August 3, a new chapel was opened in this beautiful village. Two sermons were then preached—one in the morning, by the Rev. J. Aldis of Maze-pond; the other in the evening, by the Rev. J. H. Hinton of Devonshire Square. The Rev. Messrs. Porter, Kluht, and Whiting, Independents; and the Rev. Messrs. Lillycrop, Smith, Collings, and Cater, baptists, took part in the services. The collections after the sermons, and the donations of friends, amounted to £110. The opening services were continued on Sunday, August 7, when sermons were preached, one by the Rev. S. J. Davis, Secretary of the Baptist Home Missionary Society; the other by the Rev. Mr. Soule, of Battersea. The church worshipping in this building is composed of Baptists and Independents. The building is a chaste Gothic structure, and will seat about 300 persons, without galleries. There are spacious and well-ventilated school-rooms underneath the chapef that will accommodate 300 children. It is intended to establish a day-school on the voluntary system of education as soon as possible. There are also two vestries, and other needful accommodations. The entire cost of the whole is £1,100. Towards this sum the people themselves, and their friends, have already contributed £500.

HOLLAND FEN, near Boston.—This locality, which is five miles from any village, and nine from Boston, is peopled by a large but scattered population. Preaching by the baptists has been conducted here for about fifty years in the house of a resident, who is now above fourscore. The place is usually filled, and before our aged friend departs to go the way of all the earth, he is anxious to see a house for God provided. A small neat chapel is now erecting, which, we hope, will be the birthplace of many precious souls for generations. The building is nearly finished, and is to be opened this month. The greater part of the cost is already provided.
J. R.

WINDSOB.—At the baptist chapel, Victoria Street, services were held on Lord's-day, July 24, and Tuesday, the 26th, to celebrate the extinction of a debt of more than £2,000. Two sermons were preached by the Rev. S. Lillycrop on the former day, and on the latter, the Rev. J. Jenkyn Brown, of Reading, delivered a discourse on "the day of Pentecost." In the evening, a public meeting was held, W. Buckland, Esq., in the chair. The Revs. Eustace Carey, C. Woollacott, W. Statham, jun., J. A. Miller, J. J. Brown, W. Perratt, G. Hawson, and J. Gibson, took part in the meeting. Collections were made on behalf of the enlargement of the school-rooms, new vestry, &c.

LIFTON, Devon.—Mr. J. A. Wheeler, formerly missionary at Fernando Po, was recognized as pastor of the baptist church in this village, on Wednesday, August 10. In the afternoon a sermon was preached by Mr. Horton, of Devonport, after which a large number of friends from Launceston, and the adjacent villages, took tea in a field, surrounded by the delightful scenery of the neighbourhood. In the evening, Mr. Kings, of South Petherwin, introduced the services by prayer, stated the nature of a gospel church, and gave a brief history of the church at Lifton, together with an account of the circumstances which had led to the settlement of the present pastor. Mr. Horton gave the charge, and Mr. Horsey, of Launceston, preached to the church. The services were attended with much solemnity. May they and the Union thus recognised be followed by the abundant blessing of God.

A RABBIT, IN TRAP.—A friend in Glasgow—it comes far round— informs us that he copied the following paragraph from "The English Churchman" of August 3:—"Mr. Swindell, a baptist minister at Newmarket, has sent in his resignation, and has been confirmed by the Bishop of Ely, after being a strict dissenter for fifty years.—*Essex Gazette.*"—Now, pray who is this Mr. Swindell at Newmarket, who has sent in his resignation, "after being a strict dissenter for fifty years." What did he send in, and to whom did he send it? Can any of our friends tell us? for we confess our entire ignorance of either the man or the matter.

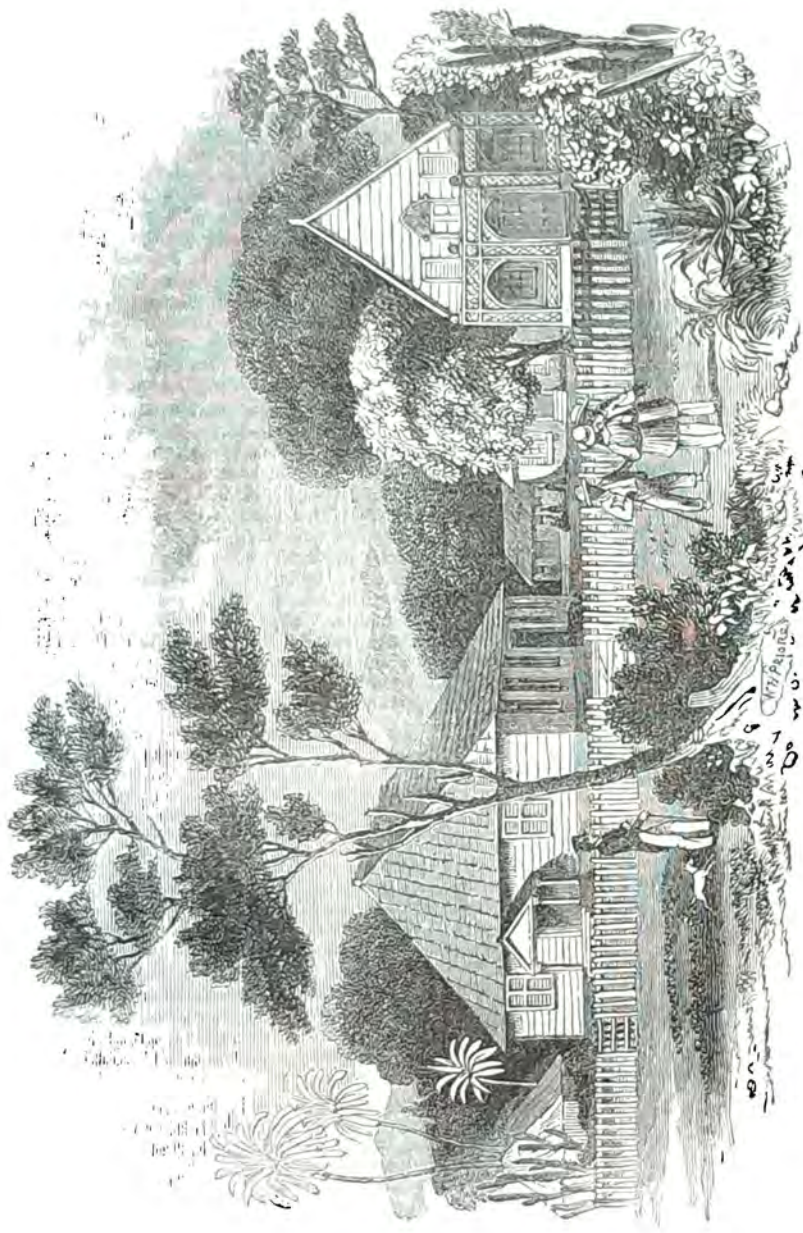
LEICESTER, Carley Street.—This year we were favoured with the services of brother Buckley, from Orissa, in preaching our anniversary sermons, and attending the tea meeting the following evening, which was of a highly interesting character.

DR. COX, OF HACKNEY.—We very much regret to hear that this esteemed and venerable minister is so far suffering from indisposition, that his medical advisers have ordered retirement from the pulpit for six months.

DYMCHURCH, Kent.—At our annual meeting, Aug. 10, we had a full attendance of friends of all denominations, notwithstanding the efforts made in this place to suppress dissent.

HATCH BEAUCHAMP, Somerset.—Mr. John Teal, late of Naunton, having received a unanimous invitation from the church at this place, has entered upon pastoral duties there.

BROMSGROVE.—Mr. R. Aikenhead, late of Beckington, Somerset, has accepted a unanimous invitation to the pastorate of the baptist church in this place.



YALLAHS, MISSIONARY STATION, JAMAICA.

MISSIONARY.

THE GREAT REVOLUTION IN CHINA.—We refer here to this most remarkable event, not that there is in the proceedings we are about to mention any information of a strictly missionary character, but because of the influence this great movement may possibly have upon future missionary labours in these extensive and populous regions, once so strongly barred against all attempts to introduce the gospel. It appears that the native Chinese have never sat easy under Tartar rule, which at one time or other they have made unsuccessful attempts to throw off. It would almost appear as if the distribution of copies of tracts and scriptures a few years ago, by the late indefatigable German missionary, Gutzlaff, along the southern coasts of China, had exerted some influence on the minds of the people. At all events we find the leaders of this movement proclaiming war against idolatry, adopting the ten commandments as a law, and publishing in their proclamations a strange and motley mixture of bible and gospel history. So far they have been successful, having traversed and subdued vast provinces, and taken some of the chief cities. Nankin, the second city of the Empire, is now in their possession, where Sir George Bonham, the British Plenipotentiary, visited the chiefs, and assured them that the British would remain neutral during the contest. He was received with respect, and returned in safety. They now threaten to proceed to Peking, the capital. It is stated that order prevails among the insurgents, and violence is punished. Their chief vengeance falls on the idols, hundreds of which are seen floating down the rivers. Should they succeed, it is expected that a wide and effectual door will be opened for the gospel among the millions of China. But if they do not, then severe measures may be again enacted and executed against all who have in any way aided to suppress idolatry, and missionary labours may be seriously curtailed or prevented. We give a few lines from their last proclamation.

"The great God displays
 Liberty deep as the sea;
 But the devil has injured man
 In a most outrageous manner.
 God is therefore displeas'd,
 And has sent his Son
 With orders to come down into the world,
 Having first studied the classics.
 God has set up his Son
 To endure for ever,
 To defeat corrupt machinations,
 And to display majesty and authority.
 Also to judge the world,
 To divide the righteous from the wicked;
 And consign them to the misery of hell,
 Or bestow on them the joys of heaven.
 Heaven manages every thing,
 Heaven sustains the whole:
 Let all beneath the sky
 Come and acknowledge the new monarch."

RELIGIOUS.

OXFORDSHIRE LIBERALITY.—We give below a specimen. The friend who forwarded us the printed circular, of which the following is a copy, after telling us how one of these curates had talked to mothers about the devil having hold of their babies if not sprinkled, proceeds to inform us that notwithstanding this clerical interference and warning, the Bible Meeting was held in the Court House, and many went who might not have gone had not the circular appeared. The place was crowded, and they had a good collection. The inhabitants seem to have some of the old English spirit in them, for not only would they not be controuled in this matter, but they have also, both churchmen and dissenters, refused a church-rate.

"*Bloxham, (Oxon.) July 13th, 1853.*

DEAR BRETHREN,—We, the Vicar and Curates of this Parish, duly appointed by the sole Ecclesiastical Authority of the land, understanding from a printed prospectus that it is contemplated to hold a Public Meeting of the Bible Society, on Friday next, beg to address you on the subject.

The Society is an union of Churchmen and Dissenters for a religious object. Now, it appears to us, that no such union can take place without the waiving of principles which ought not to be waived. We have no ill will to those who dissent from the Church; but, at the same time, we must bear in mind that they are in schism; from which the Church teaches her members to pray God to deliver us. How then can we join with them for a religious object, without practically forgetting this? and how can we ever hope to win them back to the Church, if, by uniting with them now, we virtually allow that there is no difference between us? Till we can be united in one body, let those who conform to the Church associate together for religious purposes, as also those who dissent therefrom.

In consideration of the above, we, your Parish Ministers in the Lord, bound by our Ordination Oath to 'banish and drive away all erroneous and strange doctrines contrary to God's Word,' do earnestly and affectionately exhort and entreat those of you who conform to the Church not to be present at this meeting, and to transfer your subscriptions from this Society to that which effects the same object without the above objections,—the Society for Promoting Christian Knowledge. We are, dear Brethren,

Your faithful Pastors, in CHRIST JESUS,
 JAMES HODGSON, M.A., Vicar.
 JOHN WILLIAM HEWETT, M.A., Curate.
 THOMAS GOTT LIVINGSTON, B.A., Curate."

SPECIAL SUNDAY SERVICES FOR THE WORKING CLASSES.—The last two addresses in the open-air at Bradford, were delivered by the Rev. Henry Dowson and the Rev. Walter Scott. Mr. Dowson selected for his subject, "The gospel proclaimed to the poor." This powerful address was listened to with great attention by upwards of a thousand individuals. One intelligent working man, of a sceptical turn of mind, remarked to another on leaving the market-place at the close of the meeting, "That address has given me a more favourable opinion of parsons than I have had for many a day; if they preached more in that plain honest fashion, they would do more good, and get more people to hear them." Mr. Scott selected for his theme, on the afternoon of Sunday, July 17, "The Benevolent Character of the Gospel Proclamation." His instructive, earnest, and affectionate observations were listened to with close attention. Rev. J. P. Chown is announced to deliver the sixth address; subject—"The Disciples of Christ neither Deceivers nor Deceived." The attendance at these addresses is almost exclusively composed of the male sex, a large proportion of whom attend neither church nor chapel. The present is the third series of open-air addresses, under the auspices of the Town Mission, and the working men seem more deeply interested in the disinterested efforts of the ministers than ever.

THE PREACHING MISSION TO IRELAND.—This scheme, proposed by Dr. Steane, for the diffusion of the knowledge of the gospel in Ireland, by sending over one hundred Protestant ministers to preach in the open-air, and other places, has met with the most violent opposition from the ignorant papists, who, instigated by the priests, attacked the ministers who attempted to address them. At Limerick, a large mob assembled, and it was with the utmost difficulty and danger, that the police were able to rescue the preachers. In other places, the ministers have been heard with serious attention and respect. The reports of these doings which have reached us, remind us forcibly of the scenes of the labours of the Apostle of the Gentiles.

PROTESTANTISM ON THE CONTINENT.—A Conference of about twenty individuals has been proposed to be held at Hamburg, to take into consideration this important subject, and consider what steps may be prudently taken to advance the interests of the Protestant faith.

AUSTRALIA.—Mr. Richard Fletcher of Manchester, who has been pastor of an Independent church in that city twenty-two years, and Mr. J. L. Poore, who has been a pastor in Salford eleven years, have gone out to this country with a view to promote Congregationalism.

THE WESLEYAN CONFERENCE met this year at Bradford, Yorkshire, and was of the same unbending character, both to the Reformers and the Mediators. Two eminent ministers, Steward of Glasgow, and Collier of Leeds, have seceded from the body. The decrease is above 10,000; of whom 1630 have emigrated. The Foreign increase is 311. One thousand pounds was voted to the Bible Society.

MR. BINNEY IN A NEW CHARACTER.—Mr. Binney, we hear, lately officiated as regimental chaplain at Chobham, preaching at the drum-head, in the open air, before one of the Highland regiments.

GENERAL.

IMPORTANT DECISION OF THE LAW OF CHURCH RATES.—The question of the minority levying a rate, arising out of the famous Braintree case, which has been pending twelve years, was referred to the Judges, six of whom were for, and five against. But the House of Lords has given its final decision against. The *Daily News* says:—"It is established that a minority, in vestry assembled, cannot impose a church rate on a dissenting majority. Consequently, as to church rates, as to all other such matters, we live in a free country." The former decision, that a minority might levy a rate, was so monstrous, that we always affirmed it could not be maintained. That decision took us aback; but we are now righted, and are again before the wind for "separation of church and state."

NAVAL AND MILITARY REVIEWS seem to be the order of the day. In addition to the review at the Chobham camp, a grand naval display has been made off Portsmouth. The Queen, Prince, both Houses of Parliament, and a vast array of officials, with multitudes of people, being also present to witness the imposing scene. Russia and France have also had similar exhibitions.

DISTRESSING CATASTROPHE.—Three men asleep in a boat above the rapids, found, on awaking, that they were within the sweep of the Falls of Niagara. Two were carried over; one seized a stump and held there for a long time, but all the efforts made to save him were unavailing. He went over too, and was lost.

SINGULAR STRIKE.—The new law for regulating the cabs of London had no sooner come into operation, than the proprietors of those vehicles withdrew them, and London was left for three days without cabs, to the great annoyance of the public.

LORD BROUGHAM is said to be suffering from ill health. But we hear that a lady, a spinster, at Hammersmith, has lately left his Lordship £30,000, in admiration of his abilities and conduct.

THE NEW YORK CRYSTAL PALACE was opened July 14, by the President of the United States. About 20,000 persons were gathered within the building. After prayer by Dr. Wainwright, of the Protestant Episcopal church, the following anthem, by William Cullen Bryant, was sung.

Here, where all dimmes their offerings send,
Here, where all arts their tribute lay,
Before thy presence, Lord, we bend,
And for thy smile and blessing pray.

For Thou dost sway the tides of thought,
And hold the issues in thy hand,
Of all that human toil has wrought,
And all that human skill has plann'd.

Thou lead'st the restless power of mind
O'er destiny's untrodden field,
And guid'st him, wandering, bold but blind,
To mighty ends not yet revealed.

TWENTY MURDERS.—At Toulon, the house of a man who supplied substitutes for the army has been searched, and about twenty corpses have been found. The men had been murdered that he might pocket the price of their enrolment. Of course, as they did not appear when called upon, each was treated as a case of desertion. The dying confession of a woman directed the attention of the police to the house.

THE CRYSTAL PALACE AT SYDENHAM.—A sad accident occurred a few days ago by the fall of some high scaffolding, which precipitated seventeen men from a height of 180 feet. Twelve were killed, and the rest dreadfully injured.

DOVES.—An oil manufactory having taken fire, the conflagration was so great as to act upon the cliff, at the foot of which the building stood, causing, perhaps 2000 tons to fall. It is feared that several persons are buried beneath the mass.

ANCIENT ASSYRIA.—We are gratified to hear that a society for the further exploration of this interesting region, with ample means, has been formed, under the patronage of Prince Albert; who has subscribed £100.

ECCLESIASTICAL COMMISSION.—This costly board of inquiry has been sitting for thirty-eight years; and has cost the country £3,463,292. And what good has been done?

SILVER COINS.—In 1850, £129,000 were issued. In 1851, £19,000. In 1852, £32,000. And in the first six months of the present year, £416,000.

DECIMAL COINAGE.—Government has now under consideration the adoption of this system. No more half-crowns will be issued.

THE GREAT BRITAIN STEAMER left Liverpool for Australia, Aug. 11, with 364 passengers, and 600 tons of cargo.

THE NEW PENNY STAMP.—Government is said to have given £4000 for a patent for stamping holes round the new penny stamp.

IN THE NEW YORK EXHIBITION is a cradle which swings like a pendulum, and is set a going and kept in motion by clockwork.

A SUBTERRANEAN RAILWAY is now talked of between the great railway stations west and north of the metropolis.

THE POTATO CROPS IN IRELAND are said to be only partially suffering from disease this year.

COPENHAGEN.—We hear that the cholera has been making dreadful ravages in this city.

REVIEW OF THE PAST MONTH.

AT HOME.—The health of the Queen, Prince, and Royal Family, being fully recovered, they have been able to witness the grand military and naval displays at Chobham and Portsmouth. The Court was to leave Osborne on the 27th, and *via* Holyhead, was expected to reach Dublin on the 29th of August. Trade and Commerce continue to flourish, and the fears respecting the Harvest have been in some measure removed by more favourable weather.

ABROAD.—It is at length reported that the Emperor of Russia is disposed to listen to the mediation of the Western powers, and relinquish his attempt to seize Turkey; but it is not yet certain that he will withdraw his troops from the Danubian provinces, though Lord John tells us this is one of the conditions. It now appears that the secret of all this disturbance is, the progress of Protestant principles among the Greek and Armenian populations, chiefly through the labours of American missionaries, to whom and all others, the Turkish government affords full protection. The heads of the Western Church, as it is called, like their brethren of the Eastern, would put a stop to all such attempts to diffuse the light of education and scriptural truth; and hence their appeal from the Sultan to the Emperor, who is the reputed head of their church, for his powerful assistance. All this came out in the speech of Mr. Layard, in the House of Commons, and we believe it to be a correct representation of the facts. It is a singular fact that amidst all these rumours of war with Russia, in which it was expected England would be compelled to take part, two of the daughters of the Emperor of Russia with their suites, should visit this country and be spectators of the proceedings at Chobham and Portsmouth.—The news from *China* continues to be of the most exciting and wonderful character. Should these Chinese patriots—rebels they are called, of course—succeed in overthrowing the Tartars, and carry out the anti-idolatry principles they have proclaimed, the revolution will be one of the greatest ever achieved in the world.—The news from *Burma* is of a pacific character, and it is reported that peace has been proclaimed between the contending powers.

Marriages.

July 16, at the baptist chapel, Tuthill Stairs, Newcastle-on-Tyne, by Mr. Pottenger, Mr. Fisher, of Manchester, to Miss Scott; and on the 18th, Mr. W. Atkin, to Miss Isabella Redshaw.

July 19, at Derby Road baptist chapel, Nottingham, by Mr. Edwards, Mr. Thomas Goodliffe, to Miss Anne Stafford. The happy couple left Nottingham the next day for Melbourne, Australia.

July 19, at the baptist chapel, Branch Road, Blackburn, by Mr. Barker, Mr. John Neald, to Miss Mary Langley.

July 23, at Bond Street baptist chapel, Birmingham, by Mr. New, Mr. Caleb Potter, to Miss Elizabeth Hudson.

July 24, at Belvoir Street baptist chapel, Leicester, by Mr. Brooks, Mr. N. Tapscott, of Banbury, to Miss Ann Elsworth.

July 26, at Mount Zion baptist chapel, Birmingham, by Mr. Morgan, baptist minister, Mr. John Harvey, of Bardon, Leicestershire, to Miss Mary Selina Mo Evoy, of Birmingham.

July 26, at the Somerset Street baptist chapel, Bath, by Mr. J. Owen, Mr. David Wassell, minister of the place, to Martha,

second daughter of James Grant Smith, Esq., and grand-daughter of the late Opio Smith, Esq.

July 28, at Welford, by Dr. O. Winslow, baptist minister, Leamington, Mr. Jabez Goold, to Miss Sarah Dinny.

Aug. 2, at the Buckingham baptist chapel, Clifton, near Bristol, Samuel Richards, Esq., of Stourbridge, to Joanna, eldest surviving daughter of Adam Holden, Esq., of Coburg House, Bristol.

August 2, at the baptist chapel, Oxford Street, Manchester, by Mr. Evans, Mr. J. Y. Aitchison, baptist minister, Burton-on-Trent, to Miss Eliza Wilson, of Neilston, N.B.

August 2, at Archdeacon Lane baptist chapel, Leicestershire, by Mr. Stevenson, Mr. Ezra Groves, to Miss Lydia Crofts.

Aug. 4, at the dissenting chapel, Burton Overy, Leicestershire, by Mr. Mursell, baptist minister, Mr. James Horton, to Miss Anne Oswin, of Burton Overy.

Aug. 9, at the baptist chapel, Lyme Regis, by Mr. Wayland, Mr. John Sharpe, of Fakenham, to Miss Ellen Kate Bennett, eldest daughter of the late Mr. John Bennett, of Lyme Regis.

Deaths.

July 5, at Beeston, Nottinghamshire, Mr. William Gane, in his fifty-fourth year: Mr. G. was born at Shepton Mallett, Somerset, where he received but little more than a sabbath school education, which, however, laid the foundation of early piety in his youth. He first joined an Independent church, but sitting for a season under the ministry of the late eminent Robert Hall at Bristol, he became a baptist. He removed to Beeston in 1839; and in 1843 was elected a deacon of the General Baptist church there, which office he used well. He was very useful in directing the members of his bible class, inquirers after salvation, the afflicted and the dying, to the only Saviour of the lost; and this he did with many tears and prayers. His success was great, as numbers can testify. During the past year he lost his wife and daughter, which greatly affected him. In June he was confined to his bed, where he calmly waited his dismissal. Among his last words, were "Jesus is near to my soul." His funeral was attended by hundreds, who respected his consistent christian character.

July 22, Mr. J. Campion, baptist minister, Little Brington, Northamptonshire, dropped

from his chair after dinner and expired. He had only complained of drowsiness. Mr. C. was a man of very temperate habits, and spare proportions, and his sudden removal was quite unexpected. He was much respected; and has left a widow and four children quite unprovided for.

July 24, at the advanced age of eighty-one years, Mary Draper, an honourable and esteemed member of the baptist church, Naunton, Gloucestershire. Her end was peaceful; and her death was improved by Mr. Teal before a large congregation.

July 26, Mr. Daniel Cartis, seventeen years pastor of the baptist church, Homerton Row, Homerton.

August 12, Mr. John Child, of Bungay, aged 70, the well known opponent of church rates, and the advocate for the free printing of the holy scriptures.

Aug. 16, at Edgbaston, Birmingham, in the 90th year of his age, Mr. Owen Johnson. For nearly seventy-two years he was an esteemed member of the baptist church, Cannon Street, Birmingham, and for upwards of thirty-seven years one of its deacons.

THE

BAPTIST REPORTER.

OCTOBER, 1853.

REPLY TO THE ECCENTRICAL ATTACK ON THE BAPTISTS.

WE now give the masterly reply of a resident in the same village to the leader of the *Melbourne Times*, a copy of which we inserted in our last number.

The Examiner.

Melbourne, May, 1853.

FREE discussion through the medium of the press is one of the most precious of an Englishman's privileges; and when conducted with due regard to the claims of courtesy and brotherhood, may be rendered pleasant as well as profitable. When the design of controversy is to elicit truth by the comparison and investigation of conflicting opinions, it is always desirable, as far as possible, to avoid everything that may be personally offensive; lest retort should be substituted for investigation, and recrimination for argument. This is especially important when *religious* truth is the subject of inquiry: the controversy should be looked at without personal animosities or predilections, and decided by pure and impartial justice.

It scarcely needs be stated, that the present sheet owes its existence to a recent article on the Baptists and one of their distinctive doctrines. If any should think that the subject of controversy is small—a dispute about a word—it should be remembered that “principles have no bulk:” truthfulness may be violated by a single word as much as by a hundred; and error is error though conveyed by a monosyllable.

Small truths should no more be sacrificed to great, than great to small.

In preparing this reply, no attempt has been made to emulate the peculiarities of diction, or reciprocate the strain of invective, by which the “Times” is characterised: attention has been chiefly directed to that which is presented as argument. As it is convenient to have some name or title by which to designate an opponent in discussion, and as our friend has chosen to be nameless, the word “Anonymous” has been adopted, not offensively, but merely on account of its meaning—“without a name.”

The principal proposition is, that “Scripture Baptism is the application of the element, much or little, to the subjects, and not the subjects to the element:” or, as it is stated in the Bills announcing the SECOND EDITION, “Baptism WITH water.” In proof, is summoned “the testimony of the four Evangelists and the Acts of the Apostles.” “These witnesses,” says Anonymous, “would be sufficient for any court but a Baptist’s.”

As in all properly constituted courts the witnesses are open to a cross-examination for the purpose of eliciting “the truth, the *whole truth*, and nothing but the truth,” so we claim the right of subjecting these witnesses to the same process for the same purpose. As their testimony was given originally in the Greek, and as Anonymous refers so copiously to that language, it will be necessary to put

before the court the very words used by the deponents; and this will be done the more willingly, as Anonymous assures us that "the Greek language was not constructed on Baptist expediency or Baptist notions."

The first testimony is from Matthew iii. 11.

ENGLISH.	GREEK.
"I indeed baptize you WITH water."	Ego men baptizo umas EN <i>udati</i> .

It will be perceived that EN is the Greek preposition which is translated WITH: the same word EN is used in each of the quotations from the Evangelists, except that from Luke, in which the preposition is omitted. Now, the question to be decided here is, what is the "sense" in which these witnesses use the word EN? when they say "EN *udati*," do they mean WITH water or IN water? Certainly to "sight" as well as in "sound," it is more like the latter than the former: what say the witnesses themselves about the "sense?"

Reader, take, if you please, your Testament—find the 3rd chapter of Matthew's Gospel, and let us together endeavour to ascertain from Matthew himself the sense in which he generally uses the word in question. This may be done by selecting all the passages in which EN occurs, observing their connexion, and comparing them with the English.

In reading the Greek words you may give the letters the same sound as they have in English words; but *baptizo* should be pronounced *bap-tidzo*.

GREEK.	ENGLISH.
1. EN te eremo.	IN the wilderness.
3. EN te eremo.	IN the wilderness.
6. Kal ebaptizonto EN to Jordane.	And were baptized IN Jordan.
9. EN cautois.	WITHIN yourselves.
12. EN te chefri autou.	IN his hand.
17. EN o eudokesa.	IN whom I am well pleased

These are all the passages in the chapter in which EN is found (excepting, of course, those referring to baptism), and in every one it is translated IN or WITHIN. Let us adopt the same mode of investigation with Mark, 1st chapter, out of which the verse is selected by Anonymous.

GREEK.	ENGLISH.
2. EN tois prophetais.	IN the prophets
3. & 4. EN te eremo. (twice)	IN the wilderness.
6. Kal ebaptizonto pan- tes EN to Jordane potamo up autou.	And were all baptized of him IN the river of Jordan.
9. EN tais emeralais.	IN those days.
11. EN to eudokesa.	IN whom I am well pleased
13. EN te eremo	IN the wilderness.
16. Pisteuete EN to evan- gello.	Believe (IN) the Gospel.
19. EN to piolo.	IN the ship.
20. EN to piolo.	IN the ship.
23. EN te synagogo.	IN the synagogue.
EN pneumatii axa- tharto.	WITH an unclean spirit.
39. EN tais synagogaes.	IN their synagogues.
45. EN eremois topoia.	IN desert places.

It is not necessary to cite the passages in Luke and John: suffice it to say that their testimony is precisely similar to that of Matthew and Mark. Look, then, at the result—Matthew uses the preposition EN six times, Mark fourteen times, Luke ten times, John ten times: in all forty times in the four chapters selected by Anonymous, and in only ONE instance is it translated WITH! Now, if when these writers say "EN eremo," they mean "IN the desert"—EN to *ploio* IN the ship—EN te *phulake* IN prison: and if, in nineteen cases out of twenty, they use EN in the same sense, would not an impartial jury decide that when they say "EN *udati*," they mean "IN water?"

Let me ask the reader to refer again to the quotations from the 6th verse of Matthew, and the 4th and 5th from Mark. "*Johannes baptizon EN te eremo*," must mean "John was baptizing IN the wilderness;" it cannot be "WITH the wilderness." Here, then, EN clearly refers to the place IN which and not to the thing WITH which he was baptizing. So also with the other two—"in the river," "in Jordan:" in these, EN evidently refers to that IN which, and not WITH which, he was baptizing. Now, observe, that in each of these sentences the preposition EN is construed with the verb *baptizo*; and as the same verb and preposition are used in the verses cited by Anonymous, ought they not to be understood in the same sense?

Hitherto our attention has been confined to the preposition EN: but Mark has, in his first chapter, a de-

claration of so much importance to the point under discussion, that it must not be overlooked. Verse 9, Jesus "was baptized of John **IN** Jordan." The preposition in this sentence, be it observed, is not **EN** but **EIS**; and **EIS** means **INTO**, and cannot by any Grammatical possibility be made to mean **WITH**: the testimony of this verse is as clear and decided as language can make it, that Jesus was baptized "**IN**" or "**INTO** the Jordan." It determines *both the POSITION and the ACTION*: it proves that Jesus was **IN** the water, and that the *action* in the baptizing was **INTO** the water. DR. HALLEY does not attempt to refute this: he says—"I have no wish to deny that in the instance of our Lord, John baptized **INTO** the Jordan." Sac. p. 416. And yet, Anonymous asserts, "there is not one instance recorded in the Scriptures of any one person being applied to the water for baptism!"

He moreover affirms, that we are ignorant of "the full force of the application natural to the Greek prepositions **INTO** and **OUT OF**." He asserts this, but offers no proof. There are three *prepositions of motion* employed by the sacred writers in their accounts of baptism which should be noticed; **EPI**—**EIS**—and **EK**: these are found in the record of the Eunuch's baptism, Acts viii. 36, and are rendered in the English version **TO**—**INTO**—**OUT OF**; which rendering "is the application natural to" them. In proof, one parallel is given:—

John vi. 16, 17. "The disciples went down—**EPI** *ten thalassan—to the sea*, and entered—**EIS** *to ploion—INTO a ship*."
 Rev. xiii. i. "I saw a beast rise—**EK** *tes thalasses—OUT OF the sea*."

Acts viii. 36. "They came—**EPI** *ti udor—to water* . . . and went down—**EIS** *to udor—INTO the water* . . . and when they were come up—**EK** *tou udatos—out of the water*."

In each case **EPI** conducts them **TO**—**EIS** takes them **INTO**—and **EK** brings them **OUT OF**.

That this is "the application natural to the Greek prepositions" is plainly stated by Grammarians: Parkhurst says, "The prepositions in Greek are usually reckoned eighteen, of which six are of one syllable, *eis*, into, *ek*

or *ex*, out of, *en*, in, *pro*, before, *pros*, to, *sun*, with."

The difference between **EIS** and **EN** is thus stated—**EIS** expresses *locality* with motion, **EN** *locality* without motion.

From the evidence adduced, any candid person is asked to decide whether Scripture baptism is **IN** water. A few corroborative selections from uninspired writers will appropriately conclude this part of the evidence.

Justin Martyr, who was born soon after the death of the apostle John, says of the baptized: "They are washed **IN** the water in the name of God the Father and Lord of all, and of our Saviour Jesus Christ, and of the Holy Ghost."

Tertullian, who wrote about A. D. 200.—"In baptism itself the act is carnal that we are dipped **IN** the water."

Jerome, who wrote about A. D. 400.—"They dip them **IN** water."

Bede, who flourished about A. D. 700.—"If you will be baptized **IN** the salutary fountain as your Father was, you also may partake of the Lord's Supper as he did."

FRITH, who was burnt in Smithfield, in 1553.—"The sygne in baptisme is the ploungyng downe **IN** the materiall water."

Archbishop Cranmer—"The dipping **INTO** the water doth betoken," &c.

Doddridge—"Jesus was accordingly baptized by John **IN** Jordan."

The collective testimony of the Church of England is in favour of **IN**. In answer to the question, "What is the outward and visible sign or form in baptism?" every child who learns the Church Catechism is taught to reply, "*Water* **WHEREIN** the person is baptized."

Dr. Kitto, in one of his latest works, referring to the descent of the emblematic dove upon Jesus, says, "This was done upon the instant of his coming **OUT FROM** the water."

The idea of baptism **IN** has, as it were, impregnated our literature.

"A religion baptized again and again **IN** holy blood."—*Gilfillan*.

"The author has *bathed* his very soul in the font of inspiration."—*British Banner*.

"A man of genius, *baptized* in the spirit of christianity."—*Wesleyan Writer*.

"Mrs. Webb has *baptized* her fiction into history."—*Nonconformist*.

Our *Poets*, too, give us their testimony.

"Them who shall believe,
Baptizing in the profluent stream, the sign
Of washing them from guilt and sin." *Milton.*

"Philosophy *baptized*
In the pure fountain of eternal love." *Cowper.*

"Then when the sacred sisters for their own,
Baptized thee in the springs of Helicon." *Southey.*

"Eternal Spirit! descend from high,
Baptizer of our spirits thou!
The sacramental seal apply,
And witness with the water now!
O that the souls *baptized* therein
May now thy truth and mercy feel." *Wesley.*

The question now to be considered is, what is the *action* denominated *baptizing*? The observations of Anonymous on Baptists "relying upon the mere going to, or mere coming from the water," &c., are certainly too puerile to require formal refutation: every one at all acquainted with our mode of reasoning, *must* know that this is but *one* link—an important one it is true—still but one link in our argumentative chain.

Jesus was *baptized* of John in Jordan—how? Philip and the Eunuch "went down both of them *into* the water, and he *baptized* him"—how?

Though oft repeated, the remark loses none of its weight by repetition—that the going into the water affords presumptive evidence in favour of immersion; as Dr. Towerson (a pædobaptist) asks—"What need would there have been of Philip and the Eunuch's going down into the water were it not that the baptism was to be performed by immersion? a very little water sufficing for sprinkling."

It is scarcely necessary to state, that *baptizo* is the word always employed by the sacred writers for *baptizing*: consequently, to *baptize* is to do what is indicated by the verb *Baptizo*. Anonymous says, "the verb to dip is not *baptizo*," and of course the verb *baptizo* is not to dip.

1. Anonymous refutes himself. He gives "dip" as one of the meanings of "baptize," and in the next column says "the verb to dip is not *baptizo*."

2. He assures us that "the verb to dip is not *baptizo* but *duno*." What think you, reader, of this assertion, when *duno* is not *once* used in the New Testament for dip? It occurs but twice—Mark i. 32, and Luke iv. 40, and in both places refers to the setting of the sun! *Dip* occurs six times, and in *every one* the original word is *bapto*, the primitive of *baptizo*!

3. He mistakes the meaning of *duno* in the sibylline verse:—

"As a bladder thou mayest be *baptized* but thou canst not *dip*." What is meant by *baptizing* the bladder? Some action is intended: substitute *sprinkled* or *poured* for *baptized*, and the meaning is still obscure; read "*dipped*," and the sense is plain—"As a bladder thou mayest be *dipped*, but thou canst not sink." Vossius and Turretine, two eminent critics, in remarking on this verse, say—"dunein (*duno*) is to go down to the bottom."

4. We now come to *baptizo*. This, as Anonymous correctly observes, is derived from *bapto*. Parkhurst, in his Greek and English Lexicon, thus gives the primary meaning of each—

Bapto. To dip, plunge, or immerse.

Baptizo. To dip, immerse, or plunge in water.

In all the Lexicons that have been consulted, these, or words of similar import, stand as the primary meaning; but in none is found either *sprinkle* or *pour*! "Baptizo," Anonymous states, is a diminutive of *bapto*, "hence if *bapto* signify to dip, *baptizo* means to dip less." "To dip less!" If it is dip at all, how can it be less than dip? The phrase seems a perfect solecism. The alleged *diminution* of meaning is merely fanciful, and cannot be proved from the use of the word in Greek literature: Parkhurst makes no allusion to it; and the late Mr. Porson, professor of Greek at Cambridge, stated in a conversation with Dr. Newman, on the two verbs, "that if

there be a difference, he should take *baptizo* to be *the strongest*."

5. Equally groundless are the remarks respecting the *extended* meaning of *baptizo*. Its use in the Greek language proves it to be of the same class as immerse, dip, &c.; its primary, physical, meaning may be traced throughout its whole history, even in its figurative applications. An instance or two, translated from the Greek, may be given.

Polybius says, "The foot soldiers passed with difficulty, BAPTIZED up to the breast." Here the word applies to the *immersion* of that part of the body which was under water. This clearly determines the meaning of *baptizo*.

Plutarch says, "*Baptize* yourself into the sea." Is not this dip?

Clemens Alexandrinus speaks of persons being "*baptized into sleep*." This is a figurative application of the word precisely similar to our own expression, "*buried in sleep*;" but though figurative, the primary idea is plainly discernible, and may be similarly found in every instance in which the word occurs, giving point and significance to the figure.

Strabo, a Greek Geographer, has transmitted to posterity an invaluable

work in his native language, written in the same age as the New Testament: the following are extracts in which *baptizo* occurs; speaking of some lakes near Agreantum, he says: "These have the taste of salt water, but a different nature; for even persons who cannot swim are not liable to be *baptized* in them, but float, like logs on the surface."

Of a salt lake between Galatia and Cappadocia, he remarks: "So easily does the water form a crust round everything *baptized* into it, that if persons let down a circlet of rushes, they will draw up wreaths of salt."

There can be no mistake about the meaning of *baptizo* in these two sentences; it may with propriety be translated either *dip* or *immerse*; and no one can fail to observe that the baptism is the application of "the subjects to the element," and not "the element to the subjects." Thus clearly does *Strabo* refute *Anonymus's* "nut shell argument."

The reader will now be able to form an opinion as to the correctness of the positive assertion of *Anonymus*—"The verb to dip is not *baptizo*!"

[This Reply will be concluded in our next.]

SOME FACTS OF THE GREAT CHINESE REVOLUTION.

THIS great event, so wonderful because it was unlikely and unexpected, is now attracting universal attention. The "*Leading Journal*" says:—

"The Chinese revolution is, in all respects, the greatest revolution the world has yet seen. In mere magnitude, it comprises a population equal to that of all Europe and all America put together. It unites the chief features of all the great changes that stand out in the history of the world. It so far does in a day the usually slow work of modern civilization. This mighty change has come so fast on us that we have not yet realized its consequences. So great is the distance of China, and so small the sympathy between it and the rest of the world, that the Emperor of China ranks, in

figure of speech, with his alleged brother the moon, as a being who knows nothing, and of whom nothing is known in this our own sphere, and with whom we have no imaginable concern. In a moment, that wall is thrown down, that gulf is filled up, and that veil is rent asunder. China has hitherto been the very type of all that is unchangeable, formal, and slavish; all of a sudden it not only yields, but absolutely falls to pieces at a foreign impulse. But the most marvellous feature of this revolution remains. The means are utterly insignificant. The chief agent appears to be a person who has received some instruction from a missionary, and whose conduct, or apparent motives, were such that the missionary refused

to baptize him. In fact, he seemed to be a mere charlatan.

Within a couple of years we shall be all going to China. The last mail left Hong Kong on the 10th July, and arrived here on the 27th of Aug., doing it in forty-eight days; and there is every prospect of the time being much shortened. People are now tired of Europe. But there is something new in China—something genuine and undiscovered. It is undoubtedly great, ancient, curious, and original. In ten years time we shall know more of China than we now know of Russia, or shall know within fifty years. What a country will China be for railways and steam-boats. The amount of internal travelling in China is such that there are continuous streams of travellers on horse, on foot, and on litters, from Canton to the great wall, some 1,500 miles—in many parts so crowded as to impede one another; and even in the mountain passes so numerous, as to leave no traveller out of sight of others before or behind. Among these are long lines of merchandize. What a case for railway traffic! The successful insurgents are disposed to invoke the aid of progress and civilization, as defensive auxiliaries against tyrannical bigotry. The Chinese population is no longer imprisoned within its walls and shores; and we shall no longer be stopped at the threshold of the empire. The effort of discharging the opium ransom has contributed to the present revolution by the exhaustion of the treasury."

So writes the powerful *Times*; which also indulges some facetious remarks about future trips to Chiua. But these we pass over. We are chiefly concerned to notice the finger of God; and how "the weakness of God is stronger than men," in this amazing revolution of the great empire.

Dr. Legge, of Hong Kong, in a letter to Dr. Legge, of Leicester, furnishes many very interesting details of the origin of this great rising and of its leader—HUNG-SEW-TSEUN, or

Prince of Peace, as he is styled. Some of our readers may remember the baptism of a native convert, Leang Afah, at Malacca, in 1816. This man was in the habit of distributing tracts, in large numbers, among his countrymen. In 1834, Leang distributed 10,000 of a tract, or rather work in four parts, called, "Good Words to Admonish the Age," consisting of scripture lessons. It appears that one of these fell into the hands of HUNG-SEW-TSEUN, who, twelve years afterwards, visited Mr. Roberts, the American missionary at Canton, for further information. But it does not appear that at any time he was regarded or treated as a real convert to christianity. It appears, also, that he had secured a copy of the book of Genesis from Dr. Gutzlaff, and a copy of the ten commandments. From these sources, also, he seems to have obtained some knowledge of gospel facts. Gutzlaff is dead; but Leang Afah yet lives to see this great sight, and is now engaged with Dr. Hobson at Canton.

The insurgents proclaim that their objects are to overthrow their persecuting rulers; to destroy the devil and hisimps (priests and idols); to worship the living God; and keep the sabbath. Dr. Legge says: "The probability that the rebels will be ultimately successful is great," and chiefly from the feebleness of the Government. Amoy, with 100,000 inhabitants, has also fallen into their hands; and they now command the great canal by which Peking is supplied with grain. On the general destruction of idols, Dr. L. affirms, that it is "a downfall of idolatry to which the past history of the world affords no parallel." Respecting the results, if successful, Dr. L. conceives that—1. China will be fully open to protestant efforts for diffusing the scriptures and preaching the gospel. 2. That idolatry will be entirely put down, and the sabbath established. 3. That the opium trade will be suppressed. 4. That China will be open to our commerce, science, arts, and enterprise of all kinds.

Spiritual Cabinet.

RELIGION MUST BE SUPREME.—It is not our servant, to do our bidding—our instrument, to serve our purposes—our property, on which we may cut and carve, and which we may form and fashion to our own liking. It is our master—it must command us—it must have us, and all that is ours, placed at its disposal—we, and all that is ours, belong to it, or rather to the God whom it reveals. Now, the very essence of the religion of the gospel is the willing subjection of ourselves, and all that is ours, to God. This reference of all things to God—to God, sovereign and gracious; this acknowledgment of God in all things—of God as a personal friend in Jesus, does it not sweeten all, ennoble all, hallow all? Does it not give zest to every joy, soothe every sorrow, lighten every care, elevate every rational pursuit, and make all labour honourable? So blessed a thing is it to have peace with that God who will be present in the multitude of our thoughts, and will establish every work of our hands. In the formation of character, such religion as this alone can be influential. Religion, as men often conceive of it, is to be kept close prisoner to the church and to the closet, because its forms and its feelings cannot find fitting time or space amid the busy dealings of merchants in the streets, or the common-place intercourse of neighbours in their houses. But christianity is a religion not of form or feeling merely, but chiefly of principle; and therefore it can find admittance where ceremony would be out of place, and high-wrought sensibility out of taste, for right principle is never unseasonable or inapplicable. It speaks to the conscience for God, and it has a word to say in the making of every bargain—in the discharge of every trust—in the issuing of every command—in the rendering of every

service—in the conducting of every conversation—in the eating of every meal—in every meeting of friends—in every interview of foes—in every common act of kindness done—in every injury received—in every transaction in every relation of life, it has a word to say, and the word is this—“Do justice, love mercy, walk humbly with your God:” and “whatsoever ye do, in word or deed, do all in the name of the Lord Jesus:” “whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.”—*Dr. Candlish.*

CONFESSION AND PROFESSION.—They that confess Christ shall be confessed by Him; but professing Christ is not confessing him; these are distinct things. Confession is a living testimony for Christ in a time when religion suffers; profession may be only a lifeless formality in a time when religion prospers. To confess Christ is to choose his ways, and own them; to profess Christ is to plead for his ways, and yet live beside them. Profession may be from a feigned love to the ways of Christ; but confession is from a rooted love to the person of Christ. To profess Christ is to own him when none deny him; to confess Christ is to plead for him, and suffer for him, when others oppose him. Hypocrites may be professors, but the martyrs are the true confessors. Profession is a swimming down the stream like the dead fish, which many do; confession is a swimming against the stream, which none but a living fish can. “He that confesses me before men, him will I confess before my Father in heaven.” This promise is equivalent to a promise of eternal life; for whom Jesus Christ confesses, God the Father will never disown. Dear reader, art thou a professor or confessor?

THE LOVE OF GOD.—How great is the moral value of the simple, firm assurance of God's love to us—his direct personal love towards our very selves! Such an assurance, through the Spirit, would cause the currents of the soul to flow more evenly, more freshly, and more brightly. It would give a noble and generous tone to the mind, furnishing it with an object of infinite magnitude, as well as value, to gaze on. We greatly fail in the apprehension of this love. We have to persuade ourselves of it, when we should find ourselves in possession of it, enjoying it as the very element

around the heart. Jude warns us to keep ourselves in it. "Keep yourselves in the love of God," says he. A watchful obedient course is needed to the abiding enjoyment of the sense of God's love; while, on the other hand, the tasting of that love in its sweetness, must be the spring of devotedness and happy liberty of spirit. It has been justly and profitably said, "A partial forgiveness, which would keep us in suspense, only hardens and irritates the soul. A complete forgiveness prostrates at once the rebellious spirit, disarms its suspicions, and dissolves it in penitence and love."

Poetry.

THE CROSS-BEARERS;

OR, THE NEW CRUSADERS.

With shield and sword, with helm and lance,
See Europe's chivalry advance
In many a martial line!
Warriors with hearts that never quail,
They move in ranks of iron mail,
While high aloft their ensigns sail,
The Red Cross fluttering in the gale
Of holy Palestine.

Fearless they tread a foreign coast,
They break the dusky Moslem host,
Whose crescent-moons grow pale;
But soon the bloody scene is o'er;
The Red Cross on that hallow'd shore
Its folds of glory wave no more,
For not by violence and gore
That Cross shall e'er prevail.

But see what feeble scattered bands
Go forth, no weapons in their hands
Though still the Cross they bear;
Again they seek the regions bright
Where the false prophet rules in might;
And still the crescent's baleful light
Casts o'er the soul its withering blight
Of indolent despair.

Nor there alone—'mid northern snows,
And where the eternal ice-cliffs close
Round Greenland's savage coast;
Or where beneath the tropic skies
The pestilential jungle lies,

And—darker sights to heavenly eyes—
Foul, hoary superstitions rise,
A grim and blood-stained host.

In every land, through every clime,
With ardent love, with faith sublime,
Their banner high they bear;
And as they wave that ensign proud,
"Behold the Cross!" they shout aloud,
"Ye downtrod, slavish, suffering crowd,
No more let Hell your souls enshroud,
No more her fetters wear!"

And as the joyful sound is heard,
The Spirit breathes within the word—
His chain the Hindoo breaks;
From his false chief the Arab turns;
New fire on Persian altars burns;
New rites the savage Indian learns;
The dreamy Buddhist wakes!

March on, ye blest crusading host!
March on, each hero to his post!
And though the strife be hard,
No weapons of the flesh ye wield,
But God is with you in the field,
To break the spear and bruise the shield,
Till his Son the world shall yield,
His triumph and reward,

H. G.

Reviews.

The Works of John Bunyan. With an Introduction to each Treatise, Notes, and a Sketch of his Life, Times, and Contemporaries. Vol. 3. Allegorical, Figurative, and Symbolical. Edited by George Offor, Esq. Blackie & Son, Queen Street, Glasgow; South College Street, Edinburgh; and Warwick Square, London.

WE remind our readers that the Volumes I. and II. of this Edition of "The Works of John Bunyan," were noticed in the January number of our volume for 1852.

This Volume, which completes the whole, has been a long time in coming. But none will begrudge the few extra months which were necessary in order to produce such a mass of information and illustration as Mr. Offor has here presented. On this subject the Editor observes, in the concluding paragraph of his Preface:—

"We owe an ample apology to our Subscribers for having severely taxed their patience by the delay in finishing the Third Volume. The reasons have been our great anxiety to render these important Works as complete as possible—the necessity of visiting the scenes of Bunyan's labours, to do justice to so illustrious a man in the memoir of his experience, his sufferings, his amazing usefulness—and in compiling a comprehensive Index to his Works. A more gratifying duty is to thank our friends for their zealous aid and assistance. They are far too numerous to be named—they will have the pleasure of knowing that they contributed to raise a solid tribute of esteem to our great pilgrim forefather."

The Editor needed not to apologize. He is rather entitled to our best thanks for the great pains he has taken to bring out the works of Bunyan in the most perfect form. Neither have the respectable Publishers failed in doing all they could to meet the wishes of the public. For it appears that Mr. Offor finished his task in June, and in a few weeks afterwards this volume appeared.

And now thoughts of Bunyan, and his times, and his writings, rise up unbidden in our minds, calling for utterance, but our limits prevent us from expressing them. Let every reader indulge his own reflections.

Respecting the first publication of some of the writings of Bunyan, Mr. Offor makes some singular statements:—

"It is one of the curiosities of literature that the works of Bunyan, which have been the most popular of all books—rich with gospel truth, and eminently calculated to promote heavenly-mindedness—were for many years so exclusively patronized by the poor, as to have been most humbly and imperfectly published.

Even that singularly popular book, *The Pilgrim's Progress*, was meanly printed in separate parts for half a century, on paper of the worst quality—in the cheapest form—with the rudest cuts. Innumerable copies of these were sold to the poor, and have been so devoured and worn out, as to have become rare in proportion to their age. Happy, indeed, is that inveterate book-collector who has secured one out of the 100,000 copies that were printed during the author's life. The British Museum, in its immense treasures, has one; it is of the second edition. Mr. Holford is the envy of all bibliomaniacs in having a fine copy of the first edition, published originally for one shilling, and which, in its old sheep's skin binding, he secured for the trifling sum of twenty guineas! In 1728, 'some persons of distinction and piety largely and generously subscribed' to print a handsome edition, with copper-plates by Sturt, in order that 'the general good this incomparable treatise has done to mankind, might be extended to the aged and to the rich.' Happy is that book-collector, who, like Lord Ashburnham, has a good copy of that comparatively elegant but incorrect edition.

Bunyan's profound and inimitable allegory, *The Holy War*, was still more neglected; no edition so well printed as the first was published for more than 100 years. His other treatises were most numerous but inelegantly published for the use of the poor; and the early editions, like those of *The Pilgrim's Progress*, have been so worn out with fair but hard use, as to have become exceedingly scarce and difficult of access. Their contents were devoured by anxious readers, far more desirous to store up in their minds the sacred truths they contained, than to preserve the little books which were so blessed to them."

The Editor then refers to the various attempts which have been made at one time or other to publish the whole works of Bunyan, none of which were successful. He says:—

"The difficulty of procuring some of the treatises appeared to us at one time to be insurmountable. Still it was essential, to secure accuracy, that every one should be obtained in its original state, the later copies being mutilated to an extraordinary degree. In the best edition of his works, the book on *Justification*, reprinted for the first time, had one whole leaf omitted; in other treatises, paragraphs were left out, and words changed so as completely to obscure or alter the sense. Nothing but the extraordinary zeal of the admirers of these works, most cheerfully devoted to our aid, could have enabled us to complete these labours. To the town of Spalding we are indebted for three unique tracts; and after searching through every city in England and Wales—the chief cities in Scotland, Ireland, and the United States, when on the brink of despair, *The Book for Boys and Girls* was discovered by our indefatigable friend, James Dix, Esq., at Liverpool. After some years of great anxiety and toil, the whole has been completed. The rarity of these valuable works will be more easily conceived by the fact, that we paid for three sixpenny books, four guineas and a half! The hope of having rendered some service to the Church of Christ, and the honour of having my humble name on the same page with that of the illustrious and holy John Bunyan, richly compensates for all the labour.

The whole of these deeply-interesting and valuable works are now for the first time exactly reprinted from editions published in his lifetime, or from the editions printed directly from his MSS. after his death."

Then great pains were taken by the Editor to ascertain facts and secure authentic information. If Macaulay visited some of the scenes of his history for this purpose, so did our Editor. He says:—

"Much valuable information was obtained by visiting the scenes of his labours; and in doing this, as well as in searching registers—the church book—the materials collected by his admiring friends and followers, were opened for my inspection with as much courtesy and kindly feeling, as if the spirit of Bunyan had hovered about us—every hand was extended with cheerful alacrity and self-devotion of time, and the result is to the editor peculiarly gratifying.

The satisfaction of being able to unravel all the mystery that hung over Bunyan's release from prison is very great. That he was solely indebted to the Quakers for it, there could be no reasonable doubt; but why that debauched monarch Charles II. took a fancy to these prim-moralists, the Quakers, was an insoluble problem, until the discovery of original letters in the

archives at Devonshire House revealed the secret, and with all the bad qualities of that licentious king, proved that he possessed gratitude to the Quaker sailor who nobly saved his life. The character of Bunyan, when a young preacher, drawn by his pastor, 'holy John Gifford,' and many deeply-interesting circumstances, are published for the first time."

Of Bunyan and his writings our Editor is a high admirer.

"Bunyan's name is now as much identified with British literature as that of Milton, or of Shakespeare. Some of his works, printed with patent ink, on vellum paper, with all the elegant illustrations and embellishments which art can devise, and in sumptuous bindings, adorn the library of our beloved Queen, and the drawing rooms of her nobles; while millions of copies, in a cheaper form, supply every class of society, even to the humblest cottager. Multitudes also, in other lands and other languages, feel the sanctifying and happy effects of reading these works, and imbibing their peaceful spirit; and we trust that to nations yet unborn these happy effects will be increasingly multiplied.

Bunyan knew nothing of the art of composing written language. He lived in the atmosphere of the Bible; and its beautiful simplicity of style, and fine old Saxonisms, with its perspicuous brevity, shine through all his writings. His simple and ardent devotion to his Master's glory, in the salvation of sinners, constrained him to write as he felt; while his fertile imagination, accurate eye, and musical ear, were natural, and very powerful aids to correct language. Still it is surprising that, without the advantages of education, he could write with such singular accuracy and power of expression."

"Bunyan was a poor mechanic, a Dissenter, and of the Baptist denomination," and hence the prejudice of some, and the enmity of others. But:—

"Of all the objections that have been made to Bunyan's works, the most absurd is, that he was poor and unlettered. To despise the poor is an impious reflection upon Divine wisdom. It is true that great grace can keep the scholar humble, and bless his learning to the welfare of the church, but for the welfare of the world we want many Bunyans, and can manage with few Priestleys or Porsons.

Throughout the whole of his treatises, beautiful and striking passages scintillate and sparkle like well-set diamonds; they are none borrowed, but all flow from his native genius.

In Bunyan's writings there is no secta-

rian bias—Christ is all in all. He addresses the hearts of the whole family of heaven—old or young, rich or poor, learned or unlearned—leading all classes to be found 'looking unto Jesus, the author and finisher of our faith.'"

In conclusion we ought, in justice, though our extracts have been somewhat lengthy, to allow the Editor to say:—

"Every effort has been made to render this edition useful and popular. It is true that the wealthy are not indulged with large margins and a small stream of letterpress; but they have a more ample source of gratification, in the reflection that this saving of expense brings valuable treasures within the reach of the poor, and more especially to students training for ministerial labours. Nor must we forget the many thousand pastors of churches, who, with their scanty means, will be able to avail themselves of

works eminently calculated to render their labours more abundantly useful. No expense has been spared to render the pictorial illustrations worthy such an author. The portraits are from the only two originals known to have been taken from life. The painting by Sadler, and the beautiful and characteristic drawing and engraving by the celebrated R. White, in 1882, preserved in the British Museum. The wood-outs printed with the original editions of his works are faithfully copied, together with scenes and relics connected with his life. The Index is entirely new, and was the result of great labour. Our hope is that this will prove itself a Standard Edition, and be extensively used wherever the English language is known;—that, by the Divine blessing, it may aid the imperceptible progress of that heaven of the gospel which must eventually bless with a benign influence 'all kindreds, and tongues, and nations that dwell upon the earth.'"

Correspondence.

INFIDELITY AMONG THE WORKING CLASSES.

To the Editor of the Baptist Reporter.

DEAR SIR,—I feel thankful to God that he has put it into the hearts of so many good and great men to interest themselves for the present and the eternal welfare of the working classes; and while we give Him the glory who is the great giver of "every good and perfect gift," it is right that we should esteem those ministers and editors highly in love, who labour in this good work. Much indeed doth this class need your sympathy. I am sorry to mention one distressing fact in proof. The last large factory I was employed in we numbered from 900 to a 1000 hands. If the same requirement had been made to save us from destruction, as was made of Sodom and Gomorrah, I very much question if ten righteous could have been found. Although I have done labouring with my hands, and getting my bread by the sweat of my brow, yet having been employed from my youth (more than forty-eight years) among large numbers of men, I feel myself identified with them still.

God in his infinite mercy called me by his grace at the age of eighteen, and

by his great goodness has preserved me to be a feeble witness for the truth and reality of the religion of Jesus. During my long association with the working classes, I have had many opportunities of making useful observations, and at times of speaking a word for "the cause of God and truth." Some of these I have committed to writing. If you should think a few "scraps" from my memorandum book would be acceptable to those engaged in this good work, I shall feel pleasure in communicating the same. Many working men, no doubt, read your magazine. Would it not be well to afford half a column now and then for their contributions? I think they would avail themselves of the opportunity of forwarding interesting intelligence that would stimulate others.

I hope you will excuse my freedom and my incoherent writing, but having been obliged to work for my living from ten years of age, of course my education has been very limited, and I have been far more accustomed to the hammer and chisel than to the pen.

A MECHANIC.

P. S. Let me give you one fact, which I shall call *The Socialist Silenced*. Passing through one of our "vice lofts," a man who had lately been persuaded to

attend a place of worship, and who was working by the side of an infidel, stopped me, and said, Mr. —, I wish you would have a little talk with my mate, he says all religious people are fools! I said I was not ashamed to own my religion, but as to being a fool, we would leave that for the present. I acknowledged I was willing to receive instruction, and should be very glad to be taught, if he could tell me any thing for my good. I asked him to begin; he gave me a contemptuous leer, but did not speak. Well, I said, I will ask you a question. Do you believe there is a God? I thought if he acknowledged this, I would endeavour to convince him that, by some means, He would make known unto us his will, that we, as rational beings, might know how to worship and serve him as our Creator. But he saved me the trouble of entering into a long argument, by saying he did not believe in a God! He believed in

nature. I told him I believed in nature too. But could he suppose the sun, moon, stars, earth, ocean, fields, and flowers, which make up nature, made themselves? could he believe that any thing less than an Almighty power created these things? "I tell you I believe in nature," was his reply. I observed, "Nature is the effect, the Grand Cause is the Almighty power of God; and is there no difference between cause and effect?" "No!" "Then, according to your principle, nature is God, and God is nature; cause is effect, and effect, cause; and of course an engineer is a steam-engine, and a steam-engine an engineer. Now go on with your teaching, and if people see different from you, set them down as fools!" He held down his head, and resumed his work, without another word, and from that time ceased to annoy the man at work by his side.

Christian Activity.

RELIGIOUS CONVERSATION.

As I was going to the village of G—, a young woman inquired of a cottager the way. "There," said the cottager, as I was passing by, "is a gentleman going that road; you had better go with him, and he will direct you." On hearing this I offered my services, and they were politely accepted. We proceeded on together, and very soon got into conversation. I thought within myself you are fairly thrown in my way; for what purpose I know not, but my conscience will not permit me to depart without making some attempt to do you good. My resolution was formed. We soon run over the common topics—the weather, the season, the stage coach, &c. "I have been, sir," said she, "six weeks from G—, which I have spent near London." "Have you," said I; "and what place, if I may be so bold?" "At Peckham, sir; do you know it?" "Yes, very well. And pray, to what place of worship did you go on a Sunday?" "To church, sir; I always go to church." "Do you," said I; "then when you are at G— I suppose you hear Mr. B."

"Yes, sir, I do. I love Mr. B.'s preaching; he always delivers good moral preaching." "Does he," said I, "and is that all?" "And is that not enough, sir? I like good moral discourses, for they teach us how to do good." "Certainly they do; but I assure you that is not enough. A Jew may preach a moral discourse; and a Turk may give a lecture on honesty and sobriety; but a christian preacher should do more than this—he ought to preach the gospel of Jesus Christ. You say that Mr. B. is a moral preacher—let it be admitted; and whoever heard of a professed immoral preacher? Your preacher may be honest, and you may think yourself to be moral, and yet neither of you possess the grace of God, or even have a knowledge of the first principles of christianity. Let me assure you, that a christian preacher will ever maintain the purest morality, and enforce holiness of life; but if he is a real christian, he will tell you that it is by grace we are saved, through faith, and that not of ourselves, it is the gift of God."

"How, sir, can that be," said Miss

G—y, for that was her name; “is it not by our good performances that we are to get to heaven?” To which I replied, “As we differ in our sentiments, will you inform me explicitly how you really expect to be saved?” “That, sir, is a very important question, but I will answer it. I was regenerated in baptism.” “Very well, and what next?” “Why, sir, I have read my bible from my youth. I have observed all the rites and ceremonies of religion; I was confirmed, have read ‘the Whole Duty of Man,’ the ‘Weeks Preparation,’ and have taken the sacrament; and have done as well as I could, and must trust for the rest.” “Is this all? for you may have attended to all this, and much more, and yet be a stranger to gospel blessings; and indeed from all you have said, I fear you are too much like a poor proud pharisee after all your wonderfully good actions, for you appear to be quite ignorant of the righteousness which is essential to salvation. You have read, no doubt, the parable of the publican and pharisee.” “Yes, sir, certainly.” “And in which of the two do you find your own character? Are you not saying, ‘God, I thank thee, that I am not as other men are’—that I have done many good things? The publican, you will recollect, had no such plea; no, he considered himself to be guilty, and cried, ‘God be merciful to me a sinner,’ and yet he was justified and accepted. And as to your moral teacher, I fear he is but a blind leader of the blind, and needs himself to be better instructed.” “Why, sir, there is some truth, to be sure, in what you say; but surely it must be right to do those things which I have observed?” “Certainly it is right to read the scriptures, to obey the law, and the precepts of the gospel, and to walk in the ordinances of God; but all this should arise from a principle of love, and not as a ground of hope to be justified in his sight! And therefore, as to the good performance of religious service in which you trust, I do assure you, on the authority of scripture, that your holiest service is imperfect, and you never did one absolutely good action in your own strength in all your life; and you will never put forth any acceptable act of obedience until grace enter your heart—and to this you are at present a stranger. You are quite mistaken about baptism, for it will never renew the heart, or re-

move the guilt of sin from the conscience.” “Why, sir,” said she, “this is cutting up my faith with a witness.” “Yes, it is high time to do so, for they are composed of very bad materials. As we shall soon arrive at the spot where I shall leave you for the residence of my friend, you will proceed on your way, and perhaps we shall never meet again; and therefore, before we part, let me deal faithfully with you.” I then told her a great change must take place in her heart before she could have any claim to a religious character. And here the state of human nature was described, the depravity of the heart; the purity of the law, its demands, its denunciations against the guilty; and the way of salvation alone through the atonement and righteousness of Jesus Christ. “But, sir,” she replied, “if all this be true, what must I do?” To which I replied, “You will recollect that when our conversation commenced you stated it as an article of your faith, that you must do what you can, and trust for the rest. Now I must reverse all this, and affirm, that it is requisite, first, to trust in the Lord Jesus Christ, and then our lives will shew forth his praise. And it is right for you to make a diligent investigation into the state of your soul before God, and to know where you are going. When I met you at the cottage you had been to inquire the way to G— across the fields, and lest you should take a wrong path, the cottager recommended you to go with me, and from that recommendation you confided in me, though a perfect stranger, because you believed I would direct you right. And is it possible that you should be so careful lest you should lose your way to G—, and yet will refuse all information as to the road which leads to heaven and happiness? I leave these thoughts with you; may a Divine blessing attend you! And now (stretching out my hand) I bid you farewell.” She caught my hand, thanked me, and went her way.

The next day I selected some tracts, such as I thought best adapted to her case; these were conveyed by the errand man, and I have not heard of or seen her since. And I can only say it is my hearts desire and prayer to God that he would give her grace to know herself and her Saviour, and to him shall be all the glory.

OPEN-AIR PREACHING.

DURING the summer months we had the pleasure of receiving, from various parts of the country, private intimations of the labours of many active ministers in this great field of christian enterprize. These communications were not intended for publication. We have reasons for believing, however, that much more than usual has been done in this way during the past summer. One extract of a letter from a baptist minister in Yorkshire, we are permitted to give:—

“I have lately visited a watering-place, on the coast of Lancashire, much frequented by people from the West Riding of Yorkshire, hundreds of whom go on Saturdays by rail to spend their sabbaths, not in attending the house of God, but in sea-bathing and in pleasure

excursions. While spending a few days there, I felt a desire to attempt doing some good by preaching to the visitors and the residents, the gospel of Christ. On the sabbath evening, and on three week evenings, a few friends of Christ, visitors from various parts of the country, met in the open-air and held services. At each successive time we gathered an attentive, orderly, and increasing congregation. None dared to make us afraid, and many expressed the great gratification they felt. The two last services were well attended; a zealous deacon of an Independent church having gone round to invite the people to attend. If such efforts could be carried on at such places through the season, much good might result; and the times in which we live call loudly for out-door preaching everywhere.”

Narratives and Anecdotes.

LUKE SHORT.—About the middle of the seventeenth century, the venerable John Flavel, whose excellent practical writings are known to many of our readers, was settled at Dartmouth, where his labours were greatly blessed. Mr. Flavel's manner was remarkably affectionate and serious, often exciting very powerful emotions in his hearers. On one occasion he preached from these words: “If any man love not the Lord Jesus Christ, let him be anathema maranatha.” The discourse was unusually solemn, particularly the explanation of the words—“*anathema maranatha*,”—“cursed with a curse, cursed of God, with a bitter and grievous curse.” At the conclusion of the service, when Mr. Flavel arose to pronounce the benediction, he paused, and said, “How shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is anathema maranatha? The solemnity of the address deeply affected the audience; and one gentleman, a person of rank, was so overcome by his feelings, that he fell senseless to the floor. In the congregation was a lad named Luke Short, then about fifteen years old, and a native of Dartmouth. Shortly after the event just narrated, he entered into the seafaring line, and sailed to America, where he passed the rest of

his life. Mr. Short's life was lengthened much beyond the usual term. When a hundred years old, he had sufficient strength to work on his farm; and his mental faculties were very little impaired. Hitherto he had lived in carelessness and sin; he was now “a sinner a hundred years old,” and apparently ready to die “accursed.” But one day, as he sat in the field, he busied himself in reflecting on his past life. Recurring to the events of his youth, his memory fixed upon Mr. Flavel's discourse above alluded to, a considerable part of which he was able to recollect. The affectionate earnestness of the preacher's manner, the important truths which he delivered, and the effects produced on the congregation, were brought fresh to his mind. The blessing of God accompanied his meditations; he felt that he had not “loved the Lord Jesus Christ;” he feared the dreadful “anathema;” conviction was followed by repentance; and at length this aged sinner obtained peace through the blood of atonement, and was “found in the way of righteousness.” He joined the Congregational church in Middleborough; and to the day of his death, which took place in his 116th year, gave pleasing evidence of piety. In this case, eighty-five years had passed away after the seed was sown before it sprang up and

brought forth fruit. Let the ministers of Christ be encouraged: "in due season they shall reap, if they faint not."

A GOOD MOTHER.—Mrs. Mack was left a widow, in 1831, with six young children. Mothers and widows will know how to feel for her situation and difficulties. Her situation was painful, indeed, and some would have sunk under such a visitation of divine providence; but she rose with the occasion, and, through Christ who strengthened her, was enabled to bear the heavy stroke with submission to the will of God. Henceforth she lived for her family, and she looked so well to the ways of her children, that they have risen up and called her blessed. And they may well do so, for few children ever had a more pious and affectionate mother; while it is equally just and true to say, that few mothers ever had more dutiful and loving children. One of her family declares "that she was chiefly anxious that all her children should seek first the Lord, believing that all necessary temporal blessings would follow;" and the writer of these lines can testify to her deep concern for their consecration to God. This was uppermost in her mind, it filled her heart, it was the subject of confidential intercourse, it was the burden of her prayers and the object of her hopes; so much was this the case, that it is doubtful whether any event on earth would have given her such positive delight as the obedience of all her children to the commands of Christ. In connexion with this subject, one custom of Mrs. Mack's was admirable, and may be earnestly recommended to all mothers. Day by day she took her children in rotation and prayed for them in turn, so that every child had his or her day in the calendar of the mother's prayers. The rotation went from the oldest down to the youngest, and whether they were in distant lands or under her own fostering care, whether single or married, in sickness or health, their mother was at the throne of grace pleading for their salvation and happiness as regularly as the days returned. Happy children to have had such a mother, and to have received from her piety and devotedness such a precious heritage!

THE JEWS AND JERUSALEM.—The Jews in general are now more than ever looking for their restoration to their own land—their eyes are all turned home-

wards. The report of Baron Rothschild being about to purchase great part of Syria is altogether unfounded. A banker put the question to Baron R. himself. "Buy it!" exclaimed the Baron, with a contemptuous smile; "Buy it! we have the title-deeds in God's own word, we don't want to buy it!" But I can tell you who is buying it; for, as it is written: "They shall bring unto thee the forces (wealth) of the Gentiles." The Greeks have purchased a great deal. It is written again: "Strangers shall build up thy walls:" so they are building them as fast as they can. They are also introducing improved agricultural implements, which were very much needed. A lady residing in Jerusalem says she has often seen a boy carrying home his plough on his shoulder after the day's work. They have removed the surface rocks (rubbish?), and exposed the rich soil beneath. They are finding and repairing the old cisterns and water-courses—planting mulberries, vines, and olives by hundreds; and for whom? The land is rising immensely in value. The grapes are in bunches three feet long, each grape $3\frac{1}{2}$ inches in circumference, and 100 such bunches on a vine—other things in proportion. I think it was said that 510 lbs. of fruit was found on one citron tree; and water-melons were from twenty to 60 lbs. each. The Protestants also are buying some land (but for want of funds, only in small portions) for the purpose of giving agricultural employment to the poor, destitute, almost starving Jew. The quantity of rain is now steadily on the increase. Last year they had a delightful "latter rain," a thing which could not be remembered before.

IMPORTANCE OF TRIFLES.—In this world nothing is a trifle. A painter was one day copying a portrait of Rembrandt. He took off shadow after shadow, light after light, line upon line, most accurately. Still the expression was wanting. Hundreds on hundreds of touches were valueless, till, by the aid of a microscope, he discovered one hair-like line below the eye; and this put in, the whole likeness came. So it is with all great things. It is only littleness of mind that cannot appreciate little things. Think how one trifling act, even the wavering of thought, will give a bias to the mind, and lay the foundation of a habit which nothing afterwards can alter. Think how, in a

course either of virtue or of vice, all may be safe or unsafe up to a certain point, when again one little act consolidates the habit for ever. Before, there might be escape; now there is none. Before, heaven might have been lost; now it is gained for ever. Great occasions, violent temptations, gigantic efforts, superhuman prowess, these are rarely within our reach. And they are not required. Our hearts are balanced on a point, and they will vibrate with a breath of air.—*Rev. Wm. Sewell.*

A GENUINE METHODIST.—“Father Reeves” is the title of a little memoir published by Hamiltons, which gives a favourable specimen of Methodism, in the life of a poor man who was very ignorant

at the time of his conversion, who acquired a little education, who was anxious to do good, devout, active, and persevering, and who was as full of Wesleyanism as a man so small could be. “Dead,” said a Lambeth-walk shopkeeper, “who’s dead?” “Mr. Reeves.” “What the little old man with the umbrella that was always going about visiting the sick?” It was he; two thousand of his neighbours attended his funeral; and among the things recorded of him are these: “He was never, or only once, behind time at class, or public worship.” “He was never absent but through sickness or distance.” “He never let a Sunday pass without inviting one or more sinners to the Saviour.”

Baptisms.

FOREIGN.

INDIA, *Orissa*.—The Annual Report of the General Baptist Missionary Society contains a pleasing instance of the conversion of a man of the weaver caste, named Konai Das. The missionaries met with him on the borders of the Chilka Lake. It appears that he had begged some of their christian tracts and read them. Mr. Stubbins says:—“I certainly never heard any one give a clearer account of his conversion, and cannot doubt his being a true believer in Christ. We both felt, as he related his religious experience, that if he were now to die, he would go to heaven. He rests all his hope on Christ crucified for sinners. ‘But,’ said he, ‘though I feel very happy in believing in Jesus Christ, in trusting in him, and in praying to him, I have often felt very anxious about one thing,—and that is about the blood of Christ which cleanses from all sin; I do not know the meaning of this.’ I explained it to be the atonement of Christ, and believing in that atonement, &c. ‘O!’ said he, with an ecstasy of joy, ‘now I understand it, now I understand it! I thought when Christ was crucified, his blood might have been caught and preserved, and that it required in some way or other to be applied to the sinner!’ He has a wife and two fine little sons,—is a respectable man, has a powerful voice, is well acquainted with the Hindoo books,

and should he come out, as we trust he soon will, he will make a very superior preacher. Surely such a case as this demands our gratitude and praise. Here is a man in the midst of the heathen,—one who has never seen or heard a missionary,—yet daily praying to Christ for salvation and eternal life.” Not long afterwards, this promising convert sought admission into the Saviour’s fold, and the account of his baptism, by the same writer, is scarcely less interesting than that of his conversion. “I told you of the peculiarly interesting case of Konai Das. One day when we were sitting in conference he made his appearance amongst us, and gladdened our hearts by a relation of the facts connected with his leaving his family and village. He tried hard, but in vain, to prevail upon his wife to accompany him. When about to leave she prostrated herself at his feet, and entreated him, at all events, not to lose caste by eating with the christians. When she could not extort any such promise, a man of some note in those parts, as a clever Gooroo, was sent for. He tried argument, but Konai soon non-plussed him. He then began to curse, saying, if you do go I will destroy both your eyes; as withal the man makes great pretensions to being a wizard. Konai, however, reminded him that his witchcraft was all a lie, and if not, the Lord would not deliver him into his hand. It

was proposed to him, if he wished to lead a religious life, he should become a Boishnob. What, says he, am I going to be like a dog, to eat at every door! He told us, also, of a young man in the neighbourhood who had received some of our books, and had incurred the severe displeasure of his father for reading them so much. The father took away the books and beat him, but the young man said in triumph, 'I have them in my mind and you cannot beat them out there: I mean to be a christian.' After hearing all the good man stated of his change and experience, all our missionary brethren united in thinking there need be no delay about his baptism. Accordingly, on the following Lord's-day morning, I baptized him—first interrogating him at the water side, as to whether it was his own spontaneous wish to be baptized? What benefit he expected to derive from baptism? Whether he had, from his heart, forsaken all the gods he formerly worshipped, and all the works of idolatry, and whether now, as an undone sinner, he trusted alone in Jesus Christ for salvation? Having received the most satisfactory and pleasing answers, we together descended into the water, where I asked him if he was prepared to cast off his last badge of idolatry—his mala, or necklace? Yes! said he, and immediately broke it off his neck and placed it in my hands. He remained with us about a week after his baptism, and then went with the native preachers and myself to his village, near which I now am."

DOMESTIC.

LIVERPOOL, *Great Crosshall Street, Welsh Baptist Church*.—On Lord's-day, the 28th August, a crowded audience assembled at the above chapel to witness the administration of the ordinance of baptism. Mr. Thomas having read and prayed, Mr. Hughes, of Stanhope Street, preached from: "Behold, we have forsaken all, and followed thee; what shall we have therefore!" After which, the Rev. W. Roberts, minister of the Wesleyan Association chapel, Gill Street, in this town, together with Mr. Price, of the same place; and two others, candidates at Great Crosshall Street, were immersed into the names of the Sacred Three, by Mr. Price, minister of the place. Mr. Roberts having tendered his resignation of the pastorate at Gill Street, owing to his conviction of the necessity of being

baptized, the time expired on the 15th. Previously to the administration of the ordinance, Mr. R. was requested to state his reasons for taking the course he had adopted; which he did in a brief and candid manner to the following effect:—"That about three years ago he had been requested to prepare a sermon on pædobaptism, owing to the prevalence of baptist principles in the neighbourhood where he was then stationed; and that the result of his investigation of the subject, was a thorough conviction of the unscriptural character of infant baptism; and as that was the baptism he had himself received, it became him to consider seriously what his duty was, inasmuch as it appeared to him that he was, according to the New Testament, as yet not baptized at all. He had had many hard struggles with his relations and friends on the one side, and with his conscience and the bible on the other; and notwithstanding the impertinence of the former, his appearance before that audience, and under those circumstances, showed that the latter had proved preponderant. He had but to hope that many more might be brought to follow, not his example merely, but that of the blessed Redeemer." An appropriate hymn being sung, the crowded audience dispersed, apparently highly interested in what they had heard and seen.

H. W. H.

STOCKTON HEATH, Cheshire.—On sabbath morning, Sep. 4, four believers were buried with Christ by baptism; one young man and three females. There was a large assembly to witness the ordinance. It was a solemn and an affecting time, and to many very interesting, as it appeared they had never seen a scriptural baptism before. The female candidates were of delicate constitution, at least two of them. Nevertheless, when the time came, they manifested great courage in thus following their Lord. I mention this that others may be encouraged to attend to the commands of our blessed Redeemer, who will give strength according to our day. J. W.

NEWARK.—The ordinance of believers baptism was administered here on Sept. 4, when two brethren were immersed by Mr. Fernevehough, of Nottingham, after a discourse by Mr. Alfred Cox. One of them is a devoted teacher in the sabbath school; the other had been amongst the New Connexion Methodists. R. P.

GLASGOW, *Nelson Street*.—Since I last wrote you, sixteen believers have been baptized into the names of the Sacred Three, fifteen of whom have been added to the church, making in all, since the above chapel was opened on the 5th of June last, twenty-three. The other had been a preacher in connection with the Wesleyan Methodists, and is located in another part of the country. We attribute these and other cheering results, through the blessing of God, to the preaching of the gospel in the open-air, which has been kept up by us for more than three years, and that in localities where sin and crime of every name is rampant; and also to accommodating, with comfortable seats, whoever may be persuaded to enter our place of worship, free of pew rents or door collections, for we remember the words of our Lord Jesus, how he said, "Freely ye have received, freely give." J. R.

SHEFFIELD, *Eyre Street*.—Mr. Ashbery baptized two males and two females, Aug. 21, after a discourse on the baptism of the Saviour. These were received into fellowship. They were all the relatives of members. One is the husband of a friend baptized at our last baptism; another, the elder son of a mother, who, with her younger son, were recently baptized. One is also wife of another member; and the fourth is daughter of a female friend baptized at our last baptism. Our prospects continue cheering, and we have other candidates and a number of inquirers. G. W.

MAIDSTONE, *Bethel*.—On sabbath evening, July 31, after a discourse by our pastor, Mr. Cranbrook, one female and two males followed in the steps of their Saviour, and were baptized. The former had been a Wesleyan; and our young brethren are teachers in our school. They were, with a sister from another church, added on the following sabbath. May others be constrained thus to tread in the footsteps of the Lord. Our young friends have meetings for prayer and conference during the week, through which means many have been blessed. J. S.

NEWCASTLE-ON-TYNE, *Tuthill Stairs*.—We opened our old baptistry, we expect for the last time, Aug. 28, for the baptism of two young disciples, one of whom is an active teacher. Brother Craggs, one of our deacons, immersed the candidates. J. P.

HACKNEY.—On Thursday evening, June 2, ten females and two males were buried with their Lord in baptism, by Mr. Katterns, after a striking and eloquent sermon by our late venerable pastor, Dr. Cox, from "For as many of you as have been baptized into Christ have put on Christ." It was a solemn season, long to be remembered. Two were from an Independent church, with which they remain. Were all baptized believers to unite with their own body, we should number many more in our churches than we now do. One candidate, the niece of our beloved pastor, was received into church fellowship without baptism in consequence of ill health. She has since been removed from the church militant to the church triumphant. E. B.

[We entirely concur with the writer of the above with regard to the conduct of some baptized believers. Not only would the number of our members in fellowship with our churches be greater, but, and this of greater importance, such persons would preserve their own consistency. We should like to have the opinions of some of our competent friends on this subject, as it is a matter of some importance to the regular baptists.]

PRESTEIGN, *Radnorshire*.—Since our last report, we have had two of the most interesting baptizing services we ever witnessed. On July 31, after discoursing on the subject, Mr. Ayers administered the sacred ordinance to two willing disciples of the Lord Jesus. On this occasion the attendance was unusually large, and the feelings produced were deep, and we trust salutary. Again, on August 28, three young persons followed their Lord in the same good old way. One of these traced her first serious impressions to a previous baptizing service. And it ought to be recorded for the honour of God, and as one evidence of the divine origin of this so much perverted ordinance, that we have scarcely had a baptizing service without reaping some precious fruits therefrom.

PACKINGTON, *Leicestershire*.—We had a baptism here on the 21st of August. After a discourse by Mr. Preston, four believers thus put on Christ. Two were scholars from our school at Ashby-de-la-Zouch. The others were a gentleman and lady of the neighbourhood, husband and wife, the latter being the sister of one of the General Baptist missionaries in Orissa.

DRAYCOTT, Warwickshire.—We have had a baptism of two believers in Jesus. One female, seventy-four years of age, went through the ordinance cheerfully. The other was a young man. We had a large attendance. Mr. Jones, of Wolston, preached from, "Why baptizest thou then?" Our cause has been in a low state for six or seven years, but we hope it is reviving. We are all of us poor people, with a debt of £60 on our chapel, so that we are not able to support a minister yet. We are supplied by a christian brother who lives at a distance, but who comes every sabbath gratis. T. C.

EBBW VALE.—We hope we are again feeling the influence of the rays of the Sun of Righteousness. In March three females were baptized. One a daughter of one of our deacons. In July one more was baptized, and on Sept. 4, we were privileged to use our new baptistry, when four candidates were immersed. Mr. Hill, of Pontypool College, baptized all these candidates. Our congregation is steadily increasing, and we look upon these as drops before a shower. Truth must prevail. Therefore we thank God and take courage. J. L.

MIDDLETON CHENEY, Northamptonshire.—Four disciples of our Lord Jesus put on Christ by baptism in the presence of a large congregation, Sept. 11. They were all females; three of them teachers in the sabbath school, and the other was the mother of two of the candidates. Our minister preached from, "Thinkest thou this to be right?" and afterwards went down into the water and baptized the candidates, who were added to our number. It was truly a time of refreshing. W. J. O.

MILFORD, Hants.—On the first Lord's-day in August, one sister, on a profession of faith in Christ, was baptized; and on August 21, another sister, who had been a member of the Wesleyan Society, was baptized into Christ. Both were added to the church in this place. May the Lord gather many others into his fold. H. V. G.

NORTON, near Swansea—Bethany.—Mr. Pugh baptized four females, September 4. Two had formerly belonged to the Primitives, and one to the German Lutheran church. Other candidates are before the church, and we hope soon to report their profession of their Lord and Master. J. O.

BRISTOL, Counterslip.—After a sermon by Mr. Leonard, late of the Baptist College, Bristol, Mr. Winter baptized twelve followers of the Saviour, Sept. 4. One was his own daughter, and two were from the sabbath school. One had been some years a member of an Independent church. Another stated that he was taught to pray by reading "Uncle Tom's Cabin." These were all added to the church. Mr. Winter also immersed seven on the first Lord's-day in May, which were not reported. J. E. H.

LONDON, Shouddham Street.—On Lord's-day evening, July 17, our pastor, Mr. W. A. Blake, baptized two young disciples, one of them the fruit of sabbath school instruction.—And on Monday evening, Aug. 15, the ordinance was again administered; on which occasion our pastor baptized three of the London City Missionaries. A great number were in attendance, and we hope the service was not only interesting but profitable. F. F.

MONMOUTH.—Two females were baptized, Sept. 11. One had long been a professor in connection with the Independents, and had also long been dissatisfied with the practice of infant sprinkling. When at length baptized, she expressed deep regret that she had not been immersed many years ago. Would that all who have convictions as to their duty were more faithful and prompt in carrying them out.

LIFTON, Devonshire.—On Lord's-day, Sep. 4, Mr. Kings baptized one believer from South Petherwin. About twelve months ago she discontinued attending the chapel at Petherwin, because hearing the word while living in sin made her miserable; but God, who is rich in mercy, so powerfully wrought upon her mind by the Holy Spirit, that she was led to the Saviour, and found peace for her troubled soul. J. K.

CARDIFF, Canton.—I have the pleasure to inform you that the first baptismal service in the new chapel, Canton, took place on August 21, when two female candidates were immersed by Mr. Jones, the minister. J. J.

Bethany.—On Thursday evening, Sept. 1, after a discourse by Mr. Jones, Mr. Fuller immersed three females. One had been an Independent for some years. They were all added to the church. J. J.

ALLOA, *Scotland*.—On Lord's-day, Sep. 11, the ordinance of believers baptism was administered by Mr. Scott, pastor of the church. The candidate was eighty-one years old. He was a member of the established church at Stirling when Dr. Innes was one of the ministers there. But for the last fifty years he has been connected with the Independents. It was an interesting sight to see the old man following his Redeemer's example in going down into the water to be buried with his Lord.

A. G.

WESTMINSTER, *Romney Street*.—After an impressive discourse on the subject of baptism, four believers (two of each sex) were immersed by our pastor, Mr. Baker, on Lord's-day, Sept. 11, in the presence of a crowded, attentive, and well-conducted assembly.

T. P.

CAMBRIDGE, *Zion Chapel*.—On Lord's-day evening, August 28, three disciples of the crucified Saviour were baptized upon a profession of their faith in him. Two of the candidates had been for some years connected with the Wesleyans.

One of them is now a teacher in our sabbath school. We feel, as a church, that the times of refreshing are come from the presence of the Lord.

J. J. A.

GREENWICH, *Lewisham Road*.—On Thursday evening, Sept. 1, after a discourse by Mr. E. Goff, to a large and respectable audience, our pastor, Mr. Russell, baptized one male and three females. Two of these were from the sabbath school.

B. B.

Mr. R. also baptized four in March, and eight about a year ago, which were not reported. Among the latter were two sisters and two brothers.

ISLE ABBOTTS, *Somerset*.—Mr. Chappel says:—"I had the pleasure, on Lord's-day, Sep. 4, to baptize in the river, in the presence of a large congregation, two brethren, one from each of our out stations. It was a good day; and the language of many hearts was:—

"Often, O Sovereign Lord, renew
The wonders of this day,
That Jesus here may see his seed,
And satan lose his prey."

Baptism Facts and Anecdotes.

JOHN HOWARD A BAPTIST.

It is quite true, that Mr. John Howard the philanthropist "belonged to the baptist denomination:" the very individual of whom Mr Edmund Burke said: "I cannot name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of all mankind. He has visited all Europe—not to survey the sumptuousness of palaces or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art, nor to collect medals, or collate manuscripts; but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansion of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries. This plan is original: it is as full of genius as of humanity. It was a voyage of discovery; a circumnavigation of charity. Already the benefit of his

labour is felt more or less in every country; I hope he will anticipate his final reward by seeing all its effects fully realized in his own."

This circumnavigator of charity was a member of the baptist church assembling at Little Wild Street, Lincoln's Inn Fields, London, which was long presided over by the excellent Stennetts.

Dr. Samuel Stennett preached Mr. Howard's funeral sermon, on March 21st, 1790; and the introductory remarks to that beautiful, very beautiful, sermon, with two more extracts, will supply indubitable evidences of a profitable nature.

The text is Acts x. 38. "He went about doing good." The preacher then proceeds: "It is a sad providence that directs my attention to those words, words so descriptive of the character to which I mean to accommodate them, that the name of Howard scarce need be mentioned to inform you whom I intend. To raise a monument to his memory is not my object. It does not require it, nor am I equal to the service. The obligations however I owe to his friendship and your edification, will not allow

me to be silent. His benevolent regards to this christian society, his regular attendance with us for many years past, an opportunity permitted; the satisfaction he expressed in the word here preached; and the particular share I had in his affectionate esteem, are all considerations which will, I hope, secure me from the imputation of vanity, in thus taking notice of so public a character."

After a judicious arrangement, and lucid description, of Mr. Howard's virtues and excellencies, Dr. Stennett then says, "Such were the moral endowments of this extraordinary man, such his fortitude, his humanity, his disinterestedness, and temperance; I go on now to speak of his religious character.

"He was a firm believer of divine revelation. Nor was he ashamed of those truths he heard stated, explained, and enforced in this place. He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his stedfastness by novel opinions ob-

truded on the world. Nor did he content himself with a bare profession of these divine truths. He entered into the spirit of the gospel, felt its power, and tasted its sweetness. You know, my friends, with what seriousness and devotion he attended, for a long course of years, on the worship of God among us. It would be scarce decent for me to repeat the affectionate things he says, in a letter writ me from a remote part of the world, respecting the satisfaction and pleasure he had felt in the religious exercises of this place. I shall however be excused, if I just observe, that his hours of religious retirement, whether on land or at sea, were employed in reviewing the notes he had taken of sermons delivered here. And these, he adds, are my songs in the house of my pilgrimage. Oh, sir, how many sabbaths have I ardently longed to spend in Wild Street! God in Christ is my rock, the portion of my soul."

Baptist Magazine.

Sabbath Schools and Education.

THE THREE SABBATH SCHOLARS.

THE thought and attention of the christian church has been recently turned to Madagascar, a land over which, for a protracted period, the cloud of oppression hung dark and threatening, and on which came down at length the lightning of persecution and showers of blood. But that cloud has now been dispersed, and instead thereof, the beams of the Sun of Righteousness gladden the island, bringing with them healing beneath their wings. There, for a long time, the missionaries laboured, and among them one who, for nine years, might well have concluded that the work was, as regards success, altogether at an end. But now from the heights of heaven, he can look down and see that there the bible is again unchained, and Madagascar is once more free. For nine years he toiled on that spot, with what powers of mind, and energy, and zeal, those who knew him best can say. He had no success, apparently, in the conversion of numbers to the truth; but he has passed from their midst, and now we see the work upon which he entered going gloriously on. Turn now from Madagascar to Silver-street school, in the city of London,

and there you find recorded in the rollbook these words:—"1804, September 10. No. 1. Joseph John Freeman, aged ten years." That simple little record, it may be, marks the turning point of that man's immortality, and points out the hinge upon which moved his interests for this world and for the life to come. Who can tell what stirrings of the missionary spirit were then roused in his young soul: what motives to active enterprise were then poured in upon his brain and upon his heart; and how, from Silver-street, although he could not see Madagascar, the eye of the Almighty that led him to that school watched over and traced out all his way in every step of his life!

In 1814, a youth, who had abandoned his home and all his early religious impressions, lingered round a building which, though it presented no features of architectural beauty, was memorable as having been the place where George Whitefield preached—Whitefield, the man who possessed the singular power of being able to attract the attention and move the hearts of the aristocracy of London, and to make the tears trickle down the cheeks of the Cornish miners. At the outside of that chapel where he once was accus-

tomed to preach this youth lingered. It might be, that he had no great desire to go in,—the likelihood is, that he trembled to enter; but, at length, he ventured; and an arrow, winged by the Spirit of God, shot at a venture, pierced his bosom,—that arrow went home to his young heart; and in a moment his course was changed—and the moment of change was the moment of the beginning of religious action. From the chapel he goes to the Sunday-school, and there he schools himself—for, young men and young women, depend upon it, there is no law in ethics more true than this, that that man schools himself best who tries to school others; and you may be sure of this in the upshot, that in teaching others you will teach yourselves most practically. In that school he laboured, and disciplined his young mind, and trained it up to useful activity; and in that school his moral and intellectual habits and principles were developed. In 1816, in this very chapel, beneath this very roof, he stood, and, by the simple rite of ordination, was set apart to the missionary work. Side by side with him stood one who, if there had never lived another to do so, would have redeemed the character of a missionary from scorn and contempt—I mean Robert Moffat—a man as stalwart in his mind as in his physical frame, and who, to intense piety, great candour, and a vivid imagination, has united a large store of practical common sense. Here, with him, in this chapel, the little wanderer to whom I just alluded, was set apart to the missionary work. He goes to the coral reefs of the South Pacific, and takes up a language, spoken, but never before written, and into that language he translates the Word of God—a language to which I might apply the words of a great man, and say, “It possesses all the qualifications of an elephant’s trunk, that is so fine that it can pick up a needle, and so strong that it can rend up an oak.” There did John Williams, with his great mind steeped in and filled with the love of Jesus Christ, labour and toil, and there was he the means of raising up one chief after another from the degradation of heathenism to the grace and excellence of the christian character. In 1839, he goes upon his last voyage of mercy to those sweet sunny isles of the South Pacific, and as he steps ashore he falls and dies a martyr to the prejudices of

the natives against a white man’s skin and colour. Here we should say, surely the work is done,—a terrible blow has thus come down upon the mission cause: but no, these savage shores are consecrated to God’s own Son,—they have been watered by his martyr’s blood; and where the Sunday-school teacher from the Tabernacle died, the ship which bears his name has touched and taken again the blessings of the gospel, and there we find the Cross triumphant, where Williams died a martyr’s death.

Pass we to a third illustration. We go from the Tabernacle in London, and from the history of Freeman and Williams, to another scene, and ministry, and style. I pass now to the Sunday-school at Kettering, and I see there a lad, little distinguished perhaps from his compeers in the sabbath-school, except, I doubt not, on the principle of Wordsworth, that “the child is father to the man;” he was the same daring, impetuous, uncrushable boy that he was a man. I see him there, in that little school, and trace him, when he leaves it, to the city of Bristol. A short time afterwards, and I see him in the Bristol church, and some years having flown by, he stands out as the foremost missionary in the island of Jamaica, throwing the broad shield of Saxon right and evangelical liberty over the rights and privileges of the emancipated negroes; and in Knibb, I behold another glorious exhibition of the power of the Sunday-school in fashioning and forming a man’s character, and giving impulse and direction to the human mind.

And now let teachers reflect on these facts so ably presented by Dr. Archer in his Jubilee Sermon, and gather therefrom renewed encouragement to go on unwearied in their great and good work. Many other instances similar to the above might be produced from the annals of Sunday Schools. Teachers should labour in faith, believing that the Lord will fulfil his own word, and bless their efforts to raise up a seed to serve him, who shall be the honoured instruments of diffusing divine truth in the earth. From our sabbath schools and our families should we not look with confidence and hope? Who can tell how many boys and girls now in our schools will one day, led by his grace, be found among the heralds of salvation in heathen lands.

Religious Tracts.

TRACTS FOR EMIGRANTS.

THE necessity for prompt and liberal efforts on behalf of our emigrants is becoming increasingly apparent. By a government return it appears that upwards of 21,000 individuals leave a single port—Liverpool, every month during the season; while a nearly equal number depart from the Thames in the same period of time; these, together with the hosts that embark at Bristol, Plymouth, Glasgow, and other places, form a yearly total of considerably more than half a million. Nor is it likely that the tide will be soon arrested; rather, the probability is, that it will be even augmented. Independent of the vision of sudden riches, which tempts so many thousands across the ocean, the pressure of some branches of industry in the mother country, and the openings in the labour market in the colonies, will probably operate, for a long time to come, in leading multitudes to seek new homes and new occupations in our far-distant dependencies.

The christian cannot behold these departing emigrants without deep emotion and serious reflection. They are leaving the land of their birth, to end their days in other climes; in most instances the tenderest bonds of nature are being rent asunder—children are parting from parents, brothers from sisters, friends from friends, to meet no more in this world. They are leaving behind them the ministry of the word and the school-house, and are going to districts where these privileges, for some time to come, will be few and remote, and where, in consequence, moral restraints will be weakened, and temptations proportionately aggravated. Many, too, are at a dangerous period in human life, just rising into manhood—and are about to be withdrawn from parental control and moral influence, and crowded together for months on shipboard, passing their time without regular employment or purpose.

Nor should it be forgotten that our British and Scottish emigrants, in their several locations, will have to mingle with those who are allured from other lands to our colonies. Among these will

be multitudes of Roman Catholics from Ireland and the continent of Europe, in some instances, accompanied by their priests, who are ever on the watch to entrap the unwary and ignorant Protestant. While another danger is to be apprehended from the numerous foreigners who are pouring into Australia and the North American settlements, many of whom are professed rationalists and sceptics, openly profaning the sabbath, and casting off all religious control. Hence the vast importance of spreading the leaven of evangelical truth, that it may prove alike conservative of that which is good among those now leaving us, and aggressive on those forms of evil with which they may be brought into contact when so far away from the land of their birth.

The Committee of the Religious Tract Society resolved to give to every emigrant family a packet containing a suitable volume, a selection of tracts and magazines, and a variety of small books for children. To every unmarried emigrant it was proposed to offer a packet of appropriate tracts and volumes. Also, to form libraries expressly suited to their future circumstances; as well as to prepare new tracts and works designed for their information and instruction.

It is gratifying to know that they are welcomed as an acceptable gift, and the motives which actuated the donors seemed to be duly understood and appreciated. There is generally manifested a sincere purpose to employ the books and tracts for good, in the way of counsel and instruction in righteousness. In some cases, payment has been offered; and in one instance the assurance was given by an emigrant, that should he be prosperous at the "diggings," he would not forget to send a "nugget" of gold to the Society as a token of his gratitude.

WEEKLY TRACT SOCIETY.—Mr. Rowland Elliott, who for the period of ten years has held an appointment in the National Provincial Bank of England, has recently been appointed corresponding secretary of the above Institution. Mr. Elliott has, for upwards of five years past, sustained the office of honorary editor of the Society's tracts.

Intelligence.

BAPTIST.

FOREIGN.

BAPTIST CHAPEL, LEVEYRE TERRACE, NORTH ADELAIDE.—The third anniversary of the opening of this chapel was held on Sunday, the 24th April, when sermons were preached by the Rev. Messrs. Gardner, Buttfield, and Hull. The sum of £32 was collected towards the liquidation of the chapel debt. A public meeting was held on Monday evening in aid of the same object. This assemblage was addressed by the Revs. Messrs. Draper, Watt, and Stonehouse, also by Dr. Bompas; Joseph Hall, Esq., occupying the chair in the absence of William Peacock, Esq., M.L.C., who was unavoidably prevented, but sent a substantial apology in the shape of a £5 note. James Curming, Esq., the treasurer, stated that previous to this anniversary the debt was £250, which had been reduced to £205, and the result was, that in a short period the whole amount required was provided for, partly in cash paid down, and partly in engagements to pay specified sums during the next twelve months. Among these was included a liberal engagement, made some time ago by G. F. Angas, Esq., M.L.C., to pay the last £90 of the debt. An additional subscription, with the new object of including the cost of the chapel premises, was then liberally started by Mr. E. S. Wigg, and in a few minutes, through the exertions of several ladies and other friends, had reached a sum which will go far towards effecting the purpose. *Adelaide Observer.*

DOMESTIC.

NEWCASTLE-ON TYNE.—The new baptist chapel in Bewick Street, erected by the friends formerly meeting in Tuthill Stairs, was opened for Divine worship on Wednesday and Thursday, Aug. 31 and Sep. 1, and the following sabbath. The preachers were Messrs. Birrell, Brock, and Giles. This church dates its origin from 1650, and is therefore one of the oldest surviving voluntary associations of a religious character in the kingdom. From all we have heard, it was time and more than time that the friends crept out of, what might almost be called, the hole or cavern of their original destination, in which their fathers were fain to hide themselves in the days of the perfidious Stuarts. The new building provides sittings for 800 hearers. Beneath is a noble school room, with vestries, and class rooms, adapted for carrying on all those schemes of benevolence of which christian churches are the natural source, and which, thanks to the

indomitable courage and patient sufferings of the "Separatists" of olden times, may now be brought into full operation for the benefit of every locality in which such a fountain of mercy and goodness is opened. The whole cost, we are told, is £3,200; and when the old property is sold, and all the promised subscriptions paid in, the remaining debt will only be £800. And so our Newcastle friends have not only given another practical proof of the full efficiency of the voluntary principle, as it is called, but they have furnished another example of what united and resolute effort may accomplish over apparently insurmountable obstacles when once the shoulders of all are set to give a hearty lift. We rejoice in their vigour and success, and now heartily wish them and their pastor the better blessing of spiritual prosperity. Many ministers and friends of other denominations of the town and neighbourhood were present to give their hearty sanction and support. A dinner was provided at Wilcke's Temperance Hotel; and the ladies furnished tea gratuitously in the school rooms of the Independent chapel near at hand. Mr. Pottenger, the pastor, presided; and Mr. H. A. Wilkieson furnished a historical sketch of the church, congregation, and schools. It appears that the baptist sabbath school was formed by Mr. Pengilly, the late pastor, in 1807; and it was the second sabbath school formed in Newcastle.

GLASGOW.—On the 5th June, Nelson Street chapel was opened by the church that formerly met in College Open, High Street, the latter place having become too strait for the numbers that attended. Pastor Steedman preached in the forenoon, pastor Swan in the evening, and deacons Walker and Kerr exhorted in the afternoon. The public services were closed by the immersion of eight believers, who were received into fellowship. We also immersed three last Lord's-day. The following is a brief sketch of our rise and progress. Twenty-six believers, all of the working classes, having left East Regent Street baptist church, June 10, 1850, formed themselves into a church, having for their chief object the preaching of the gospel to the poor. Resolved, through Divine aid, to carry the commission of our Lord into practise, in preaching the gospel to every creature, we have, for the last three years, met every Lord's-day morning at ten, to unite in prayer for the influence of the Holy Spirit to attend the preaching of the word; after which the brethren disperse for an hour, some to distribute tracts, others to preach

in the open-air in some of the most destitute parts of the city, and affectionately invite all who, from want of clothing or other causes, cannot attend the more fashionable places of worship, to our meetings, where they may here the gospel without money and without price—for we have neither seat rents nor door collections. Forenoon and evening we preach; afternoon we attend to the ordinances, exhortation, praise, and prayer. We have also a good many district meetings on week-day evenings, in private houses offered for our use. In these humble efforts our hearts have been cheered by large and attentive audiences; and by the blessing of God, they have been the means of leading many from the bondage of sin and satan, to the glorious light and liberty of the sons of God—and these mostly from the lowest grades of society. We now number eighty-five members, and many more are inquiring the way Zionward. In connection with the church we have also a total abstinence society, which has proved a great auxiliary to our movement; and although we do not hold total abstinence as a term of communion, yet at present all our members are total abstainers. J. R.

WESTBOURNE GROVE DAY AND SUNDAY SCHOOLS.—The schools in connexion with the new baptist church under the pastoral care of the Rev. W. G. Lewis, were opened on the 1st of July last, on the voluntary principle; and the committee have already secured the regular attendance of more than 300 children, which has rendered it a self-supporting institution. The teachers and children, to the extent of about 400 persons, including many members of the church and congregation, were very hospitably entertained, on Monday, August 15, in the commodious grounds of Mr. Peter Broad, at Shepherd's Bush.

LONDON, Eagle Street.—The church meeting at this place, which so long enjoyed the labours of the indefatigable Ivimey, and of his amiable successor, brother Overbury, now at Devonport, have engaged Mr. Wills of Ramsgate, as their pastor. The place of worship has been recently repaired and thoroughly cleansed and painted. We cordially wish Mr. W. and his friends much peace and prosperity.

WESTON-SUPER-MARE, Somerset.—The friends here have lately had some interesting services, which were well attended by their neighbours of other churches, for the reduction of the debt remaining on their neat and convenient meeting-house. They are also moving in spiritual things, eight having been recently baptized. S. R.

PILL, near Bristol.—We have lately bought the fee of our chapel land of the lord of the manor for £260, and are doing all we can to clear it off. We baptized one candidate, August 14. S. R.

UPPER NORWOOD.—The sad accident which occurred at the works of the New Crystal Palace at Sydenham, a few weeks ago, by which twelve workmen were killed, was the subject of a discourse by Joseph Tritton, Esq., in the baptist chapel at Norwood, which was delivered before an overflowing congregation of workmen and others, on the 21st of August. Steps were taken for a subscription on behalf of the widows and orphans.

LUTON.—The friends connected with the old baptist sabbath school here, have lately enlarged their school rooms at an expense of £300. But this sum, with an old debt of £100, having been cleared off within one year by voluntary subscriptions, a meeting was held in the Town Hall, Sept. 5, when Mr. J. J. Davies presided, and Mr. John Gibbs, of Aylesbury, delivered an interesting lecture on the value of education.

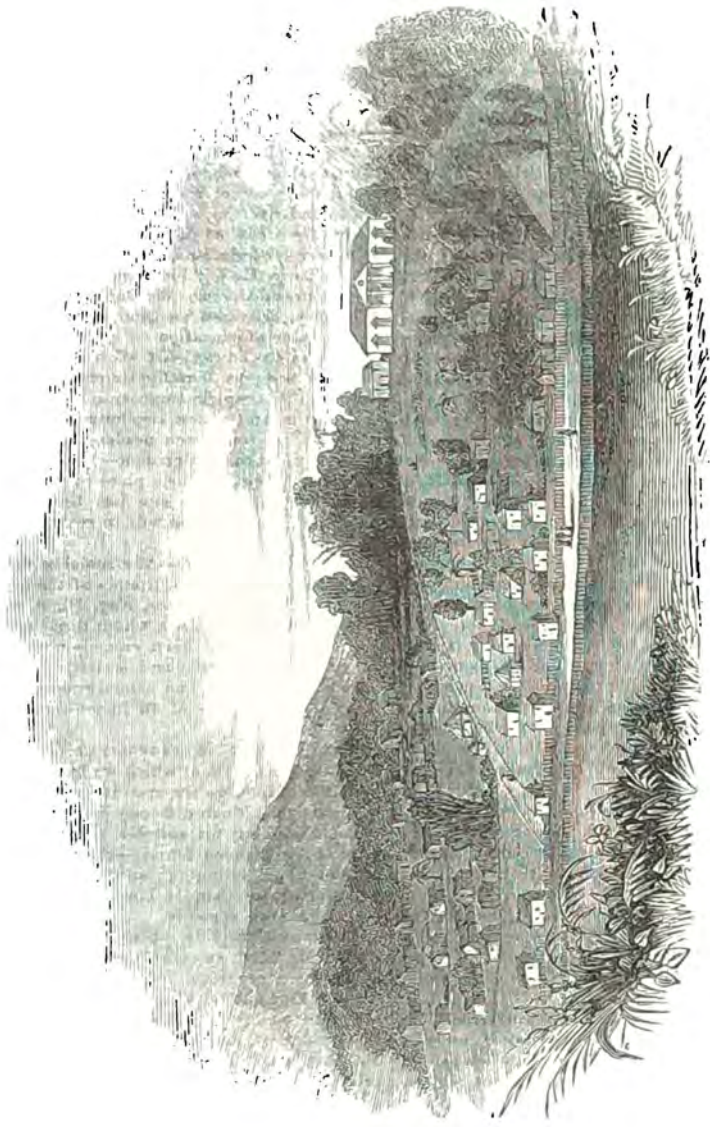
BURTON-ON-TRENT.—It affords us much pleasure to report that the General Baptist church at this rapidly-improving town, have at length taken the first step for accomplishing what has long been needed, but never more required than at present—the erection of a new and commodious place of worship, for which an eligible site has been purchased, and the erection will be commenced early in 1854.

CHEDDAR, Somerset.—At a social gathering of the members and friends of the baptist church in this place, Aug. 10, it was announced that the debt, which three years ago was £500, had been entirely removed by voluntary liberality and activity. They have now a chapel, two school-rooms, and a burial ground, free of all incumbrance of debt.

THE BAPTIST METROPOLITAN CHAPEL BUILDING SOCIETY, of which we have heard but little of late, we are gratified to find are not inactive. Much difficulty has been met with in looking for suitable sites. Two have at length been found—one in Westbourne Road, Islington; and the other in Ramsbury Road, Camden Town. Operations will commence speedily.

FRAMSDEN, Suffolk.—Since our present pastor, Mr. Hart, engaged with us, we have made some progress, and ten have been added. Our annual sermons this year were preached by brethren Elven of Bury, and Lewis of Diss, and about 200 sat down to tea with us. The proceeds were appropriated to the repairs we have just made in our building.

RECENT REMOVALS.—Mr. J. P. Barnett, of Riddings, to Keighley.—Mr. J. Martin, of Lymington, to Stockport.—Mr. J. Davies, of Cupar Fife, to Newcourt, Newcastle-on-Tyne.—Mr. J. H. Osborne, of Wells, to Poole.—Mr. Springthorpe, of Ilkeston, to Heptonstall Slack.—Mr. Gutteridge, late of Stepney College, to Middleton Cheney.



KITSON TOWN, JAMAICA.

MISSIONARY.

FURTHER INTELLIGENCE FROM CHINA.

THE state of anxious suspense in which we have been held during the present year with regard to the designs of Russia upon Turkey, has been lately relieved by the wonderful intelligence which has reached us from this vast empire of heathenism. This intelligence is growing in interest and importance. Every mail brings more news of the progress of the insurgents, and the powerlessness of the government; and what is far more gratifying, of the desire of the people to receive the gospel. In addition to the intelligence given in the first part of this number, we now furnish some interesting particulars from the Rev. W. O. Burns, one of the Scotch Presbyterian ministers at Amoy.

"Last month I had the privilege of paying a visit to Chiang-ohew-foo, a large city in this neighbourhood, at the distance of about forty English miles. We left Amoy on the morning of April 13th, and returned here on the 26th, being absent about a fortnight, nine days of which were spent at Chiang-ohew, preaching to large and interesting audiences both in and outside the city. A week or two before our going, two native christians, of the American Mission here, had visited Chiang-ohew, and preached to crowds for a number of days with much encouragement; and as they were purposing to go again, at the earnest desire especially of one of them, it was arranged that I should also go, although there was some reason to fear that, unless God should graciously open our way, there might be some unwillingness on the part of the authorities to allow a foreigner to pay more than a brief visit, or to preach at large to the people. To avoid difficulty, as far as possible, it was arranged that we should live on the river, in the boat which carried us there, going on shore only to preach. On our arrival we immediately went on shore, and being at once surrounded by many people, we had a fine opportunity, within a few steps of our boat, of preaching the Word of Life, fully and without hindrance. We continued thus to preach on the bank of the river for three days, going upwards from our boat in the morning, and downwards in the afternoon, and addressing large companies for three or four hours at a time, until we had exhausted all the suitable stations near the river. We then went inwards, but still outside the walls, and at the very first station at which we preached, a man came forward and pressed us to go further on, and preach again opposite his house. This man the following morning came and was with us at worship in our boat; and when it began to rain, and our boat was more uncomfortable, the same individual opened his house to us,

and here we stayed (making the man a small remuneration) for five days; and going on from this as our head-quarters, still inwards, we enjoyed the fullest liberty, both within and without the city, of preaching to large and very much engaged audiences. I do not think, upon the whole, that I have spent so interesting a season, or enjoyed so fine an opportunity of preaching the Word of Life since I came to China, as during these nine days. The people were everywhere urgent in requesting that a place might be opened for the regular preaching of the gospel among them; and I am glad to say that the American Mission here have already sent two of the members of the native church, to open an out-station in this important and very promising locality. Since our return here there have also three individuals come here at their own expense to inquire further into the nature of the gospel. The native christians, with me were the same with whom I went last year in making some visits to the neighbourhood, and I have pleasure in adding, that they seem to be moved by love to the Saviour, and to the souls of their fellow-countrymen, in giving themselves to this work.

Since I began this letter, the printer has brought me the fifth and last part of the 'Pilgrim' in print! The price of putting all the blocks is fifty-five dollars (£14), so that, including the teacher's work in translating, &c., the whole expense is only about one hundred and fifty-five dollars (£40). The expense of printing a single copy will be from fourpence to sixpence at the present value of English money.

You have no doubt heard something, and of late more than a little, about the present rebellion in China, as also about the profession of faith in the gospel by a number of the leaders in this movement. Many have been the rumours to this effect that we have heard during the last two or three years, but of late the matter has become evident fact by the visit of the *Hermes* steamer to Nankin, and the christian books brought to us from thence. These books exhibit much acquaintance with the leading principles of Divine truth, although accompanied with some things that are erroneous and dangerous; and they are prepared in such a manner as to show that there are persons among these insurgents who have both thought and felt on the great subjects of scripture teaching. It also appears, as was before rumoured, that the principal if not the only source from which this knowledge has been originally derived is, the labours of Dr. Gutzlaff, or of Chinese connected with him. A part of the book of Genesis (twenty-eight chapters) printed among the insurgents is according to Gutzlaff's version, and the language generally used, in speaking of the Divine Being, is

evidently founded on his publications. What the issues of this movement are to be it is yet impossible to foresee, but there is surely much to encourage the hope that all will work for the establishment of God's kingdom among this people. Surely this is a time when much special prayer should be made for China, and for those who, though wielding the sword of insurrection against the civil rulers, have yet the truth of God among them, and that conveyed in a very plain and practical form, though, indeed, also mixed with errors that may prove in the end very noxious."

It appears that at Amoy and other places the people were all ripe for rising. The insurgents might adopt Cæsar's motto, "I came; I saw; I conquered." Conquer, indeed, they did not, for there were none to subdue, and all the attempts of the Imperialists to regain Amoy and other places have miserably failed.

And now we hear that the leader of the insurgents, Hung-Sew-Tseuen, has himself published a new edition of the book of Genesis, emblazoned with his own (would be) Imperial arms! Hung-Sew-Tseuen has also sent a letter to Mr. Roberts of Canton, with his own signet of "Prince of Peace," reminding him of their former acquaintance, and informing him that myriads of men assemble daily, morning and evening, for worship, and for reading the ten commandments; but regretting that few of them know the gospel. "The letter," says Mr. R., "invites me to come and assist them, that the gospel may be made plain, baptism (immersion) may be received, and truth published."

All this is greatly encouraging, and has excited in the hearts of British christians the highest sympathy and the most glowing anticipations. But the question will be put, "Is anything doing?" Yes! The liberal soul deviseth liberal things. Thomas Thompson—all honour to his warm heart and liberal hand!—proposes that we supply at once ONE MILLION COPIES OF THE NEW TESTAMENT; and John Angell James, prompt as usual in every good work, has ably sustained the noble proposal. The thing will be done; we have no doubt of that. And they will be soon swallowed up and more demanded. The cost, at fourpence each, is computed at £17,000; and the Bible Society, which already in anticipation has done much, will do all within its power, and that is great, to further the glorious object. And is it not a remarkable fact that "In the very year the Bible Society was formed, Dr. Morrison, (the Chinese translator of the scriptures) was appointed to China." What a singular coincidence! and what a result in fifty years! Verily, the LORD reigneth.

THE MADAGASCAR MISSION.—We regret to learn from the *South African Commercial Advertiser* of July 21, that the state of things in Madagascar is much less promising than was expected. The old Queen, it is stated, still rules with rigour, and is as mad as ever against christians and christianity. Her son, who is Prime Minister and Secretary, softens down her decrees in the execution; but the dangers and sufferings of the native christians continue great and fearful. Mr. Ellis and Mr. Cameron, the deputation from the London Missionary Society, had, however, resolved to visit Tananava, in a vessel which was expected to leave Port Louis in a few days, chartered by some merchants with a view, if possible, to re-open the trade between the two islands. Should the deputation obtain permission, they intended to proceed at once to the capital.

RELIGIOUS.

FRESH PERSECUTIONS IN FLORENCE.—The persecutions have not ceased in Florence. A person called Lapi, suspected of being a bible-reader, has been for some time watched by the police. He had occasion some time ago, on account of a severe illness, to go to the baths of Casiano. Having been previously summoned before the police, he has now been summoned a second time; but he is at present confined to bed from the same complaint for which he went to the baths. The doctor is called up to testify that he is really ill, and unable to appear. But orders have been sent to every gate, and to the passport office, to prevent the possibility of his escape; and there seems to be little doubt that this poor man, whose inoffensive character is well known, will soon be added to the list of Tuscan sufferers for conscience sake. On Sunday, the 28th August, the house of a baker called Natali was broken in upon, and three persons carried off to prison. Three gendarmes in plain clothes came in, and seven others, fully armed, remained below. As soon as they entered, the chief man of the party said, "We are come for the bible." This is important, as the police may afterwards seek to give a political colour to these perquisitions. They soon commenced the search, and found two or three copies of the bible, and a few other books. In Natali's house, and in that of his wife's brother, who lives on the same floor, they found two copies of the "Pilgrim's Progress" in Italian. After searching the two houses for about two hours, they left, taking the three bible-readers with them to the Delegation. They were allowed to walk so far; but after an examination by the Delegate, they were sent to the Bargello, and, it is said, were sent in chains. I cannot vouch for this latter statement; but as such things have happened before in "gentle

Florence," I think it is very probable. Natali had two examinations, in which he confessed that he read the bible, as did also his family. He was minutely interrogated in reference to the books. Natali has a wife and eight children. The wife has been very firm, but wept all night after her husband's arrest. The mother of one of the three prisoners is a rigid Roman Catholic, and is greatly irritated against her son. The third of the prisoners was engaged, I believe, to Natali's daughter. The sister-in-law of Natali, who lives in the same house, was called up the next evening, and minutely examined as to whether she knew anything of the "Pilgrim's Progress," and the two or three little books that had been seized along with it. She was also asked if she had been visited by English ladies. She replied that she had, on occasion of a recent illness. The lodgers in the same house were next called up by the police, to whom they gave the very best account of Natali, as a quiet and hard-working man. Several of the older bible-readers are being narrowly watched, and it is greatly feared that, under the new law, still more severe measures may be taken against the brethren in Florence. The police are trying hard to find out old "Christian" in his Italian dress, and he may perhaps fall into the hands of "Giant Pope." It is idle to expect that Rome will soon give up this system of wearing out the saints of the Most High. Thank God, almost every one of the Tuscan prisoners heretofore has held fast the profession of his faith. Let God's people in this land pray without ceasing, that, having been once enlightened, they may be kept from falling. It was not so much an European deputation, as the prayers of the church that opened the prison doors of the two Madaia, and that have at length set Guarducci free; and He, against whom the princes of the earth take counsel in vain, is able even in such times of trial to protect His feeble ones.

THE KINGDOM OF GREECE.—After a long and arduous struggle with their Turkish oppressors, the Greeks secured their independence, and were recognized as a distinct kingdom. And although a sovereign was imposed upon them, who, to say the least, was not qualified for his important office, it is very gratifying to find that the nation is making progress. The Secretary of the American Baptist Missionary Union, now visiting Greece, says:—"The very aspect of Free Greece, especially of Athens, Piræus, and Syra, contrasted with what it was twenty years ago, gives information alike authentic and inspiring. A little more than twenty years ago the present kingdom of Greece was a desolation. Not a dwelling was standing in Athens and Piræus. Ancient and modern structures alike wore one promiscuous ruin. Athens is now a well built city, with numer-

ous lofty and spacious edifices, public and private, and a population of 25,000. It has, beside its regal palace, a parliament-house and its halls of justice, a magnificent university, and a still more magnificent edifice for a female seminary; the latter the fruit of private but princely munificence, involving an expenditure of more than 50,000 dollars. Piræus, the port of Athens, has an additional population of from four to five thousand, all Greeks. The principal town of Syra, Hermonopolis, numbers 18,000. And everywhere are marks of industry, intelligence, and thrift; everywhere are unmistakable signs of native energy, stimulated by conscious personal and national freedom, unaided though it is, or rather burdened, by corrupt and imbecile misrule. The educational movement among the Greeks during these twenty years is still more noteworthy. In Greece at the present hour, there are more than 300 schools with 30,000 pupils, the population of all Greece rising to about 1,000,000. In Athens one person in every five is engaged in study. Five hundred students are in the university. One in every five or six at Syra are also pupils. The number of schools in Hermonopolis is twenty-two, and of pupils 3,500. The impulse is beginning to be felt in the remotest valleys of Greece, and the coming generation, so far at least as regards elementary teaching, I speak of the masses, will be an educated people. There are peculiar considerations that encourage the hope of success in evangelization. The principal may be summed up under three heads; the youthfulness of the Greek kingdom, well denominated by the missionaries 'the national spring time,' the impulse already given to general education, and the pre-eminence universally awarded in religious matters, professedly at least, to the sacred scriptures. No pope, patriarch, or council, can overweigh the supreme authority of the word of God. And to this give all their most revered fathers in the Greek church witness; a 'thus saith the Lord' being an end to all controversy. This consideration makes a peculiar appeal to us, inasmuch as it is our glory and boast to hold to the uttermost that cardinal principle—"the bible the only and sufficient rule of religious belief and practice."

THE WALDENSES.—An interesting scene was witnessed in the church of La Tour, Aug. 31, when five ministers were ordained, and an immense crowd thronged the place. What is yet more pleasing, is what was stated, that vital religion is advancing rapidly in Piedmont; and even in Tuscany it is believed there are not less than 20,000 converts to protestant principles, and tracts and bibles are in great demand. One fact is significant—a new variety of the camellia plant had been named *Rosa Madaia*.

GENERAL.

ENCUMBERED ESTATES IN IRELAND.—The land which has exchanged hands under the Encumbered Estates Commission, amounting to 1,700,000 acres, comprising a population of half a million, has been sold for Ten millions and a half sterling. More than 1000 proprietors, insolvent or in difficulties, have been replaced by four times their number of solvent men, bringing new money and new spirit into the work of cultivation.

A FREE NEGRO, Charles Trainer, had been married by a negro methodist minister to a negro woman, who was not free at the time of her marriage, but her husband subsequently purchased her freedom. Her child was claimed by her former mistress, a Miss Rose Cooper, of dubious fame, on the plea that the marriage, under the law of Alabama, was invalid, the woman being a slave. Judge Barculo has decided in the father's favour.

RAILWAY ACCIDENTS.—From 1840 to 1851 the number of passengers was 478,488,607, of whom 237 were killed and 1416 injured—being one killed in 2,018,939, and one injured in 397,916. So suppose all the people in London were to travel by rail, at this rate only one would be killed. A journey to the sun by rails would require 514 years.

IRISH EMIGRATION.—Within the six years ending March, 1852, as many as 1,313,226 persons left the shores of Ireland, the number for 1851, being 254,537. At this rate Ireland would be depopulated in two generations.

THE EXCESSIVE HEAT in the United States has been fatal in hundreds of instances, in New York alone, not only in the sun, but in the shade. A compositor fell down dead from the heat whilst at work at his case.

NEW ORLEANS.—The yellow fever is said to have lately carried off as many as 200 per day in this great mart of slavery and slave produce. The place is nearly deserted, and all trade suspended.

RAILWAY ACCIDENTS have recently been numerous and fearful in the United States, chiefly owing to the headlong impetuosity of the drivers, and want of due caution in managers.

THE SHIPWRECKS on the British coasts are said to involve an annual average loss of 800 lives, and one and a half million of property. In 1852, above 1000 vessels were wrecked, and 900 lives lost.

MRS STOWE having visited the Continent has now returned, *via* Liverpool, to her native land.

THE PEACE CONGRESS will meet this year in Edinburgh, on the 12th and 13th of October.

THE JEWS IN LONDON now number about 20,000. They have seven large synagogues and several smaller ones, with eleven schools for elementary gratuitous instruction.

THE NEW HOUSES OF PARLIAMENT.—One million six hundred thousand pounds have already been voted for the erection of these public buildings.

A STEAM CHIMNEY has lately been erected in connection with a factory in Lancashire reaching to the extraordinary height of 240 feet.

A SPLENDID TEMPERANCE HALL was opened a few days ago in Leicester; one of the largest in the kingdom we are told.

A STATUE OF SIR ROBERT PEEL, wrought at Rome in white marble, by Gibson, has been erected in Westminster Abbey.

SOME FRONTAGE GROUND in Temple Row, Birmingham, was sold a few weeks ago at the rate of £107,000 per acre.

THE YOUNG EMPEROR OF AUSTRIA, is said to have made choice of the Princess Elizabeth of Bavaria for his spouse.

REVIEW OF THE PAST MONTH.

ABROAD.—Another month has passed over and the great question of peace or war is yet unsettled. It now appears that all this negotiating for peace, was only a trick played by Russia and Austria to gain time to secure their prey. But they may yet be taken in their own craftiness. Turkey has lost no time in preparing for defence, and can scarcely restrain her impetuous soldiers from attacking the Russians in those Danubian provinces which they have unjustly occupied. Should a war commence, none can tell where it will end. Austria especially may pay dear for it. Could she then, with all her armies, keep Hungary and Italy down? Would not the various races of Slavonians rise against her too? For Jellachich could not cheat the Croats again. As for Rome—should France remain the faithful ally of England in the struggle—her fate is sealed, and the papal dominions would not be worth a seven days purchase. There can be no doubt of this. All Italy, and the Roman people especially, are only waiting opportunity for driving out their Austrian gailers; and then the Pope must fly again; and as for the priests it will be an evil day for them, for they are universally hated, as the friends of tyrants and the enemies of freedom.

AT HOME.—Her Majesty and the Prince, having visited the Dublin Exhibition, repaired to their Highland home at Balmoral, which they reached in safety.—The cholera has again reached our shores, appearing first at Newcastle-on-Tyne, where its ravages have already been extensive and alarming.

Marriages.

August 11, at George Street baptist chapel, Nottingham, by Mr. Edwards, Mr. W. Myatt, to Miss Sophia Reynolds.

August 16, at the General Baptist chapel, Arohdeacon Lane, Leicester, by Mr. Stevenson, Mr. W. Sharpe, to Miss Maria Kirby.

August 17, at the baptist chapel, Swanwick, Mr. Thomas Green of Coseley, to Miss Hannah Hallam of Swanwick.

August 18, at the baptist chapel, Castle Donington, Mr. R. Clayton, to Miss Mary Dunctliffe; and Mr. John Smith to Miss M. Sharman, both of Kegworth.

August 30, at the baptist chapel, Kettering, by Mr. Mursell, Mr. E. H. Butler, Leicester, to Miss E. A. Norton, of Kettering.

August 31, at Charles Street baptist chapel, Leicester, by Mr. Lomas, Mr. James Orrock, Edinburgh, to Miss S. E. Gould, Leicester.

Aug. 31, at College Street baptist chapel, Northampton, by Mr. Brown, Mr. J. M. Girr, to Miss Harris.

Sep. 11, at the baptist chapel, Corsham, by Mr. Jones, Mr. George Porter, to Mrs. Mary Hooper, both of Westwells.

Sep. 11, at the baptist chapel, Kidderminster, by Mr. Mills, Mr. G. H. Gale, to Miss Emma Nokes.

September 13, at Bewick Street baptist chapel, Newcastle-on-Tyne, Mr. W. Mack, third son of the late Mr. Mack, baptist minister, Clipstone, to Miss Mary Baker, of Reading.

Sep. 15, at the Independent chapel, Atherstone, by Mr. Bott, baptist minister, Barton, Mr. Joseph Derry, youngest son of the late Mr. John Derry, baptist minister, Barton, to Miss Sarah Milner of Atherstone.

Deaths.

DEATH has been commissioned to remove a standard-bearer from our ranks! It is our mournful duty to record the removal of FRANCIS AUGUSTUS COX, D.D., LL.D., on Monday, Sept. 5. In our last we mentioned his illness, and that his physician had advised retirement from the pulpit for a season. We had hoped that retirement and rest would have recruited and restored his failing health. But it appears that some internal disease baffled all attempts at relief, and brought him rapidly to the grave.

Our limits prevent us from giving more than a very brief sketch of this eminent and esteemed minister. He was born, March 7, 1783, at Leighton Buzzard. His first religious convictions were made when a boy of nine, on reading "Pilgrim's Progress." At the early age of fifteen he preached a sermon in his native town. He became a student at Bristol, and afterwards removed to Edinburgh, where he obtained the degree of M.A. His first ministerial engagement was at Clipstone; he then removed to Cambridge, and afterwards to Hackney, in 1811; there for forty-two years he laboured, and so successfully that from being one of the smallest the church became one of the largest in or near London. Dr. Cox was three times married. He was the father of two daughters and five sons. Three of his sons survive him, and they are all in Australia or on their way thither. For some time Dr. C. was tutor at Stepney College, and he took a leading part in the formation of the London University. He was the author of several works—Life of Melancthon—Our Young Men; a Prize Essay—History of Baptist Missions—Female Biography—several treatises on the Baptismal Question, sermons, &c. One of his last papers was a defence of the British Pulpit against the rude attacks of a Scotch writer who seems drunk with poetry and popularity. With Dr. Hoby he visited the United States as a deputation to the baptist churches.

As an individual, our departed friend was remarkable for placidity and kindness—as a scholar, his attainments were more general than profound—as a preacher, he was not what some would call powerful, but his manner was so attractive, and his doctrine so sound, that we do not wonder at the success which for so many years crowned his ministrations.

During the closing scene, his mind, as might be expected after such a life, was tranquil and radiant with hope. "Joy! Joy!" were among his last words. His memory will be fragrant in the estimation of all who knew him, and they are many.

May 20, at Castle Donington, Mr. Thomas Oldershaw, aged 76. He was a worthy member of the General Baptist church, and a liberal supporter of the cause of his Saviour fifty years.

July 18, at Maesteg, Glamorganshire, Mrs. Emily Dunn, a member of the English baptist church. Love of her memory was manifested by the vast numbers that attended at her burial.

July 26, Mr. D Curtis, pastor of the baptist church at Homerton, after serving it seventeen years, was removed by death occasioned by paralysis, in the fifty-fifth year of his age. He was buried at Keusall Green on Monday, August 1. "Blessed are the dead that die in the Lord."

July 31, at Upper Chalford, near Andover, Mrs Charlotte Naish, aged 32, a member of the baptist church, Andover. She and her husband had been Primitives, but at her suggestion he inquired into the subject of baptism, and they were baptized together in 1851. She was once much afraid of death, but her end was tranquil and happy.

August 7, at Bingley, Yorkshire, aged 38, Mrs Mary Moulding. Our departed friend was called by divine grace in early life. She had been a Wesleyan, but attending at the baptist chapel with her husband, she was baptized and joined to the church at Bingley. Her life was consistent and her end peaceful.

August 12, at Mitcheldean Common, Gloucestershire, Mr. B. Turner, aged 83 years. He had been a member of the baptist church at Ryeford, near Ross, sixty-three, and a deacon thirty-six years. He was convinced of sin and of his need of a Saviour at an association service held at Pershore; and from that time he has perseveringly followed the Saviour. He was much respected by a large circle for the steadfastness of his principles as a nonconformist, a baptist, and a christian. He loved the truth, and he loved all that loved the Lord Jesus Christ in sincerity. He desired to depart and be with Christ. He will be missed by the church; but our loss is his gain. Mr. Walker addressed a large audience on the event, Aug. 21.

August 23, Mary Ann, the beloved wife of the Rev. Samuel Sboobridge, of Worlington House, Instow, aged 52. Although the event was somewhat sudden, yet her end was peaceful and happy. For thirty years she had been a consistent member of the church of Christ. She had of late evidently been ripening for glory. The loss is great, and is felt not only by her bereaved husband and relatives, but by many ministers and friends who had shared her friendship and hospitality. Her funeral was attended by a large assembly of friends and neighbours, and many were the tears of sorrow chastened

by christian hope. Her death was improved at Worlington House by Mr. Arthur, of Bideford, on Lord's-day evening, Sept. 4, from the words: "Precious in the sight of the Lord is the death of his saints."

August 28, at Blindmore, Buckland St. Mary, Somerset, Mrs. Mary Quick, aged 60. She had but just returned from our place of worship, at which she was a constant attendant, and had been reading over to her husband the text and the hymns that had been sung, and alternately versed with her granddaughter several chapters in the bible. She continued with the bible in her hand reading to herself, when she suddenly grew sick and ran for a vessel to vomit in; resumed her seat, brought up streams of blood, and instantly died. Her husband caught her as she sunk to prevent her falling into the fire. She was an upright and consistent christian, a friend to the little baptist cause here, a peaceable neighbour, and well beloved by all who knew her. She had chosen for a long time, as a funeral text, Isaiah xxxviii. 17, which was improved, Sep. 4, by Mr. Hallett, to a large and overflowing congregation.

August 29, at Thorpacre, near Loughbro', in her 100th year, Mrs Priscilla North, the oldest member but one of the General Baptist church, Loughbro'. She died as she had lived, looking for the mercy of our Lord Jesus Christ unto Eternal Life.

Sep. 10, at Aberystwith, to which place he had removed for the benefit of the sea air, Mr. James Coulsting of Bristol, aged 65, nearly thirty years a member, and above twenty a deacon, of the baptist church at Counterslip. Mr. C. was greatly beloved for his many christian virtues, and he died full of hope of that blessed immortality which the gospel reveals through the death and resurrection of Jesus.

September 16, at Melbourne, Derbyshire, Thomas Pitt, aged 17. While assisting in removing a load of wood, the horse became unmanageable, and in his efforts to check its progress he was dashed against the General Baptist school room. The brain was so severely injured, that in about nineteen hours he expired; not having opened his eyes, or manifested any sign of consciousness during the whole of the time. This notice is inserted at the request of a deeply sorrowing and affectionate friend, with the hope that it may lead the young to flee at once to Jesus for pardon and salvation.

"Beligion should our thoughts engage
Amid our youthful bloom;
'Twill fit us for declining age,
And for the awful tomb."

Lately, in Australia, Benjamin Bassett, a promising young man, and formerly a member of the General Baptist church, Baxter Gate, Loughbro'.

BAPTIST REPORTER.

NOVEMBER, 1853.

REPLY TO THE ECCENTRICAL ATTACK ON THE BAPTISTS.

WE now give the remainder of the Reply — the former part of which appeared in our last number. On this discussion we shall offer no comment, but shall leave our readers to form their own judgment on its merits.

The testimony subjoined relates both to the meaning of the word *baptizo* and to the practice of the primitive church, and is derived from all the great divisions of the Christian world.

I. ROMAN CATHOLICS.

The Pope.

Pope "Benedict XIII. having occasion more than once to baptize adult persons, he instructed them himself, and after he *immersed* them." — *Booth.*

Bishop.

Bossuet—"To baptize, signifies to *plunge*, as is granted by all the world."

Abbe.

Houtteville—"John *plunged* into the Jordan those who came to his baptism."

II. REFORMERS.

Luther—"The term *baptism* is a Greek word. It may be rendered a *dipping*—when we dip something in water and entirely cover it."

Calvin—"The word *baptize* signifies to immerse."

"From these words (John iii. 23) it may be inferred that baptism was

administered by John and Christ, by plunging the whole body under water."

Beza—"Christ commanded to baptize, by which it is *certain* immersion is signified."

Tyndale, the first who printed the Bible in English—"The plunging into the water, signifieth that we die, and are buried with Christ," &c.

III. CHURCH OF ENGLAND.

Archbishops.

Tillotson—"Anciently, those who were baptized, put off their garments, which signified the putting off the body of sin, and were *immersed*," &c.

Secker—"Burying, as it were, the person baptized in water, was anciently the more usual mode, on account of which St. Paul speaks of baptism as representing both the death, and burial, and resurrection of Christ."

Bishops.

Burnet—"We know that the first ritual of baptism was by going into the waters, and being laid as dead, backwards, all along in them; and then the persons baptized were raised up again out of them."

Sherlock—"Baptism, or our immersion under water, according to the ancient rite of administering it, is a figure of our burial with Christ."

Clergymen.

Dr. Cave—"The party to be baptized, was wholly immersed, or put under water."

Dr. Wall, speaking of immersion as the practice of the first Christians, says—"This is so plain and clear, that we cannot but pity the weak endeavours of such Pædobaptists as would maintain the negative of it."

IV. SCOTCH CHURCH.

Dr. Campbell—"The word *baptizein*, both in sacred writers and classical, signifies to *dip*, to *plunge*, to *immerse*."

Dr. Chalmers—"The original meaning of the word baptism, is immersion."

V. PRESBYTERIANS.

Barter—"In our baptism, we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are dead and buried to sin."

Macknight—"The person baptized is buried under the water."

VI. INDEPENDENTS.

Dr. Owen—"The original and natural signification of the word *baptizo*, imports to *dip*, to *plunge*."

Dr. Halley—"We believe that *baptizo* is to make one thing be in another by dipping, by immersion, by covering, by superfusion, or by whatever mode provided it be in immediate contact."

VII. METHODISTS.

Whitfield—"It is certain that in the words of our text (Rom. vi. 3, 4) there is an allusion to the manner of baptism, which was by immersion."

Wesley—"Mary Welsh, aged eleven days, was baptized according to the custom of the first Church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour."

VIII. QUAKERS.

R. Barclay—"Baptizo signifies *immergo*, that is to *plunge*, and *dip* in."

IX FOREIGN DIVINES.

Witsius—"It cannot be denied, that the native signification of the

word *baptin* and *baptizein* is to *plunge*, to *dip*."

Salmasius—"Baptism is immersion; and was administered in ancient times according to the force and meaning of the word. Now, it is only *rhantism*, or *sprinkling*, not *immersion*, or *dipping*."

X. GREEK CHURCH.

Dr. Wall—"The Greek Church, in all the branches of it, does still use immersion."

XI. GREEK SCHOLARS.

"*Mr. Porson* acknowledged to me in conversation, that *bapto* and *baptizo*, both signify a *total immersion*. 'The Baptists,' he said, smilingly, 'have the advantage of us.'"

Dr. Newman.

Alexander de Stourdz, a native GREEK WRITER, says, "The word *baptizo* has but one signification; it signifies literally and perpetually to immerse—baptism and immersion are identical, and to say *baptism* by *sprinkling* is the same as to say *immersion* by *sprinkling*, or any other contradiction in terms."

XII. COMMENTATORS.

Dr. Doddridge—"It seems the part of candour to confess that here (Rom. vi. 4.) is an allusion to the manner of baptizing by *immersion*."

Barnes—"It is altogether probable that the Apostle in this place (Rom. vi. 4.) had allusion to the custom of baptizing by *immersion*."

Wesley—On Rom. vi. 4. "Alluding to the ancient manner of baptizing by *immersion*."

The last witness is a gentleman "learned in the law"—Daniel French, the Catholic barrister, celebrated by his public discussions with Dr. Cunningham and others. Let Anonymous read his opinion in connexion with his own, and surely if he is susceptible of that feeling of "charity" which "thinketh no evil," a consciousness of injustice must send the crimson to his cheek!

FARRON.

"As to the Baptists, I will say this in their favour, that if tradition is to be discarded, and the Bible alone is to be the rule of faith, they are in their practice as to the rite of baptism, entitled to the profound respect of every christian in the universe."

These extracts are from some of the most learned men that have adorned the republic of letters. Many more might be given, but these are amply sufficient to counterbalance the assertions of one who writes without a name, and with whose classical attainments the literary world is entirely unacquainted. The opinion which individuals of real learning entertain of attempts like that of Anonymous, is thus expressed by Dr. Campbell, in his admirable Lectures on Systematic Theology and Pulpit Eloquence:

"I have heard a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered in the New Testament baptize, means more properly to sprinkle than to plunge; and in defiance of all antiquity, that the former method was the earlier, and for many centuries the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better, yet a candid mind will always disdain to take the help of falsehood even in support of truth."

Should this language be deemed somewhat strong, let it be remembered that it is from a Pædobaptist.

"*Sua quisque exempla debet æquo animo pati.*"

As this line is intended for the private edification of Anonymous, the non-classical reader will excuse the absence of a translation.

We now notice—"Baptism WITH the Holy Ghost."

It is said, "As baptism with water was a symbolical rite, this method was

ANONYMOUS.

"On this subject, the Baptists, never too wide awake, have read their Bibles backwards, and upside down. And, like all ignorant people who make mistakes, the more distinctly their blunder is pointed out to them, the more resolutely they stick to their error."

adopted as indicative of the descent of the Holy Ghost about to be SHED FORTH and Poured out." "Thus signifying the application of the Holy Spirit to the individual, and not the individual to the Holy Ghost."

To this it is replied—

1. Whatever the baptism of the Spirit may be, it cannot be a *literal* baptism, because the Holy Ghost is not material. When Anonymous speaks of "the application of the Holy Spirit to the individual," he cannot mean the application of a material substance similar to the application of water—we cannot be literally either immersed in, or sprinkled with, the Holy Ghost: to assert this, would be to degrade and blaspheme the Deity, by representing him as a material substance.

2. It is not said by the Sacred Writers, that the "SHEDDING FORTH," the "POURING OUT," is the baptism of the Spirit. Pædobaptists pour water into the font, but the baptism is not the pouring. The pouring out of the Spirit is as different a thing from the baptism of the Spirit, as the pouring of water into the basin is different from the sprinkling of it upon the infant's forehead.

3. Anonymous imagines the baptist to have "fixed himself on the horns of his own dilemma," by asserting that BAPTIZO means to dip, or immerse, and nothing else: inasmuch as the definition compels him to say, "immersed in the Holy Ghost"—"immersed in fire." As it regards the use of an English word of *mode* for *baptizo*, we are on an equality, at least, with Anonymous in its applicability to the baptism of the Spirit. BAPTIZO must indicate *some action*—*some mode*: when it is said "John baptized in water," whether "the element was applied to the subjects," or "the subjects to the element," some action was performed. Now, whatever that action may be, the English word representing that action, may be properly used when speaking of the baptism of the Spirit; because in the Greek the same

word is always used for baptism. If *sprinkle* represents the action of BAPTIZO, then we must read, "I, indeed, have sprinkled you with water, but he shall sprinkle you with the Holy Ghost!" If *pour* is preferred, then it will read, "I, indeed, have poured you with water, but he shall pour you with the Holy Ghost!" Here is a dilemma quite as perplexing as that of the Baptist.

4. As on previous points, so here, we summon our Pædobaptist friends to give testimony as to the meaning of the Baptism of the Spirit.

"To be baptized with the Holy Ghost," says Barnes, "means that Messiah would send down upon the world a far more powerful and mighty influence than had attended the preaching of John. Many more would be converted. A mighty change would take place. His ministry would not affect the external life only, but the *heart*, the *motives*, the *soul*; and produce rapid and permanent changes in the lives of men." The baptism of the Spirit, then, symbolized by water baptism, is a figurative expression representing the *abundance* of the gifts and influences of the Spirit of God, in the enlightening and sanctification of believers. Those who were baptized in the Holy Spirit on the day of Pentecost, are said to have been "filled with the Spirit"—their minds were completely under his influence: and whether this is better symbolized by completely burying the body IN water, or sprinkling the forehead WITH water, may not be difficult to determine.

So with regard to affliction: "Baptizo means figuratively," says Parkhurst, "to be immersed or plunged in a flood or sea, as it were, of grievous afflictions and sufferings." We accept then the phrase "immersed in the Spirit:" parallel expressions are found in many parts of Holy Writ. "In him (God) we live and *move*"—"Walk in God," "baptized *into* Jesus Christ." Literally and physically to "walk in God," to "*move* in God," &c., are phrases as improper as "immerse in the Holy Spirit." No one

thus interprets them: neither should we the latter. Properly understood, "immersed in the Spirit" has no more incongruity than "baptized" or immersed "*into* Jesus Christ," the very form used by the Apostle.

5. Every language sanctions such modes of speech: and every literary mind, especially if at all imbued with the spirit of poetry, perceives their beauty and feels their power.

WESLEY has many expressions of the same class—

"Then shall my feet no longer rove,
Rooted and fixed in God." Hymn 361.

Plunged in the Godhead's deepest sea,
And lost in thine immensity. Hymn 374.

To apply *literally* and physically the phrases the "*feet rooted in God*," &c., would, as Anonymous observes, "be nothing short of mockery, and mockery in this case would be blasphemy." But no one thinks of such an application, or charges the holy Wesley with mockery or blasphemy: neither is there any ground for similar imputations against the Baptist, for bringing out the expressiveness of the figure, "immersed in the Spirit"—an expressiveness which no application of a small quantity of water to the body can by any means symbolize.

With reference to the Proposition—"Dipping is not Immersion"—it will be sufficient to refer the reader to "*Dip*" and "*Immerse*" in the Spelling Books and Dictionaries, and to the quotations in the "EXAMINER," where it will be seen that the two words are used indiscriminately.

In conclusion. The sentence—"Quod erat demonstratum," is an inaccuracy immediately obvious to a Latinist, and its appearance in a *Second Edition* might suggest a doubt as to the classical erudition of its author. But whatever its origin, the philology of the "Melbourne Times" is, certainly, not that which is to stultify the whole Baptist intellect, and induce the abandonment of a belief certified as scriptural by the concurrent and cumulative testimony of Christendom. J. H. WOOD.

ONE MILLION NEW TESTAMENTS FOR CHINA.

THE British and Foreign Bible Society has decided to take up and carry out this noble proposal, if the requisite funds are provided. The Secretaries state that the Committee "will be happy to receive special contributions to this object, whether in sums of any amount, or in the exact value of a specified number of copies, estimated at fourpence each." And they further state that friends in China have been empowered to commence operations at once for the printing of the copies. This is as it should be. The Committee have confidence in the British public. We are glad they have; for great faith has not only always done great things, but no great thing was ever yet done without it. And not only do we believe that the christian men and women of Britain will do this, but we believe that the christian men and women of the United States will do as much, and perhaps more. Nay, we go further: for when we remember that we have above two millions of sabbath scholars on these islands, we believe that at least half of them would give one Testament each, and thus another million might be sent. And then might we not hope the same of the children in the United States? Now look at all these:—

British Christians	One Million.
British Children	One Million.
United States Christians ..	One Million.
United States Children	One Million.

Here are four millions of copies, which would amply cover a supply of one million copies for every 100 millions of the nearly 400 millions of the vast population of China—being one copy of the word of life for every 100 persons—children included.

And then might we not also indulge the hope that the evangelical protestants of the European continent would do something? That England and America must take the lead in this glorious enterprize we well know, but may not some aid, though comparatively little, be expected from the continental protestants?

Let this be set about forthwith, for there is no time to be lost. Now is the time to sow the incorruptible seed of the kingdom in China. Only let this be done, and then we need not fear for the result. That seed will grow and produce a glorious crop.

Let this be done, we say, and then the "man of sin" may publish his edicts against the word of God; and his "Grand" gaoler in Tuscany may imprison its readers; and that renegade quaker in Ireland may astonish the world by his astounding and uublushing impudence, we shall have made sure of this uttermost part of the earth, comprehending a population greater by millions upon millions than any over which that "Great Sham," the pope, ever yet assumed temporal or spiritual dominion.

And then, should the present attempt at revolution in China be completed, the future historian, after recording on one page the greatest political change ever witnessed in the world, will have to mention on the next a fact, which will exceed in the brightness of its benevolence all that man ever did for man since the creation of the world.

We are quite aware how a proposal like this will be treated by some who love their money more than they love their Saviour. But we have no sympathy with such, and can give but little regard to their judgment. Our sympathies are with men of generous purposes and noble actions. "The Lord gave Solomon great largeness of heart." And what we want now is, and surely it is time we had them, men of large hearts. Why, in these days of abounding wealth, it would be by no means an extravagant expectation to be anticipating the information that one of our princely christian merchants had paid the price of one million copies out of his own purse. The world has seen sums as great paid down for the vilest purposes; and the day will come when, for the holiest objects, money will be more cheerfully given. Prophecy predicts it. (Isaiah lx.)

Poetry.

OUR ONE LIFE.

'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only one have we—
Frail, fleeting man!
How sacred should that one life ever be—
That narrow span!
Day after day fill'd up with blessed toil,
Hour after hour still bringing in new spoil.

Our being is no shadow of thin air,
No vacant dream;
No fable of the things that never were,
But only seem.
'Tis full of meaning as of mystery.
Though strange and solemn may that meaning be.

Our sorrows are no phantom of the night—
No idle tale;
No cloud that floats along a sky of light,
On summer gale.
They are the true realities of earth—
Friends and companions even from our birth.

O, life below—how brief, and poor, and sad!
One heavy sigh.
O, life above—how long, how fair, and glad!
An endless joy.

Oh, to have done for aye with dying here;
Oh, to begin the living in yon sphere!

O, day of time, how dark! O, sky and earth,
How dull your hue!
O, day of Christ, how bright! O, sky and earth,
Made fair and new!

Come, better Eden, with thy fresher green;
Come, brighter Salem, gladden all the scene!
Quarterly Journal of Prophecy.

Spiritual Cabinet.

FROM THE CIRCULAR LETTER OF THE BRISTOL ASSOCIATION.

MAN CORRUPT AND CONDEMNED.
—We are aware there are those who maintain that, inasmuch as God is love, he can, and that he will, be merciful to his intelligent creatures without a mediator. Such persons are not, in our judgment, sufficiently impressed with the infinite holiness of Jehovah's nature; nor can they be fully convinced of the magnitude of the evil of transgressing the Divine law. Sin is the transgression of the law; and through the disobedience of one man many were made sinners. The fountain of life was, by this violation of the law of God, corrupted; therefore each one of the human family may adopt the humiliating language of the psalmist, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Is it not obvious, that from a child's becoming capable of distinguishing between right and wrong,

he delights to do evil? Man has destroyed himself by his sin, and by it he has rendered himself morally unable to do that which is pleasing in the sight of God. The law, which is holy, just, and good, and which he has broken, condemns him.

SALVATION OF THE LOVE OF GOD.
—We heartily believe, and we rejoice in the gracious announcement, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life:" and to us this passage clearly shows, that Jesus Christ did not come into the world that God may love sinners, but that he did love them, and therefore he gave his Son in due time to die for the ungodly. Jesus Christ suffered the death of the cross that God may manifest his love to sinners consistently

with his moral government. Although sin has separated sinners from God, the atonement by Jesus Christ has satisfied the claims of the violated law for those who believe in Jesus. Receiving the atonement by faith, their reconciliation is effected, and they are brought into friendship with God as their covenant Father.

APOSTOLIC PREACHING. — The theme of the ministry of the apostles was the death of Jesus Christ. They preached Jesus Christ and him crucified; and although the world, which by wisdom knew not God, counted this foolishness, God, to whom the wisdom of this world was foolishness, stained the pride of human glory by making the preaching of Christ crucified, both to Jews and Greeks, Christ the power of God and the wisdom of God. When the eloquence of mere philosophical reasoning and moral suasion have failed to save and sanctify men, the manifestation of the truth as it is in Jesus to the conscience, as in the sight of God, has delivered from the dominion of sin and satan, some of the worst of characters, and they have been washed, and sanctified, and justified, in the name of the Lord Jesus and by the Spirit of our God.

EXPERIMENTAL RELIGION has always consisted in a broken heart and a contrite spirit, and you know, dear brethren, that looking by faith on him whom you have pierced, has excited in your souls that godly sorrow for sin which worketh repentance unto salvation. Sin is never felt to be so exceedingly sinful as in the believing contemplation of the crucified Saviour. The heart is purified by faith on the Son of God; whom having not seen the believer loves, and he is constrained to mortify the flesh, with its affections and lusts; for nothing has such a holy influence on the soul of a child of God as a spiritual perception of Him, on whom it hath pleased the Father to lay the iniquity of us all; of him who

was wounded, bruised, and crucified for us men, and for our salvation. This love of Jesus, which was as strong as death, is the all-powerful principle that draws forth our ardent love to him. The cross of Christ will lessen your attachment to earth and to earthly things; for the things of time never appear so comparatively worthless, and the things of eternity so immensely important, as when we meditate on the wonders of redeeming mercy. Delivered from a criminal self-love, you will be willing to consecrate yourselves to the service of God, and you will be disposed not only to work for Christ, but, if it be needful, to suffer for him; nay, you will rejoice to endure reproaches for his sake. Having received the atonement, you are one with the Father and the Son, through the indwelling of the Spirit. You delight in God, and communion with him is the sunshine of your soul; and your desire is to magnify Christ both in life and in death, by fighting the good fight of faith, and holding fast your confidence to the end.

OBEEDIENCE, A FRUIT OF THE SPIRIT.—The sprinkling of the blood of Christ upon the conscience, by which it is purged from dead works, to serve the living and true God, is the effect of the operation of the Holy Spirit. This internal work of grace upon the heart, is made manifest in the christian's obeying the commandments of Christ. The inner life of the believer is made visible by his conformity to the will of God. Your obedience, therefore, to the will of Christ is the best evidence that you have received the atonement. If you walk not after the flesh, but after the Spirit, you are delivered from condemnation; and, as the servants of God, you have your fruit unto holiness. The consideration that you are bought with a price, even the precious blood of Christ, will induce you to glorify God in your body and in your spirit, which are his.

Reviews.

Flowers Gathered in the Storm. A Collection of Poems. By Elizabeth Jordan. London: B. L. Green.

WE trust that the peculiar circumstances of the writer of this little volume of poems will secure the kind sympathy and cheerful countenance of the christian public. After a modest reference to herself, the writer says:—

“Confined to her habitation, and almost to her couch, by a protracted indisposition of four years' duration, (and thus debarred, not only from enjoying the privileges of the sanctuary, but from taking an active part with those who delight to obey the divine command of the Redeemer, to bring little children to him) she yet conceived that something might be done, even through her humble instrumentality, to promote the interests of the Saviour's cause in connection with sabbath schools; the idea (after many misgivings) was communicated to several friends, and the result has been an amount of encouragement which has emboldened her to take the present course.

The entire profits accruing from the sale of the work will be devoted as an humble offering to the sabbath school cause; it is upon this sole ground that she appeals to the religious public for support, and it will be a delightful source of grateful reflection to her mind (should her affliction be continued), if her success in this little publication is such as to satisfy her that she has been privileged to work together with those whose greater health and strength has enabled them to extend the knowledge of christianity to the lambs of the fold.”

There are about fifty pieces of poetry in the book, and had we space for extracts our readers would be gratified by their perusal. In our *Children's Magazine* several pieces of a similar character have appeared from the same hand.

The Power of Religion Exemplified in the Conversion and Triumphant Death of J. S. London: Simpkin, Marshall, and Co.

A VERY interesting memoir of a converted youth, who departed this life in his twenty-third year; affording strong grounds for encouragement to christian parents and teachers, to persevere in their endeavours to imbue the youthful mind with the great and saving truths of our holy religion.

The Evangelical System considered in its various aspects. A Book for the times. By the Rev. John Stock, Minister of Salendine Nook Chapel, Huddersfield. London: Houlston and Stoneman.

WE can have no hesitation in introducing this volume to the notice of our readers, although that will be nearly all we shall be able to do at this time, having only received our copy a few days ago. We have read over the preface and introductory remarks with satisfaction, and the plan of the work appears to be well laid out. How it is worked out we are not prepared to say, but of scripture proofs there is abundance. To some of the writer's peculiar views, if we are to take his Letter to the Yorkshire Churches on Election as a specimen, objection might be taken both by ourselves and some of our readers; but all such controverted subjects we are usually careful to avoid. We must, however, enter our protest against the following strange conclusion of an argument in favour of special grace at page 51, where Mr. S. says, “if we are to reject the doctrine of special grace, because it has its difficulties, for the same reason we must reject the doctrine of a Divine Providence, and, in fact, turn atheists.” Our esteemed brother would not be satisfied with such a conclusion from a papist in favour of transubstantiation. Besides, thus to push all his christian brethren who do not believe in special grace except for special purposes into the ranks of atheism is going rather too far.

Motherless Mary, and the Better Home. By Julia Jane. London: Houlston & Stoneman.

A VERY interesting tale, well told. Little girls, and boys too, in our families and schools, will read these pages with pleasure, and derive much instruction and profit. We hope the fair writer, for we believe this little book is her first essay, will favour the young with some further tales of the same homely and useful character. The motto of the title page is a verse from Longfellow, which indicates the subject of the tale:—

“There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howso'er defended,
But has one vacant chair.”

My Sunday School Class; Twelve Lessons, designed to assist junior teachers in the communication of religious instruction to the young. By the Rev. John F. Serjeant, Curate of Sheffield, and late Diocesan Inspector of Schools. London: Sunday School Union.

WE are always disposed to welcome every new and well-intended attempt to aid our sabbath school teachers in their important labours. This small volume contains twelve lessons on scriptural subjects, which may therefore be regarded as patterns for imitation. And to facilitate the attempts of teachers to work them out on other subjects, each lesson is in the natural form of a dialogue between a teacher and the scholars of his class. The author appears to be well skilled in the art of teaching the young, and he has prefaced his lessons with an Introductory Essay, rich in valuable suggestions to teachers; the first paragraph of which will give our readers a favourable idea of his discrimination—

"It is to be feared that many persons engage in the work of Sunday school teaching, without anything like an adequate idea of its nature and importance. In many cases, the duty of a systematic preparation of the lessons appointed for the sabbath is entirely neglected; and, even where the importance of the duty is recognized, it frequently happens that a hasty glance at a commentary, or a quarter of an hour's thought during the intervals of business, is substituted for that patient and prayerful investigation of the word of God, which every teacher is bound to exerceise. A conviction of the necessity of this diligent preparation has, long since, led me to arrange and prepare the lessons for my class with anxious care; and the following are a few of the lessons which I so prepared."

We cheerfully and earnestly commend this work to the immediate notice of sabbath school teachers. Every school should secure one copy at least for general perusal.

The Juvenile Year Book, an interesting and Instructive Miscellany for the Young. London: Sunday School Union.

A Book of 334 pages, with many pictures, and a coloured frontispiece, bound in embossed cloth, gilt edges and lettered, must be enticing at first view; and, as in this case, when the contents are such as young people love to read, and the poetry select, we can have no doubt that this juvenile volume will be a favourite.

The "Word of Reconciliation," being the substance of a Discourse preached June the 22nd, 1853, by J. C. Jones, M.A., at the Annual Association of General Baptists, held in Lombard Street Chapel, Birmingham, and Published by Request. Also, a Review of the Doctrine of "Universal Pardon," in reply to an anonymous pamphlet on that subject. London: Piper Brothers & Co.

THE ample title of this discourse, and the notice of the Review which is appended, will indicate the subjects discussed in this pamphlet. There appears to have been a cause for its appearance, and in our judgment Mr. Jones has ably sustained the great doctrine of "reconciliation," mistaken views on which might lead to the most fatal consequences. As regards the price, we have more than the usual quantity of pamphlet matter for sixpence.

The Book and its Story: A Narrative for the Young. On occasion of the Jubilee of the Bible Society. London: Bagster and Sons.

THIS is one of the cheapest and best books for the young we ever met with. Here are nearly 500 pages of clear type and good paper, with numerous engravings, specimens of types of languages, portraits, a beautiful frontispiece, and all well bound for three shillings. It is a History of the Bible in all ages and is brimful of interesting facts.

Spare Moments. Third Thousand. London: Hamilton, Adams, & Co.

THIS little book contains several brief lessons of wisdom on important subjects, written in a pleasing style, and therefore adapted to the instruction of young persons entering upon the duties and responsibilities of life. We presume that it is from the pen of the writer of "Green Leaves," and, with it, is finding an extensive circulation.

The Two Christmas Days. By Mrs. Clara Balfour. London: Partridge and Oakley.

THIS neat little book is ornamented with several wood engravings, and is written in the pleasing style for which Mrs. Balfour is distinguished. The subject is in the form of a narrative; and the design is very commendable. It is written in the hope of promoting true sobriety among the young.

Christian Activity.

LAY, OR COLPORTEUR AGENCY.

WE extract the following from a circular issued by a Society in Glasgow, which appears to be very active in supplying emigrants, who leave the Clyde, with suitable religious books, tracts, and other publications.

The success attending the system of colportage commenced by the American Tract Society in 1841, with only eleven agents, but increased last year to 642, gives the most pointed "answer" that it is possible for christians to receive as to the path of duty. The finger of God could not be more manifestly seen than in the prosecution of this work. Thousands of converts, natives and foreigners, evince the Divine approbation; and all denominations of christians in the States attest the truth of these facts. At the anniversary meeting of the American Tract Society, in May last, one speaker, intimately acquainted with colportage, remarked—"There seems to be an increasing conviction among intelligent reflecting men that this is among the prominent agencies for the moral elevation of the world."

Such an agency should be duly appreciated by the christians of Britain and liberally sustained. The same Lord who has so graciously guided the American Tract Society would carry through triumphantly the co-operation of all the evangelical churches and christians in our land. The fearful condition of the great masses at home—the apparent utter inadequacy of existing instrumentalities—as also, the condition of Continental Europe and the world—fully justify an energetic and great measure. May it be promptly adopted! lest, by present neglect, we or our children may ultimately have to deal with more than can be accomplished.

To commence this work, a few experienced colporteurs might be brought from America, and also a few foreign agents to labour among the strangers within our gates, and among foreigners "who go down to the sea in ships," for whose souls, it is to be feared, no adequate agency is employed. Everything at present favours the introduction of such a measure, and

not the least favouring providence is our great national prosperity. In what better way can we render the first-fruits of our increase unto the Lord than by an endeavour, with his aid, to rescue the millions perishing for lack of knowledge.

Of a recent colporteur convention in the United States, speaking of the agents, a minister says—"There was an obvious fitness for their work—practical, prudent, honest, frank, and men of one purpose. It was plain that each had given an unhesitating allegiance of soul to Christ. I felt that such christians must awaken any people. After seeing them, I understood, as never before, the untold blessings such colporteur agency must diffuse. It brings in that kind of agency for the want of which the church has been dying. The colporteurs are the ventilators which bring in the precious breezes of heaven, and thus keep the church from becoming drowsy, by filling them with new converts, fresh energy, and spiritual life."

The Rev. R. S. Cook, one of the Secretaries of the American Tract Society, in his work on colportage, says—"It is a fact of striking import that a large number of the early student colporteurs are now toiling as missionaries of the cross in India, China, and the Islands of the sea. And the testimony of the professors of colleges and seminaries, and of the young men themselves, is uniform, that the periods devoted to this service are among the most profitable of their preparatory course."

The committee of the American Tract Society remark—"Were a thousand men devoted to this work, it would still fail to reach even once annually the multitudes who are destitute of the usual means of grace. They regard the experience of twelve years of the system of colportage as a test of its safety and efficiency. Having its origin in prayerful compassion for the destitute, it has more than realised the hopes of its early friends. It has proved itself everywhere and at all times the cordial friend and humble auxiliary of the ministry. It has helped to work out the great problem of successful dealing with the followers of Rome. It has given employment to a vast amount of lay talent and piety otherwise undeveloped, and comparatively inopera-

tive. It has done its part to expose and circumscribe the issues of a vicious and licentious press. It has created a demand for publications of a high moral and religious tendency. It has deposited truth enough to save immortal souls, if received into the heart and blessed of the Spirit, in probably not far from one-half of the households of our entire population; and it has accompanied the diffusion of its millions of evangelical volumes with words of personal religious counsel and warning, and with fireside prayer." In a word, they are instrumental in organising and directing the evangelistic efforts of the people, and afford reasonable counsel to those under convictions, by directing such to the source of pardon and peace. "And the blessing of God has been upon the work. North, south, east, and west attest it. Beloved pastors and missionaries confirm the official statements of our fellow-labourers."

Mr. Cook further remarks—"That the aggressive principle ought to be more largely infused into our schemes of evangelisation, is obvious. The example of the Divine Saviour in his itinerant labours; of Paul preaching the gospel 'in the regions beyond;' of the primitive disciples 'holding forth the Word of Life,' and of a few holy men, in all ages, who have caught their spirit—all encourage it. The promises of success to those who 'go forth weeping, bearing precious seed,' and of reward to those who 'turn many to righteousness,' invite it. And the overwhelming evidence, that even where for centuries the arrangements for evangelisation, on the *attractive* principle, have been in operation, large masses of men are still ignorant of the plan of salvation, or too prejudiced to place themselves in the way of learning it, demands the speedy and efficient use of any and all available means of conveying the gospel to them. Souls are too precious, life is too short, and eternity too near, to admit longer delay or neglect. Millions at home, and countless millions abroad, will miserably perish unless more prompt, energetic, and *aggressive* means are employed to impart the gospel to the individuals and families comprising the masses of men." What means can be devised better than the colporteur system for at once enlisting recent converts, whose fervent christian love impels them to entire self-devotion in the cause of

their Lord, but whose necessities bind them to exhausting secular toil till perhaps the fervour of their first love subsides.

Of the 642 colporteurs employed last year in America, 126 were Students from thirty-seven different institutions. Above 100 are converted foreigners, of whom 70 alone are Germans, labouring with great success among their countrymen. The salaries are all fixed, generally, at £30, with a small allowance for expenses in country districts; but, from the hospitality of the people, who freely lodge them, the expense of travel is small. Each distributes, gratuitously, about £20 sterling per annum of the society's publications. They also sell, at retail prices, to those who can pay—the profits going to the society. This is a very important part of the plan.

It may now be reasonably asked—"What agencies do the American christians employ to keep up an interest in so great a work, and for sustaining their tract society's 'general objects,' with funds?" First, a public record of their operations, is issued at a nominal price, and has attained a circulation of 200,000 monthly. Thirty travelling secretaries, of decided business habits, qualified to preach, to digest plans for their several fields, to secure competent labourers, and to counsel those already enlisted. It is clear that, in the present state of the churches, there can be no securing of the means of prosecuting this and kindred enterprises without the employment of agencies, for awakening the interest, and eliciting the benefactions, of the people of God. The reflex influence of these agencies, in counteracting the prevalent tendencies to avarice and worldliness, may be counted as not the least among the valuable results of these christian labours.

Above three hundred congregations support each at least one colporteur; and many noble instances of charity could be mentioned, such as one person supporting twenty. The following example deserves notice:—"A single firm in the city of New York, with the generous family connected with it, has contributed the salary of Six Colporteurs; while, the efficient church to which they belong has set an example, worthy of all imitation by other wealthy churches, in giving last year 3,500 dollars for the Colporteur work."

Those who have authentic information of the great Mission work in *Ireland*, especially those who have been privileged with a personal visit, must be convinced of the importance of Lay Agency as an auxiliary to the stated churches; and, with few exceptions, all the Evangelists

labouring in the South and West of Ireland are Laymen. Were mouey their object, these men would never engage in this self-denying work: indeed, it is known that most, if not all, have given up worldly prospects in their desire to be instrumental in winning souls to Christ.

Narratives and Anecdotes.

THE CITY OF THE DEAD.—In digging out the ruins of Pompeii, every turn of the spade brings up some relic of the ancient life, some witness of imperial luxury. For far the greater part, these relics have a merely curious interest; they belong to archæology, and find appropriate resting-places in historical museums. But there are some exceptions. Here, for instance, the excavator drops, an uninvited guest, upon a banquet; there he unexpectedly obtrudes himself into a tomb. In one place he finds a miser cowering on his heaps, another shows him bones of dancing girls and broken instruments of music lying on the marble floor. In the midst of painted chambers, baths, halls, columns, fountains, among the splendid evidences of material wealth, he sometimes stumbles on a simple incident, a touching human story, such as strikes the imagination and suggests the mournful interest of the great disaster—as the sudden sight of a wounded soldier conjures up the horrors of a field of battle. Such to our mind, is the latest discovery of the excavators in this melancholy field. It is a group of skeletons in the act of flight, accompanied by a dog. There are three human beings, one of them a young girl—with gold rings and jewels still on her fingers. The fugitives had bags of gold and silver with them, snatched up, no doubt, in haste and darkness. But the fiery flood was on their track; and vain their wealth, their flight, the age of one, the youth of the other. The burning lava rolled above them and beyond; and the faithful dog turned back to share the fortunes of its mistress—dying at her side. Seen by the light of such an incident, how vividly that night of horrors looms upon the sense! Does not imagination picture that little group, in their own house, by the side of their evening fountain, languidly chatting over the day's

events, and of the unusual heat? Does it not hear, with them the troubled swell of the waters in the bay—see as they do, how the night comes down in sudden strangeness, how the sky opens over head, and flames break out, while scoriæ, sand, and molten rocks come pouring down? What movement, what emotion, what surprise! The scene grows darker every instant—the hollow monotone of the bay is lifted into yells and shrieks—the air grows thick with dust, and hot with flames—and at the mountain's foot is heard the deadly roll of the liquid lava. Jewels, household gods, gold and silver coins, are snatched up on the instant. No time to say farewell; darkness in front, and fire behind, they rush into the streets—streets choked with falling houses and flying citizens. How find the way through passages which have no longer outlets—confusion, danger, darkness, uproar everywhere;—the shonts of parted friends, the agony of men struck down by falling columns;—fear, madness, and despair unchained:—here, penury clutching gold it cannot keep—there gluttony feeding on its final meal, and frenzy striking in the dark to forestal death. Through all, fancy hears the young girl's screams—the fire is on her jewelled hand. No time for thought—no pause:—the flood rolls on—and wisdom, beauty, age, and youth, with all the stories of their love, their hopes, their rank, wealth, greatness—all the once affluent life—are gone for ever. When unearthed after many ages, the nameless group has no other importance to mankind than as it may serve “to point a moral or adorn a tale.”—*Athenæum*.

[Pompeii was a Roman city, situate at the base of Mount Vesuvius, which, with the city of Heroulaneum, was destroyed by an eruption of the mountain, A. D. 79. The site was once close to the sea, but it is now at some distance from it.]

LUCAS'S COMMENTARIES ON THE BIBLE.
 —The hon member for Meath comments as follows upon the recent reputable scene in the Dublin revision court, in which a Roman Catholic clergyman peremptorily refused to be sworn on the Protestant version of the holy scriptures:—"Let every man (says Mr. Lucas) speak for himself. I am not certainly standing up in any of Her Majesty's courts of law, but here, in the press, speaking in my own proper person, I declare that I do not believe that volume to be sacred; that I do believe it to be false, and that whether it is authorised by law—as were not so very long ago the hanging, embowelling, mutilating, robbing, and torturing of catholic priests and laymen—whether it is the version on which the Queen (God bless her!) has taken her coronation oath, or whether this protestant nation believes it to be the Word of God—all these things are a matter of the purest and simplest indifference to me. I reverence the Queen, but I am not bound to hold Her Majesty's opinions upon the Scriptures, upon any matter of religion, or upon any other matters saving those which concern my duties as a good citizen; and as to the authority of law in such a matter, and the belief of this protestant nation, they truly—as the laws now stand, and as this protestant nation now shows itself—are grounds, not of simple indifference, but of a strong *primá facie* presumption against anything which they propose to me on such a subject. I do reverence the holy scriptures; I hold them to be the Word of God. So does every catholic. But for the protestant scriptures, the protestant version, I believe them to be, and to have been, made designedly false, mutilated, and corrupt. In one word, as it was in the beginning so it is now, and so it will ever be. We receive the scriptures from the church, and to us nothing is the scripture, nothing is the Word of God, except that which comes to us stamped with her authority. Your's on the contrary, comes to us stamped with the church's disapprobation, and by her authority condemned; and, knowing this, you have the insolence, the audacity, or, let me rather hope, the thoughtlessness, to ask us and to try to compel us to make, what you intend, a solemn act of worship upon a book which you know, unless you are strangely ignorant, that we religiously condemn. When the ques-

tion is raised in this formal way before the whole empire, and we are told without any circumlocution whatever that in kissing the protestant testament we profess our belief in it as the true scripture of God, I, for one, solemnly declare my intention never again to take an oath without carefully examining the book upon which I am asked to swear, and rejecting the book if I find it not to be my authorised version of the scriptures—that is, the copy authorised by the one, holy, catholic, and apostolic church."

[And this man, who is now the Editor of a papist newspaper, and a member of parliament, is said to have been brought up among the Society of Friends. What a striking exception is he to the rule—that the children of Friends usually continue Friends; and what a contrast to the meekness of a Friend is the insolent tone he now assumes! Perhaps the man's ambition was to be a prodigy of inconsistency. If so, he has succeeded, beating even Great Dan himself. But how convenient it was for Lucas, that he did not find out he had a conscience when taking the usual oath on entering the House of Commons. Was that copy of the gospel on which he was sworn—for being no quaker he must be sworn—a papist or a protestant copy?]

THE CITY OF CONSTANTINOPLE.—The city occupies a triangular promontory of land between the Bosphorus and its inlet, "the Golden Horn." It is about three miles and a half in length, and from one to four miles in breadth, and is enclosed by a triple range of walls, twelve or thirteen miles in circumference, and entered by twenty-eight gates. It is built on an undulating declivity, rising towards the land side. Externally it has an imposing appearance, with its mosques, cupolas, minarets, and cypresses, and its port crowded with shipping; but internally it consists mostly of a labyrinth of ill-paved, crooked, dirty lanes, and low-built small houses, of wood or rough hewn stone. There are a number of public fountains, which amply supply the city with water. Its population is estimated at 400,000, including Galata and Pera, and it is composed of about 150,000 Greeks and Armenians, 20,000 Europeans, 60,000 Jews, and the remainder Turks and Arabians. There are between 300 and 400 mosques in the city and suburbs, forty Mohammedan colleges, 183 hospitals, thirty-six christian churches, 130 public baths, and 180 khans or inns, besides numerous bazaars,

coffee-houses, and caravanserais. The scraglio is to the east of the city, and comprises an area of about three miles, separately enclosed by walls, and extending down to the sea of Marmora. The Golden Horn is a fine harbour, deep enough to float ships of the largest size; it can receive 1,200 sail of the line, and is always full of mercantile and other vessels. On the north shore of the Golden Horn are the imperial arsenals and dockyards; there is always a very strong garrison of troops in this city, and many new barracks have been built by the late and present sultan. The commerce of the port is extensive, but not so great as might at first sight be anticipated. The city is the see of the Greek, Armenian, and Catholico-Armenian patriarchs.

OF MR. WM. HITCHMAN, a baptist minister, of Wotton-under-Edge, Gloucestershire, in the last century, the following pleasing and instructive testimony is given—"In addition to his labours as a preacher, he laid himself out for general usefulness in the surrounding villages. There was hardly any thing he could not do. The weak and superstitious consulted him in the hour of alarm—parents sent their profligate sons to him to be instructed and reformed—the watchmaker employed him to make calculations—farmers engaged him to measure their land—he studied pharmacy, and could mix a medicine, extract a tooth, and use the lancet as well as many men of the profession. He gave advice to the poor, made the wills of those who possessed property, and was ready to do good to all. He could construct a weather-glass, draw a map, and make an almanack. He was a very assiduous cultivator of his garden and orchard, and was no stranger to the science of botany. Above all, he was a good man, and shone as a light in a dark village for many years. Did not he do excellently well?"

DANIEL WEBSTER.—Some one speaking in the hearing of the late Daniel Webster on the sublime poetry of the Old Testament, the great statesman and orator seriously remarked, "Ah, my dear sir, the poetry of Job, and Isaiah, and Habakkuk, is beautiful indeed; but when you have lived as I have, nearly seventy years, you will give more for the fourteenth and 17th chapters of John's Gospel, than for all the poetry in the Bible."

A CURIOUS PASSAGE IN THE HISTORY OF GEMS.—The largest diamond in the world, priceless and matchless, which Charles the Bold usually wore round his neck, and which had once ornamented the crown of the great Mogul, was found in the road, dropped by one of the valets of the duke, who fled in dismay, scattering his master's jewels in the way, as if to show their worthlessness when compared to the hope of a brief existence. This wonderful jewel was enclosed in a small box adorned with the finest jewels. The man who found it, pleased with the box, kept it, but threw the diamond away, considering it only a piece of glass: recollecting, however, afterwards, that it was likely to possess some value, as it was placed in so pretty a case, he returned to the spot where he had rejected it, and found it lying in the rut of a cart-wheel. He took it to the curé of Montagni, who, though no greater a connoisseur in precious stones than himself, bought it of him for a crown-piece, and he went away, satisfied with having made so good a bargain.--*Costello's Memoirs.*

THE LORD'S PRAYER IN RUSSIA.—It is affirmed that, when Menschikoff was asked whether the Lord's Prayer would receive the favourable consideration of his tribunal, he replied, "I cannot precisely say just now; there are some words that must be looked into—possibly the publication of them may be dangerous. Give us this day our daily bread savours singularly of socialism; and the words *Thy kingdom come* may be construed into meaning that the subjects are not content with that of the good emperor with whom they are blessed."

The Russian Question.

CYRIL OF ALEXANDRIA, with his bitter worldly heart and oily sanctimonious phrase, with his capacity for business and for hatred, alike enormous, is a shadow among shadows. But the Bishop of Exeter, into whose body the soul of Cyril has unquestionably transmigrated, is a living reality in lawn. It might not be pleasant to approach too nearly that ecclesiastical mud volcano, which, always growling and simmering, may explode in an instant with such terrific force its bespattering baptism of abuse.

British Quarterly.

Baptisms.

FOREIGN.

INDIA — *Puna, Bombay Presidency*. — A correspondent of the *Oriental Baptist* says: "Several have been waiting here for an opportunity of professing their faith in Jesus in the way of his appointment. The arrival of the baptist missionary from Bombay has given four the opportunity of coming forward for baptism. The occasion was embraced for setting forth the reasons for believers' baptism, founded on the commission our Lord gave to his disciples, Mat. xxviii. 19. The tenor of these words prohibits infant sprinkling. For the church is commanded to 'disciple,' that is, to lead the nations to receive the doctrines of redemption. This implies previous instruction, which infants are incapable of receiving. Your prayers for the prosperity of Zion, especially for those who have lately put on the Lord Jesus Christ here, are earnestly solicited."

From the *Herald* for October we learn that the missionary mentioned above is Mr. Cassidy, who has chosen this new and promising field of labour. Mr. C. arrived at Bombay in April last, and received a very cordial welcome from various missionaries and christian friends. A room was engaged as a school and teaching place, and when opened, only four or five children, and from twelve to twenty adults, attended. Presently, Mr. C. was invited to Puna, usually spelled Poonah, a city about eighty miles from Bombay, with a population of 100,000, the object being the baptism referred to above, which is thus graphically described in a letter to the Rev. C. Stovel:—"Along the eastern limit of Poonah cantonment runs a little stream whose tiny rills murmur very gently or altogether disappear during the hottest months; but now, when the south-east winds blow, and let loose the vapours upon our arid hills and parched plains, this small rill swells up into a rushing torrent, and lifts up its grateful voice in many waters. Over it rests a bridge, and across its channel, a little above the bridge, runs up a wall which retains the waters above, till they swell as now, and fall in graceful cadence over its summit, and foam themselves on their rocky channel, or wear away the hard rocks below. The rushing waters and

the gurgling streams sound symphonious to one while he stands below the bridge, for the stream is chiefly spanned by the middle arch, and at either side you stand upon the naked rock below the rising arch. Upon that bridge stood a few, last sabbath afternoon, and they were looking down below. Upon whom do you suppose they gazed? There was a small tabernacle there, which had been set up the evening before; and not far off, and partly under the arch, stood a few who had assembled there at five that evening, to obey our Lord's command, and endeavour to fulfil all righteousness. The presence of the Lord was sought and felt to be present. Thoughts of Jesus, and John, and Jordan, were in our minds. We prayed, and heard his voice in Matthew's closing lines, and thought who his disciples were, and how he has commanded such to worship him by obeying his commands; and we asked ourselves whether he had drawn us to his fold. Then we sang a hymn on being buried with Christ in baptism, and some of that small assembly then entered the tent, and after a few minutes your poor missionary came out, and walked a few yards down the bank till he saw where much water was, and thither he went and stood. Presently an officer of H. M. 86th entered the stream, and came to where the baptist stood; and then the baptist, lifting up his hands, as if fulfilling a solemn vow, uttered the words of the commission referring to the ordinance, and then quietly laid the subject before him into the stream, and raised him up again. A private of H. M. 78th Highlanders followed, and him he also in like manner immersed; and so a third, a private of the same regiment; and so a fourth, a corporal of the same regiment. These four have long been convinced of the necessity of obeying our Lord's command to be baptized; and, as this is the first opportunity they have had, they have embraced it. When they had been baptized, they were commended to the Lord in prayer, and the congregation below the arch was dismissed with the blessing. It was a day long to be remembered in our annals."

Khári.—Two persons were baptized at this village on sabbath day, the 19th of June.

Calcutta.—On Sunday, June the 5th, one person was baptized at the Intally chapel.

Serampore.—Three persons, the fruits of the labours of our brethren at Delhi and Benares, put on Christ by baptism at this station on the first sabbath in June.

Campore.—On sabbath morning, June the 5th, Mr. Williams baptized one young man, on a profession of his faith in Jesus.

Chitoura.—Mr. Smith writes:—"On the first sabbath in this month, I had the pleasure of baptizing the Gosain who accompanied me from the last Bhuteshwar mela, his wife and family have joined him, and he is employed daily going from village to village preaching the gospel. His being a Brahman with a good knowledge of Sanscrit, as well as a Gosain, gives him much influence among the people, and I hope he will be the means of doing much good."

Prussia.—Herr T. Penner says:—"I started with my brother to visit the brethren at Furstenau and Dirshau. At the former place I held several encouraging meetings, and found some persons who had been brought near to the kingdom of God through tract distribution. At the latter place, they told me of the awakening at Schöneek, and urged the desirableness of my going thither. We arrived at ten o'clock, p. m., and were heartily welcomed. Notwithstanding the late hour, the good people where we were would spread the news, and by twelve o'clock about thirty persons were assembled to hear the word of God. I was obliged to forget my long journey and fatigue and preach to them. After the service many spoke of their great longing to be received into our community. We appointed the approaching sabbath as a day for personal intercourse with these dear ones, that we might become acquainted with them, and know their faith and experience. We met again at nine o'clock on Saturday night, and on Sunday, aided by three friends from Dirshau, we examined the profession and conduct of the inquirers. The result was the acknowledgment with joy of twelve as fit candidates for the baptism which they so much desired. The administration of the ordinance of baptism, and the feast of the Lord's supper following, of which the newly received partook, made a good

impression on all present, and we hope that many more will soon be added to us. Two persons have been baptized in Pobethen, near Königsberg in Samhaude, two more from Furstenau, and others in various places are applying for admission."

Saxony.—Mr. Beyebach reports a visit to Hilburghausen, in Saxony, where he baptized five. While he was gone out to the baptism, a *gend'arme* entered the house to hinder him, on which account he dared not return thither. He greatly regrets that no open worship can be held there, so greatly do the people long for the pure word of God.

DOMESTIC.

Stradbroom, Suffolk.—On the first Lord's-day in October, our pastor, Mr. Eyres, preached from, "Why baptizest thou?" In discoursing on which, he shewed that the ordinance of baptism by immersion is scriptural according to the literal meaning of the word—that it is a divine command—that it was sanctioned by our Lord and his apostles—that it is designed to answer important ends—and is connected with many great blessings. After which he baptized five persons, and on the same day he received them into the church. The season was interesting and solemn. Mr. E. also baptized three other persons some time since, who were not reported. And we believe there are several others who are inquiring what they must do to inherit eternal life.

F. B.

Rowley and Shotley, Durham.—On sabbath evening, Sep. 18, after a sermon to a crowded auditory by our minister, Mr. G. Whitehead, from, "See, here is water; what doth hinder me to be baptized," two believers followed their Lord and Master in the ordinance of baptism, and were afterwards admitted to our fellowship. One had been a member of the Church of England.—And on Oct. 16, three females, wives of three members, (one of them previously a member of an Independent church) were also buried with Christ by baptism, bearing their willing testimony to his truth before many witnesses. These services have excited much attention here; and others are intimating their conviction of the truthfulness of the ordinance. J. K.

Welsampton, Salop.—Mr. Rotherham, of Wem, baptized one female, Oct. 16, who was added to our number on the same day. W. H.

LONDON, Devonshire Square.—A baptizing service was conducted by Mr. Hinton in this place on Thursday evening, October 13. Mr. H. preached from, "If ye love me, keep my commandments." After speaking upon loving Christ, he observed on the latter part of the text—1. It is the language of kindness. As love, the strongest of all the passions, requires something to do for the object beloved, so Christ here gives scope for the gratification of a loving heart. 2. It is the language of supremacy. Christ's ordinances, baptism and the supper, require, as in the case of all his other commandments, a rational, personal, and intelligent obedience. Infant baptism, he observed, cannot render this obedience. He said, "Had I been baptized in infancy, it could not have been my act, but the act of another—it would have been before and not after my knowing and loving Christ—it must have been the act of another, and another's acts can have no place among my acts of faith and love." This, he considered, a fatal objection to infant baptism. And lastly, he beautifully shewed how Christ differed from all other kings, in placing love as the only motive for obedience to him. After this, he solemnly immersed three brothers and two sisters in Christ. T. R.

Shouldham Street.—On Lord's-day evening, Oct. 16, after a sermon by our pastor, Mr. W. S. Blake, from Matt. x. 32, he baptized six disciples of the Saviour, three males and three females. One of the candidates was a city missionary, a second a scripture reader of the British Reformation Society, and the third a master of the National School of the District. F. F.

Regent Street, Lambeth.—On Thursday evening, Sep. 29, five believers were baptized upon a profession of their faith in Christ. A husband and wife were amongst the number; two others were aged, and the fifth was a young man. On the following Lord's-day it was also our privilege to restore three wanderers, who, after some two years' separation have re-joined the people of God.

Maard's Court, Soho.—Mr. Bloomfield baptized eight believers in the Lord Jesus Christ, on Thursday evening, September 29. G. J.

SHELFANGER, Norfolk.—Mr. Winter had the pleasure of baptizing his youngest daughter on a profession of her faith in the Saviour, Oct. 2.

CEFN MAWR, Denbighshire.—On Lord's-day morning, Sep. 18, an immense crowd of about 1200 persons assembled on the banks of the river Dee, which runs through our neighbourhood. We commenced by singing, and then Mr. Ellis Evans, our pastor, after reading and prayer, delivered an appropriate address based on the words, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." After the sermon, Mr. Edward Roberts, of Cefn Bychan, led one candidate into the river and immersed him into the names of the Father, the Son, and of the Holy Ghost. This young man has been a member with the Welsh Calvinistic Methodists about ten years. He felt much regret in leaving his former friends, some of whom indulged a sarcastic smile. Still the determination honestly to carry out his convictions overcame all opposition, and now his willing footsteps were found moving in the way the Saviour trod. A solemn feeling pervaded the audience while the service was conducted, and many said they never witnessed a more interesting scene. In the afternoon our brother was admitted to our fellowship at the Lord's-table. Our friend has received three or four letters from some of his late friends expressive of regret that he had become "such an unfashionable ignominious religionist." J. R. R.

BEDFORD, Mill Street.—On Lord's-day evening, Sep. 25, our pastor, Mr. Killen, preached a sermon on baptism, from Acts viii. 12, from which he shewed, 1. The fearful condition of the Samaritans before Philip visited them.—2. The divine power and efficacy which attended his testimony.—3. The subjection of the Samaritans to Christ, his word, and ordinances. After which Mr. K. led down into the water and baptized two candidates. One had been a member of the Establishment for several years, but having lately witnessed the baptism of her husband, she was convinced of her duty and privilege to follow him in the same way.

SALEM, near Haverfordwest.—Since our last report we have had several baptisms. On Friday evening, July 8, Mr. Griffiths baptized three females: one had been a member with the Independents for many years. And on Lord's-day, Oct. 2, after a discourse at the water-side, three more candidates were baptized by Mr. Mathias, our pastor. G. P.

PRINCES RISBOROUGH.—Since the settlement of our pastor, Mr. J. B. Blackmore, about a year ago, eleven believers have put on Christ by baptism and four more have been added. On March 27, a young man and his wife were immersed. June 29, a mother and daughter. The former had been an Independent many years. July 17, three young men and their wives, and an interesting young female, formerly a scholar, now a teacher, thus obeyed their Lord's command. Another candidate is received, and others are coming forward. There are also an encouraging number of inquirers, and various pleasing tokens of good. We hope soon to report more good news.

DERBY, Mary's Gate.—On Lord's-day, Oct. 2, after an impressive sermon by our pastor, Rev. J. G. Pike, eleven young persons were baptized by Mr. Josiah Pike. The whole of the candidates are scholars in our sabbath school, whose ages vary from fifteen to twenty years. Instead of dismissing the senior scholars, as is the custom in many schools, we have adult classes to which they are transferred from the ordinary school; by this method we retain them for a longer period under the influence of religious teaching, and find it to be a valuable auxiliary to the church of Christ.

INSKIP, Lancashire.—One of our deacons baptized two young men, Oct. 2, after a discourse by our pastor on "I will hear what the Lord will command." The behaviour of the concourse at the water-side was remarkably good. The candidates were welcomed to the table of the Lord on the same day. One is the son of a pious mother, who is a member with us, and the other is still a scholar in our Sunday-school. The Lord preserve them and make them useful, and lead many others to follow their example!

CATSHILL, near Bromsgrove.—We have had another addition to our little church. On Lord's-day, Sep. 4, after a sermon by brother Davis, our aged and venerable pastor, Mr. Nokes, baptized five females into the names of the Sacred Three. Two of these were mother and daughter. The latter, and three others, were from our sabbath school. We had a large congregation to witness the service. These were all added to the church.

J. A.

Dias.—Four disciples put on Christ by being baptized into his name, October 2. Our pastor immersed them.

TROWBRIDGE, Bathenda.—Seven followers of the Saviour were baptized by Mr. Webster, Oct. 2. Four of these were males, each of whom had a partner opposed to the ordinance; one had been a scholar and is now a teacher; and the father of one had erected the baptistry thirty years ago. One of the females had been of the Established Church. The chapel was crowded, and much attention manifested. This was the first anniversary of our pastor's services. During the year we have received twenty-eight into our fellowship.

Bethel.—Mr. Edwards immersed five candidates in the river near Trowbridge, Sep. 4. The service was solemn and well attended. These were added on the evening of the same day.

RVEFORD, Herefordshire.—The scriptural ordinance of believers baptism was administered in this place in the presence of a crowded and attentive congregation, by Mr. S. Walker, on Lord's-day, Oct. 2, when three believers thus put on Christ. One had been a Wesleyan for many years; another of the candidates had been led to decision by witnessing the baptism of her husband about eighteen months ago.

CAMBRIDGE, Zion Chapel.—On Lord's-day evening, Sep. 25, three followers of Jesus were baptized into his name; two of them had been scholars in our sabbath school, and are now teachers with us; the other is the fourth sister in one family that has thus acknowledged Christ in his own appointed ordinance. And of Zion it shall be said, this and that man was born there.

J. J. A.

WEM, Salop.—Mr. Rotherham, our new pastor, administered the ordinance of baptism for the first time on Lord's-day afternoon, Oct. 2. Mr. R. first discoursed on the subject of believers baptism, and then immersed the candidates, a husband and wife, who had been for some time members of the New Connexion of Methodists.

J. C.

ROTHERHAM.—Mr. Dyson preached from, "And he went on his way rejoicing," Oct. 2. After which he baptized two men, one of whom had been formerly a Primitive. Our chapel has recently been undergoing some alterations and improvements.

BURY ST. EDMUNDS.—On the first sabbath in October, Mr. Elven immersed four disciples of Jesus, who thus obeyed the command of him on whom they trusted for eternal life.

Baptism Facts and Anecdotes.

MORE SLANDERS OF BAPTISTS.—The Berlin correspondent of the *Times*, referring to the Kirchentag, an assembly of Protestants, convened to discuss and adopt various measures, states that in the Wappor Thal, "the baptist denomination have brought the sacrament of baptism there to a ridiculous depth of profanation; on the one hand, baptizing by immersion of the head in a bucket of water—on the other, washing away sins from the bodies of adults exposed naked on the banks of streams and rivers during the night." This writer states that "a clergyman of the Church of England, and two English ministers of the baptist denomination, were present at the Kirchentag." The clergyman was the Rev. T. R. Brooke, Rector of Avening; and Dr. Steane, and the Rev. J. H. Hinton, appear to have been the baptist ministers referred to.

With regard to the tales which "our own correspondent" of the *Times* has picked up about the baptists, why they are only like many others of a similar character, and all intended to ridicule a people who dare to dispute the traditions of men and follow scripture. For our part we do not believe that such things were done at all, but are simple slanders which this writer was too ready to pick up, in order to make his correspondence a little more spicy. That it is possible some senseless fanatics might do such things we admit; but that such things were done by the "baptist denomination" in Germany we dare deny, and as emphatically as we would deny them if reported in Germany that such things were done in the "baptist denomination" in England.

INCIDENTAL TESTIMONY TO IMMERSION.—The writer of "Recollections of Ravenna," in *Fraser's Magazine*, for Aug., himself evidently a member of the Established Church, says:—"I must mention the ancient baptistry, where, for 1400 years, the people of the city, from father to son, have been admitted into the christian church. When I was there a child was brought to be baptized, and I watched the ceremony with some interest. The Roman Catholics, it seems, have, like ourselves, discontinued the practice of immersion; and a sort of box, placed within the huge porphyry font, serves to

contain the scanty supply of water, and the cruet of oil necessary for the modern rite. The water is poured on the child's head with a ladle, and then the oil rubbed in with cotton wool. On the whole, prejudice apart, the ceremony did not seem so impressive as it is in our own church. Although we, too, have marred the significance of the rite by waiving the immersion."

A CANDID ADMISSION.—The following is a statement made by the Rev. Charles Herbert, M.A., rector of Burslem parish, at a meeting held to petition parliament to prevent the opening of the Crystal Palace on sundays. On being asked the question by what authority the sabbath was changed from the seventh day to the first day, "He said he would prove his position by placing before them a similar case. There could not be found a single passage to prove the ceremony of infant baptism to be of divine origin, yet it was divine from the fact that the apostles practised it, and they were men divinely inspired. S. C.

[We have called this a candid admission, and as such we take it; and yet we think this gentleman might have defended the observance of the Lord's-day by some better mode of argument, for it only looks like begging the question. But how does Mr. H. prove that the apostles "practised" infant baptism. He admits they were not commanded to do so. Did they then do what they were not commanded?]

THE PARSON'S PROOF.—A short time ago, one of our female members was requested to go to an aged puseyite clergyman near us to speak to him about the interment of a child. He asked if it had been baptized. The answer was, No. The old gentleman was somewhat moved at this reply, and after calling the father and mother of the child "downright heathens," he went off as fast as he could into the next room for the prayer-book, out of which he read to our friend a considerable portion of the baptismal service to prove to her that it was right to baptize infants. C. S.

[Well: it was the best proof the parson could bring, according to his notions. The word of God is thus made of none effect, and is set aside for the traditions of men.]

LOMBARD STREET. 8.4.

Or L.M. by repeating the last line.

J. Cuddick.

My God, my Fath-er, while I stray, Far from my home in life's rough way,

My God, my Fath-er, while I stray, Far from my home in life's rough way,

Detailed description: This system contains the first two staves of music. The top staff is a vocal line in treble clef with a key signature of one flat and a common time signature. The bottom staff is a piano accompaniment in bass clef. The lyrics are written below the vocal line. The music consists of a single melodic phrase in the vocal line and a corresponding accompaniment in the piano line.

O teach me from my heart to say, "Thy will be done," Thy will be done."

O teach me from my heart to say, "Thy will be done," Thy will be done."

Detailed description: This system contains the second two staves of music. The top staff is a vocal line in treble clef with a key signature of one flat and a common time signature. The bottom staff is a piano accompaniment in bass clef. The lyrics are written below the vocal line. The music consists of a single melodic phrase in the vocal line and a corresponding accompaniment in the piano line. Dynamic markings 'p' and 'pp' are present above the vocal line. A triplet of eighth notes is marked with a '3' above it in the final measure of the vocal line.

Religious Tracts.

APPLICATIONS.

SUFFOLK.—I am only a poor female, at the close of life, and am not able to purchase tracts, but I hear that you make donations to such as are willing to distribute them. I have long thought of asking you for a few, and have now ventured; for I should like to do something if I can, before I go hence, to enlighten the people in this dark corner of the country. I have been a member of a baptist church near this village for forty-five years, and I am grieved to say that religion is now at a very low ebb in these parts. I am afraid some of our own preachers so preach that the people cannot believe, talking about secret counsels and eternal decrees, and such things. But, in my poor judgment, they had better preach Jesus Christ, and tell the people that God would have all men be saved and come to a knowledge of the truth. Now if your tracts tell poor sinners that they may come to Christ for a full and free salvation, I should like to have some, and will do my best to distribute them.

BUCKS.—Does the fact that we have taken the *Reporter* for nine years, your *Children's Magazine* for eight years, your *Pioneer* ever since its commencement, and the *Boys of the Bible* too, entitle us to a sort of claim upon you for a grant of your tracts? especially as we not only highly approve of all your magazines, but have done what we could to extend their sales. I see by the *Reporter* that you are in the habit of making grants to subscribers, and if you can do anything in this way for us, I think it would do good. There are about six hundred inhabitants in the village where I reside. We have a small baptist chapel, supplied from a neighbouring church. The cause is at a very low ebb, and there is great deadness with regard to religion in the place. If you would send us a few I will see them properly distributed, and return you my sincere thanks.

SHROPSHIRE.—Last sabbath, at five o'clock in the evening, I took my stand in our Market Hall, a good place for the purpose, and preached the glorious gospel to a considerable number of persons. This will probably be repeated next Lord's-day, and indeed as the weather

will permit and I am not otherwise engaged. This step affords an opening for distributing tracts. Can you make us a grant? Some gospel tracts, and some baptismal too, as we expect to baptize next month. My wife and I would like to visit from house to house and invite the people to worship, but we want some such introduction as your stirring tracts would give us.

ACKNOWLEDGMENTS.

BUCKS.—With gratitude we desire to acknowledge the grant of tracts you sent us. They were a very seasonable supply, for we were just having what is called a "confirmation" by a lord bishop. Their distribution made no small stir among the church-going people, some of whom took copies of them to the parson, who shewed them to the bishop. His lordship, we were afterwards told, said, he would see what could be done with the person who circulated them. So the churchwarden took care to tell me. I told him I thought I had a right to give the papers away, and if they could send me to prison for that, I was willing to go. But, as I expected, it was only meant to alarm me; for I have heard no more about it either from him, the parson, or the bishop. They tell me this bishop's name is Wilberforce, and that he is a son of that noble and eloquent man who made such grand speeches in parliament against slavery; and who also wrote a very useful book on evangelical religion. If so, I wonder what he thinks, now he is in heaven, about such things as these. Another thing I must mention—one of the strongest sticklers for the church in the village is a publican, whose house is always open for drinking on a sabbath evening; and I am told they make fun of me and my papers over their cups. Well: so it was from the beginning; so it was with my Lord; and so I am willing it should be with me. I shall go on, trying to do all the good I can, both through evil report and good report.

BUCKS.—With pleasure I write to say that we received the tracts. Please accept our sincere thanks. May the Divine blessing attend these little silent messengers of good! You have said that you wish to have facts from plain working

men. Let me mention one, as it will shew what is done by some men in our villages. In a village near here is, what is called, a puseyite clergyman, who has under his controul some cottages and land. Two occupiers of cottages are Methodists, and this man told them if they did not leave chapel and attend church they should quit. To the honour of these men they stood firm; and to the disgrace of the parson they were turned out of both house and land. A pretty "poor man's church" this, which treats the pious poor in this way! However, God raised up friends for these men, and they soon obtained houses and lands elsewhere, and more, in every respect, to their advantage. But is it not a shame that English peasants should be treated in this way, and by men, too, who live on the public property? It is high time some of them were sent to the right about, as the saying is, if they cannot behave themselves more like Englishmen and gentlemen—for we dare not call them christians.

SOMERSET.—We beg to acknowledge with thanks the receipt of the parcel of tracts you so kindly sent us. We have

much need to be at work in this place, for, notwithstanding the abundance of the means of grace, there is a great deal of gross darkness and depravity. I have sometimes made purchases of tracts, on different subjects, in Bristol; and on sabbath days I give them away on the high-ways or bye-ways, or from house to house, as best I can: and along with these I have given away a goodly number of your's since I received them, and have always found the people thankful for them. Neither are we without hope of good being done by them. We have here some dear friends who feel and lament over the sins of the people, and who wrestle hard in prayer to God for them; and we hope that praying breath will not be spent in vain.

BERKS.—We desire to return many thanks for the tracts and handbills. Such things are very scarce in these parts; therefore they are much valued by our friends. We hope they will be the means of doing much good in our neighbourhood. May the Lord enable you to persevere in disseminating scriptural truth.

Intelligence.

BAPTIST.

FOREIGN.

PRUSSIAN CONFERENCE UNION.—Those of our readers who are interested in the progress of our distinctive principles on the continent of Europe, and we trust they all are, will peruse with pleasure the extracts we give below of a letter from Mr. Lehmann to Mr. Oncken, dated, Memel, July 12, 1853.

"On the 27th of June I left the church at Berlin in a prosperous condition, a goodly number having been received, and our dear brother Bues, who meantime had been on a visit to Breslau and Voigtsdorf, had the delight at his return to baptize six believers, while others are on the point to follow such blessed footsteps. I spent a day or two in Stettin, where it appears they breathe again after the serious blow they have received. A carriage was ready for me at Konigsberg, which brought me to Stolzenberg, where the annual conference of our Prussian union was to be held. Though from our western parts none but myself had come, and even our dear brother Gulzau was not present,

yet from this part of Prussia so many came that there were twenty-nine delegates, and our conference was of the most interesting, profitable, and blessed character. On Saturday, two days previous, eleven believers were baptized by brother Lenkeit; and on the following sabbath nine more were baptized by brother Weist. Still, eight more were not examined for want of time, of whom I afterwards witnessed the reception of five. The services were of a quite extraordinary character. I saw for the first time the chapel erected here. It is neat, and properly arranged, without galleries, but can receive 350 persons. All these and more had thronged inside. The pillars were wound round with evergreens, and festoons of leaves and flowers were tastefully affixed to the walls and placed around the pulpit. Fabrics were besides erected outside, along the windows, and boards laid upon them to accommodate the many that had flocked together, about 500. These all, face near face, eyes sparkling with love and spirit, were a sight such as I never saw before. Our dear brother Niemetz preached to them in the morning, and myself in the afternoon. Brother Doerksen administered the Lord's

snapper, and at least 300 partook of the blessed elements. O, it was glorious! On the following Monday evening there was the love-feast, so original, beyond any I ever attended,—but to describe it requires too much time. Would that our American brethren could have looked into such a scene. In the course of the feast, brother Niemetz solemnized the marriage of two happy pairs. Speeches, &c., went on in their usual way, but at the close, when I was to give the parting address, there was such an effusion of the Holy Spirit, with blessed weeping, that every one was overcome, and I was not the last. The wonderful things the Lord had done for us here—how, in the course of a very few years, he had blessed the humble seed of our missionary enterprise in Prussia, to grow to such a tree, now being the largest church in our union—to see the living seals of our brother Weist's ministry, those faces so full of love, fervour, and sacred joy—O, it was overwhelming! One gave out a verse, at once sung with rapture; another stammered words in deepest emotion; again one prayed, mightily supported by all; again one drew into singing, &c., till darkness entirely separated us. Never saw I the like; a day, surely, to be remembered on the shores of the crystal sea! It will be difficult to give even an outline of our transactions in the conference. I would chiefly say that more than ever we felt our great obligation to carry on the missionary work with all the energy we could awaken. Resolutions passed which go far beyond our present ability, but we feel bound to realize them, let the means come from what quarter they may. Only one thing was felt with the deepest regret—the want of men to fill the necessary stations. We became convinced that one prayer above all must be offered incessantly, that the Lord may send labourers into his harvest.”

Mr. Lehmann describes further the state of the churches which he visited, in most of which he saw abundant evidence of the grace of God, notwithstanding the peculiar persecutions of which they are occasionally the victims. The blind brother Matthias has been very useful, and his presence excited much interest. The chapel at Memel is a spacious place, and will accommodate 1600 hearers. It stands in a “splendid situation.”

THE GERMAN BAPTISTS.—We have noticed that Messrs. Steane and Hinton have addressed a note to the *Times* on the subject of the statement made by one of its correspondents as noticed at page 339 of this number. These brethren state that there are in Wapper Thal—the district referred to—forty churches with 4,000 members, representing a population of 20,000; they have three district annual associations, and meet triennially at Hamburg.

DOMESTIC.

WIGAN.—A new baptist chapel was opened at Wigan, on Thursday, Oct. 13, when Dr. Raffles, H. S. Brown, and Dr. Newton, preached. The services on Lord's-day, the 16th, were conducted by Rev. W. F. Burchell. The attendance was large; and the united collections amounted to £250 14s. 5d., much exceeding our previous expectations. The chapel suffered so much injury by the storm on the 25th of December last, that it had to be rebuilt; which increased the expenditure £600 or £700. The whole cost, including land, is about £2000; £1750 of which is already collected. The remainder, it is hoped, will be obtained in the course of twelve months. It will seat nearly 400 people without galleries, and is built sufficiently high to admit them. W.

The *Wigan Times* gives a pleasing report of a tea-meeting held on Monday, in the old chapel and school room, Lord Street, when 400 sat down. The company adjourned to the new place, in Wigan Lane; Mr. Ellison, the pastor, presided; and called on Mr. W. Park, the senior deacon, who read a statement of the origin and progress of the present undertaking. The following facts are deserving of particular notice, as they illustrate the power and rewards of perseverance: “For the last twenty or twenty-five years, the erection of a larger place of worship has been designed; but these designs assumed no tangible form till the year 1842, now eleven years ago, when three individuals agreed to commence a weekly subscription of 6d. each for the purpose of erecting a new chapel. Truly a very feeble commencement, but if the beginning was small, the latter end has been greatly increased. In two years the subscribers increased to five in number, and the weekly amount to 1s. 10d.; another two years added two more, but one of the original subscribers withdrew, reducing the weekly amount to 1s. 5d., and the two following years reduced the number to three, the weekly amount, however, was increased to 3s. 2d.; and in 1848 (six years) the fund in hand amounted only to £35 17s. 5d. In the year 1849 a more general attempt was made to increase the weekly subscriptions, and the number of subscribers extended to seventeen, raising the amount to 7s. 1d. weekly; and in 1850 and 1851, there was a still greater number, so that in December, 1851, we had accumulated funds to the amount of £216 15s. 6d. It was then determined to set to work in good earnest, and our pastor obtained promises of support from the church and congregation to the amount of £800, and from other friends in the neighbourhood about £80. With these sums in prospect, amounting to £900, we felt ourselves fully justified in determining

to proceed in the purchase of ground and the erection of the building, on which we proposed to expend from £1200 to £1300. It is quite unnecessary to advert to the progress of the building, except to add, that the calamity which befel us in its overthrow, increased the amount of expenditure to £2000. The meeting was afterwards addressed by the Rev. T. Dawson, of Liverpool; the Rev. B. C. Etheridge, of Bolton, who gave a very interesting account of his missionary operations amongst the Roman Catholics in Ireland; the Rev. W. Roaf, Independent minister; and the Rev. W. T. Nelson, Wesleyan minister. The meeting was closed with a hymn and prayer. The proceedings appeared to give very great satisfaction to the numerous company present."

RAMSGATE.—The church and congregation worshipping in Cavondish street chapel, with other friends, being desirous of expressing their respect and esteem towards the Rev. F. Wills, on retiring from the pastorate, held "a friendly tea-meeting" in the British School-rooms, and a public meeting afterwards in the chapel; about 200 persons sat down to tea, and above 500 attended the public meeting. The Rev. H. J. Bevis presided, and opened the proceedings by expressing his very high esteem for Mr. Wills as a christian man and a minister, and his regret at separation from one with whom he had acted in fraternal harmony for seven years. The Rev. D. Jones expressed the same feelings, and presented a testimonial, consisting of a quantity of silver, value £24, inclosed in a morocco case. Mr. Wills, in responding to these expressions of regard and kindness, took occasion to reply to certain articles in the *British Banner*, which represented the church as in the withering, dying condition. Mr. Wills characterised these statements as inaccuracies, and referred, in vindication of his own labours, to the facts that he had added to the church 71 members, and preserved it in unbroken concord; raised and sustained British Schools on which £1,000 had been expended, free of Government aid; received from the public collections, during the past year, £300, a moiety of which had been distributed among baptist institutions; and now handed over all clear of debt—except the incumbrance of £700 transferred from the old chapel. The Rev. Mr. Davies, of Margate, commented on the attempt of the *Banner* to influence the church in its choice of a new pastor, as a violation of our fundamental principles. The Rev. Messrs. Kirdand, E. Pledge, and W. Ross, followed, to the same effect; with many expressions of regard for Mr. Wills and his people. The chairman mentioned, in closing the meeting, that the British School committee of Ramsgate

had entrusted him with the presentation to Mr. Wills of a purse of £21, as a mark of their appreciation of his public character and labours. We should add, that Mr. Merritt, a deacon of Eagle Street chapel, London, to which Mr. Wills is removing, gave a narrative of the circumstances which led to the new connexion.

BLACKBURN, Tabernacle, Branch Road.—About two years since, the church meeting in the above place, owing to peculiar circumstances in its history, agreed to dissolve itself. Since that time, Mr. Barker, formerly of Burslow, undertook, under the auspices of the Lancashire and Cheshire Home Mission, to occupy the station, and in due time form a new church. His labours were much blessed in the improvement of the congregations, and in the addition of members. These members, with several of the former friends who were desirous of again enjoying the fellowship of the saints, were formed into a church of fifty-one members, on Monday evening, Sep. 26, by brethren Burchell of Rochdale, and Birroll of Liverpool. One of the brethren, in the name of the church, read a cordial and unanimous invitation to Mr. Barker to become their pastor; which he accepted for the several reasons he then assigned. This interesting service was concluded by the administration of the Lord's supper, at which the pastor presided, supported by Messrs. Burchell and Birrell. We trust our future course may be in harmony with a commencement so auspicious.

G. H.

FOVNHORPE, Herefordshire.—A very interesting scene was witnessed at this village on Monday afternoon, August 15, on occasion of the removal of Mr. J. B. Little to Bristol. A tent was erected near a group of noble lime trees on the lawn in front of Nash House, under which the assembled friends took tea. The site commanded an extensive and picturesque view. After tea the chair was taken by Mr. T. Nicholson, of Lydney, who explained the object of Mr. L. in entering the college at Bristol, and then presented him with a handsome gold watch from the members and friends as a token of christian love. Mr. L., in reply, modestly alluded to the state of the church and congregation when, nine years ago, he entered on his labours, and its present enlarged and promising condition. Several ministers and friends addressed the assembly, expressing their respect for Mr. Little, and their approbation of the step he was about to take. This was altogether a happy and animated gathering.

[We thank our fair correspondent, M. J. W., for her lengthy report; which we were compelled to abridge.]

STEPNEY COLLEGE.—The annual meeting of the friends of this institution was held at the college chapel, on Wednesday, Sep. 21, G. T. Komp, Esq., in the chair. Mr. Fishbourne read the report, which stated that "during the session twenty-one students had enjoyed the advantages of the institution, of whom three had become settled pastors. Ten new applicants for admission had been received during the year; and, after careful and prolonged examination, the committee have resolved on receiving five out of the ten. The entire number of ministerial students in the institution is twenty. There are also two lay students who wish to avail themselves of the advantages of the college during the session. The report then detailed the course of study under the theological tutor, and stated that 'during the year the classical department has been efficiently superintended by Mr. Gillespie, M.A., of Trinity College, Dublin. Mathematics by Mr. Bridge, and German by Professor Nenner. For next session they are reckoning on a renewal of the labours of Dr. Gray. It will be noticed that out of ten applications for admission to the college, the committee have received but five. They hesitated to receive the others, from a conviction that they did not display that maturity of scriptural knowledge, or of thoughtful piety, which the committee deem to be among the essential evidences of aptness for the work of the ministry.' The financial statement was encouraging. Various resolutions were adopted. Mr. Brook, in moving one of them, alluding to certain pamphlets designed to correct the evils in modern churches, said: "It was very gravely alleged and argued, that the masses of the people were indifferent to christianity; but this was not by any means a new discovery; it was the same centuries ago, and had been so in all ages. The fact, that the gospel does not advance so rapidly as christians could wish, also, was nothing new. Nor, moreover, was there anything very novel about the attempt to devise other plans of christian preaching than those now acted upon, for they had been expounded and tried already, and were found to be worth nothing. The writers of scholastic pamphlets on church polity, and the supporters of church reforming societies, seemed to be in happy ignorance of the facts of church history; but the students of our colleges ought to be made thoroughly acquainted therewith, in order that they may be able to withstand the introduction and adoption of those now-fangled schemes, which would be certain to prove of no sort of utility, and, at the same time, involve the churches in many and very serious difficulties." W. B. Gurney, Esq., expressed his desire to see the benefits of the college ex-

tended to a much larger number of students than at present. Professor C. J. Foster, LL.D. who had assisted as one of the examiners, supported the resolution, and expressed his great gratification at the very satisfactory condition of the college in every department, and especially at the excellent condition of the students whom it fell to his lot to examine. Dr. Angus, the Principal of the college, expressed his thanks to the examiners. The company then retired for tea in the college; and in the evening, the Rev. F. Tucker, B.A., preached the anniversary sermon.

WREXHAM, Chester Street.—The public recognition of the Rev. T. Brooks as pastor of the church meeting here, took place on Tuesday, Sep. 27, when two discourses were delivered in the morning. The first, by the Rev. Hugh Stowell Brown, of Liverpool, in which the nature of a christian church was set forth. After which, the Rev. Isaac New, of Birmingham, delivered a discourse upon the work of the christian ministry. In the evening, the Rev. Charles Vince, of Birmingham, delivered a very important discourse to the church, from, "Be ye followers of God as dear children." The devotional parts of the services were conducted by the Rev. W. Bontems, of Whitechurch, and the Rev. B. Slack, of Wrexham (Wesleyan), and others. May the Divine blessing attend this union!

GENERAL BAPTISTS.—The last Annual Association having advised the various district Conferences to convene meetings of ministers and friends for consultation and prayer for the revival of religion, the midland convention will be held at Loughborough, on Wednesday, Nov. 9, in Wood Gate chapel, at eleven o'clock in the morning, and at Baxter Gate chapel in the evening, at six o'clock.

CHELSEA, Paradise Chapel.—The church assembling here, having given a unanimous invitation to the pastorate to Mr. Thomas John Cole, late secretary of the Young Men's Missionary Association, he has accepted the same, and entered upon his stated labours there on the first sabbath in October.

SOVE, near Coventry.—The friends connected with Wyken Square chapel have just held their eighth anniversary, when Mr. A. O'Neill, of Birmingham, preached, and a tea meeting followed. The proceeds amounted to forty pounds, which cleared off the debt on the place.

RAMSGATE, Cavendish Chapel.—The church meeting here has invited Mr. B. C. Etheridge, of Bolton, to the pastorate, and he has accepted the invitation.



W. H. WOODLEY, C.

A BAPTISMAL SCENE IN JAMAICA.

MISSIONARY.

JAMAICA — *State of the Island.* — The Baptist Missionary Herald furnishes a view of the present position of this island, by no means so discouraging as many had been led to apprehend. We present it to our readers with much satisfaction:—

“Our readers are familiar with the reiterated cry that ruin of every kind has overtaken the island of Jamaica; that emancipation, if a right, has yet been injudiciously given; and that a state of barbarism was rapidly succeeding to the comparative civilization gradually spreading in the time of slavery. That great commercial distress has overtaken the island, that numerous plantations have been thrown out of cultivation, and many more have fallen off in their produce, none will attempt to deny. Meanwhile this state of things has its alleviation. The low price of land has permitted the negro to become a free and large purchaser: and throughout the country a peasantry is rising up possessing the freehold of the soil, and securing for itself the future control of the government. The folly of the planters has led to this displacement. Ruin to him is becoming, and has already in numerous instances become, the prosperity of his former slave. Who shall say there is not in this a fit retribution for ages of tyranny and oppression?—one of those great lessons by which the Supreme teaches the rectitude of his administration of human affairs. We cheerfully place before our readers the following extracts from a letter lately received from the Rev. D. J. East. A more useful and satisfactory correction cannot be given to some of the misapprehensions which prevail respecting the state of the negro, and the condition of the island. He says: ‘During the vacation I have been to Spanish Town, Kingston, Four Paths, Porus, Thompson Town, Sligo-ville, Passage Fort, Clarkson-ville, Brown’s Town, and Guy’s Hill. In the Spanish Town district I attended, with brother Clark and other brethren, a series of missionary meetings; and at most of the other places attended some public religious service. In nearly all these stations I was much gratified with the state of things I witnessed. At Spanish Town and Passage Fort we had crowded meetings. At the former I should think there were fifteen hundred, and at the latter one thousand people. My observation of the social condition of the people was anything but to justify the slanderous reports which you sometimes meet with both in Jamaica and English newspapers respecting it. Almost involuntarily I found myself ironically quoting the terms ‘starvation,’ ‘vagrancy,’ ‘idleness,’ ‘insubordination,’ which the enemies of the Jamaica peasantry have reproachfully

applied to them. Do not listen to them; the charges alleged in snob language are false and malicious. The planting interest is sinking; but the people are rising. Money is scarce with them; but they are amassing material wealth, and I have no doubt they will one day become the masters of the soil. They cannot endure the present burdens of taxation; and, I hope they will not. They have their faults; some of these are great and heinous; but they are greatly magnified on the one hand by those whose expectations of them exceeded all that might be reasonably expected; and on the other hand, by those whose souls are sore vexed because they cannot worry and oppress them as once they were wont to do. For my own part, I never hear of a complaint which may not either be traced to the cruel system from which they were only lately liberated, or for which I cannot instantly find a parallel amongst men occupying the same social position in England. My recent travels along mountain passes and amongst mountain settlements have greatly raised my estimate of the people. Where, from the seclusion in which they live, you might expect to find them in a state of semi-barbarism, I found them in comfortable homes, decently clothed, and with well-cultivated provision grounds—some of them as clean as an English kitchen garden; and that is saying much, in a land where after rains a crop of weeds will grow up in a night. But I shall weary you; yet I could not forbear saying this, for my indignation sometimes burns when I read the scandalous assertions with which English ears are sometimes filled by a class-serving press. Tell our friends at home they are big black lies. The people are not starving; nor likely to do so. They are not vagrants; nor likely to be so. They are not idle, when they are properly remunerated for their labour. They are not sinking into barbarism, but rising in the scale of civilization.”

TURKEY, *Constantinople.*—As much interest exists respecting this famous city at this juncture, we extract the following paragraph from an American religious newspaper; the christians of that country having numerous missions in the East of Europe and the West of Asia.—“The ‘Congregationalist’ states that a large Protestant book store has been opened in Constantinople, in the very heart of the city. On its shelves are found copies of the scriptures in twelve different languages, and thence have gone forth, during the past year, more than 10,000 copies of the word of God, besides other religious books and tracts in the various languages of that part of the world. Four hundred dollars worth of the Scriptures in the Ararat dialect have been sent into Russia during the same period.”

RELIGIOUS.

THE MILLION BIBLES FOR CHINA.—Thomas Thompson, Esq., of Ponnardsford Park, who first made this proposal, has now addressed the 2,400,000 sabbath scholars and 300,000 teachers of England and Wales, exhorting them to come forward in this noble enterprise. We have this month, in one of our leaders, expressed our views on this important undertaking, and we rejoice to hear that the good work goes gallantly on. Beneath we give a copy of a letter from an excellent clergyman in Birmingham to the *Record*. Such a man as Mr. Miller is would be an ornament to any denomination. Oh that every parochial place of worship in these realms had such a man for its minister! We should not then have the unpleasant duty of exposing the folly and presumption of so many of our established clergy.

"This noble effort for China, needs but to be made known from our pulpits, to be eagerly and bounteously responded to. Our excellent brother, the Rev. J. Angell James, brought it before his people here, and they pledged themselves on one Sunday, to upwards of five and twenty thousand copies. Probably they will send not less than thirty thousand. Provoked to (not unchristian) jealousy, I preached on the subject on Sunday last, and have done little else since but receive contributions. And never, in my experience, were contributions poured in more cheerfully. Poor widows, servants, working men, children, are responding. In addition to a Jubilee contribution of £250 and upwards, we shall send many thousand Testaments from St. Martin's alone. We have upwards of 10,000 promised already, and nearly every hour is adding to the list. If these few lines should be useful as an encouragement to my respected brethren elsewhere, I shall be deeply thankful. They have only to touch the purse-strings very gently; no pressure is needed. May every New Testament sent to China be accompanied by many prayers. On each rests the sure and blessed promise, 'My word shall not return unto me void.' Blessed be the God of the bible for the Bible Society! I remain, Sir, yours faithfully,

JOHN C. MILLER.

Birmingham, St. Martin's Rectory,
Oct. 11, 1853.

P. S. It is of great importance to make our people definitely realize, that every fourpence represents a New Testament."

SUPERSTITION IN HIGH PLACES.—The pope is said to have sent the young Duke de Brabant of Belgium a marriage present—a piece of the wood of the manger in which the Saviour was born. What folly! Why what we call mangers are made of stone all over the east! and there they may now be seen.

TUSCANY.—The Grand Duke refuses to liberate Miss Cunningham, who has been sent to the same prison in which the *Madiai* were confined, for distributing copies of the bible and the *Pilgrim's Progress*. An attempt was made to influence the Grand Duchess by an appeal to her womanly sympathies; but she appears to be as much under the influence of the priests as her cowardly and cruel husband, for she refused to interfere. It would appear that the priest-ridden Government of Tuscany are glad to seize upon this opportunity of incarcerating a British lady, out of revenge for the part we took in wresting the *Madiai* out of their hands. But will England allow a British lady to be imprisoned from five to ten years (for that is the penalty) by this stupid and contemptible ruler of an Italian province? Had such a thing been done when old Oliver was in power, he would have soon taught this dncal bigot better manners.

Since the above was written, information has been received of the release of Miss Cunningham. It is evident that this was owing to the strong representations of the British Government, though the Grand Duke pretended that he was led to clemency out of consideration for her youth and sex, hoping that the three weeks imprisonment she had endured would be a warning to her and to others, but declaring that in future he would shew no mercy to such transgressors. It appears that when informed of the order for her release, Miss C. refused, like Paul at Phillipi, to quit the prison, (see Acts xvi. 37) believing that she was unlawfully detained; and it was only on being assured in writing that force would be used if she did not, that she departed. It now also appears that after all the abuse the concealed papists who write for our leading daily papers have heaped upon this young lady and the noble Englishman who wrote the immortal book, that Miss C. did not distribute the "*Pilgrim's Progress*" at all, but some evangelical tracts and a few copies of the scriptures in the Italian language. Scotland has produced "of honourable women not a few," and maugre the sneers of the *Times* and the undisguised puseyism of the *Chronicle*, Miss Cunningham deserves to be numbered amongst them.

AN AGED PREACHER.—A Mr. Fletcher, from London, said to be 107 years of age, preached, a few sabbaths ago, for the *Primitives*, in Nottingham. He was a soldier twenty-one years, and in many perils in America and Egypt. His presence and recitals at a tea-meeting on the next day excited much interest.

THE EPISCOPAL CHURCH in the United States, after refusing for seven years, have at length consented to admit black preachers to their conventions, by a large majority.

SWITZERLAND.—A clergyman of the Swiss National Church has recently given up his charge. He stated, from the pulpit, that he could no longer administer the Lord's supper to all comers indiscriminately, and without any evidence of piety. Confirmation, too, he could not approve, "and declared that he could find, in the New Testament, no precept or precedent for the baptism of any but the penitent and obedient." He had long struggled with these convictions; but had at length yielded to their force, for "Whatsoever is not of faith is sin."

STRANGE DECISION!—In one of the police courts at Dublin, a young man has been fined for offering, in the street, a copy of a hand-bill, announcing a protestant sermon, to a popish priest. The young man affirmed that he only offered it, and the priest accepted it. But the priest swore that he thrust it on him; and the magistrate decided that the action was likely to lead to a breach of the peace. What inflammable stuff must an Irish priest be made of!

GENERAL.

CHURCH RATE CONTESTS seem to be reviving since the late decision that majorities rule. At *Minster*, in the Isle of Sheppy, a rate of one penny was refused by 452 against 24. At *St. Asaph*, a cathedral city, a rate of three farthings was only carried after a nine days poll by a small majority, made up, it is said, of doubtful or spurious votes. At *Rotherham*, after a poll, above 500 against. In the city of *Wells*, 115 for, 144 against. At *Wrexham*, 558 for, 715 against.—At *Rochdale* the church party have laid on themselves a voluntary rate.

THE MOTHER AND HER CHILDREN.—The papers report a puseyite parson, when preaching, as representing mother church sitting by a warm fireside with vacant seats around her, waiting anxiously for her repentant dissenting children, and then he exclaimed, "Will not Dissenters now run and see who shall get the first kiss!"

THE OVERLAND ROUTE.—Within twelve months the line of rails will be completed, and then from Ostend to Trieste, 1500 miles, in two days—four more days to Alexandria—on board in the Red Sea in thirty-six hours—at Bombay in twelve days—making three weeks to India.

THE RUSSIANS versus THE TURKS.—Dr. Baird, who has travelled in Russia, describes it as a prevailing opinion that Russians are bound to punish the Turks and obliterate Mahomedanism.

A SKILFUL FORGERY of Bank of England notes has been executed by photography. It is found necessary to adopt a new mode of operation in printing and writing on the notes in future.

"THE PUBLIC HEALTH ACT."—The *British Quarterly*, in an able article on this subject, affirms that out of sixteen millions of souls in England, 350,000 die every year, or nearly 1000 per day; being double what the deaths ought naturally to be, or would be if the "Health Act" were in full operation. The inevitable mortality is ten in 1000 annually,—among the Society of Friends it is less—but now it is twenty-one in 1000. Thus 180,000 perish unnecessarily every year. For every death there are thirty sick, and therefore five millions are sick every year.

UNITED STATES SLAVERY.—Professor Blanchard, of King's College, Illinois, gives the following distressing statement respecting slaves held in the various denominations of protestants in that land of inconsistency.

Baptists	226,000
Methodists	219,000
Episcopalians	88,000
Presbyterians	77,000
Other sects	50,000

660,000 slaves, or one-fifth of the 3,300,000 held by professing christians! The value of this property is estimated at above 105 millions of pounds sterling.

THE AMERICAN FREE STATES.—At the close of the Revolutionary War, it is said that slavery existed in all the states. Massachusetts was the first state that threw off the odious custom, by advising a negro to enter an action against his master for wages, which was done and won. Maine, New Hampshire, Vermont, Rhode Island, and Connecticut, soon followed the example. But the infamous Fugitive Act has made all go wrong again.

THE NORTH STAR, a fast-going American steamer, has returned to New York, after voyaging 15,000 miles in twenty-six days, and visiting Europe, Asia, and Africa. "During her absence, the *North Star* astonished John Bull, was admired by the Russian Court, gazed at by the Sultan, and frightened the Pope." So, at least, the Yankees say!

EMPLOYMENT OF FEMALES.—In the United States, females are employed as compositors in some of the printing establishments. This may be well in some cases, but we would rather hear of them: "guiding the house."

PUBLIC SPIRIT.—A gentleman of New York has subscribed 406,600 dollars, the whole amount required, to form a railway from Fayetteville, N. C., to the Deep River Coal Mines in the same state.

FIFTY YEARS AGO FRANCE employed at the most 2000 workmen in spinning 2,000,000 kilos of cotton. Now she every year uses in spinning and weaving 71,000,000 kilos, employing more than 600,000 persons.

THE WESTERLY EQUINOCTIAL GALE, which passed over us on the 25th and 26th of Sep., did immense mischief both on land and at sea. A Liverpool emigrant vessel for Quebec, was driven off Barra Island, one of the Hebrides, when 348 passengers were drowned, and 112 escaped. They were chiefly Irish.

SALTAIRE.—This is the name of a new manufacturing colony near Bradford in Yorkshire, consisting of a splendid factory with dwellings for the workmen. At the opening, Titus Salt, the proprietor, dined 3750 persons, 2500 of whom were his own working-people.

"AUSTRALIA, which was starved and stinted of everything last April, was overflowing in June; and, from being the most wealthy, has suddenly become the cheapest city in the world." So says the *Times* in one of its powerful leaders, Oct. 7. But Australia a city, was a sad slip!

BRITISH NEWSPAPERS.—Seventy millions of stamped newspapers are annually published in Britain, and twenty millions of unstamped publications, from one halfpenny upwards; nearly all the latter are of an immoral tendency.

APPALING RAILWAY ACCIDENTS.—A luggage train lately ran into a passenger train not far from Dublin. The carnage was dreadful. Twelve persons were horribly crushed to death, and as many were seriously wounded.

THE SABBATH QUESTION.—The petitions to Parliament against opening the Crystal Palace on the Lord's-day were 835, with 186,048 signatures—those for, 127 with 24,249 signatures.

PUBLIC HOUSES AND BEER SHOPS.—The petitions to parliament for closing these on the whole of the Lord's-day were 165, with 51,167 signatures.

A MUNIFICENT DONATION OF £8000 has been made by W. Brown, Esq. M. P. for South Lancashire, for the establishment of a public library in Liverpool.

FIRE INSURANCES.—The Stamp Duty on policies for life insurance amounted to £1,162,913 for 1852.

POOR LAW ADMINISTRATION.—The expenses of this establishment for the last year, were £210,261.

PAUPERISM.—The decrease to July, 1853, as compared with July, 1852, was 56,533—of whom 17,002 were able-bodied.

WALES.—A university for the Principality is now proposed, and will probably be adopted.

BRITISH MUSEUM.—There are now above half a million of volumes of books in this great depository.

FIVE THOUSAND ELECTORS are said to have lost their right to vote in London through not paying the assessed taxes in due time.

THE PEACE CONVENTION met this year at Edinburgh, and was well attended. Cobden, Bright, and several other members of parliament attended and spoke, chiefly on the Russian aggression question.

DISTRESSING ACCIDENT.—Near Tunbridge, in Kent, a waggon load of about forty persons, hop-pickers, were precipitated over an insecure bridge into the Medway, and nearly all were drowned.

THE NORTH WEST PASSAGE.—Intelligence has arrived that the North West passage, after 300 years' attempts, has been made, but no tidings of Sir John Franklin.

REVIEW OF THE PAST MONTH.

AT HOME.—Her Majesty, after laying the foundation stone of her new palace at Balmoral, has returned in safety to Windsor, where Leopold, King of the Belgians and his family are now visiting. We see by the *Court Circular* that the king's eldest son, the Duke de Brabant and his wife, who was an Austrian princess, did not attend at the Royal Chapel on Oct. 23, with the Queen and their Father, but went to a Roman Catholic chapel. Leopold is a protestant, and has Lutheran service of his own at Brussels, only attending the cathedral once a year. But it seems his son is to be a Romanist.—The *Cholera* appears to be subsiding, but it may break out again.—The *wet weather* has been unfavourable for getting in seeds, and thus, with other causes, has nearly doubled the price of bread.

ABROAD.—*Turkey* has at length made a conditional declaration of war against Russia, and this day (Oct. 24) the notice given expires. We may therefore possibly soon hear that hostilities of some kind have commenced; though the season is too far advanced for a regular contest on the banks of the Danube. Even now, many think that peaceable arrangements will be made. We fear not. Russia has gone too far in her insolent demands, and cannot draw back without disgrace. It is evident that the Russian Emperor calculated on the jealousy of the French and English, and that they would not unite as they have done to oppose his ambitious schemes.—The *Chinese Revolution* seems to be approximating its consummation. The insurgents are now approaching Peking.—The United States squadron has visited *Japan*. The commander acted with great caution; but he sent armed vessels twenty miles up the river, received and gave presents, made certain proposals to the Government, and left word that he should return to China, and then come again to hear what they thought about them. The Yankees seem determined to break the hermetic seal of Japan.

Marriages.

Aug. 25, at the baptist chapel, Lower Guiting, by Mr. Dunn, Mr. F. Wigget, to Miss A. Bussen.

Sep. 13, at the baptist chapel, Bingley, Yorkshire, by Mr. Whitaker, of Bradford, Mr. W. Town, of Keighley, to Naomi, eldest daughter of Mr. T. Atkinson, of Harden Beck.

Sep. 15, at the baptist chapel, Rawden, by Dr. Acworth, Mr. R. Holmes, baptist minister, to Miss Mary Haigh, both of that place.

Sep. 24, at the baptist chapel, Hook Norton, Oxon, by Mr. D. Warrington, Mr. John Hall, of Ascott, to Miss E. Lively, of Sibford.

Oct. 1, by license, at the baptist meeting, Stanwick, Northamptonshire, Mr. Charles Gamble, of Derby, to Martha, the fourth daughter of the Rev. J. B. Walcot, who assisted his son, the Rev. John Walcot, of Bramley, Yorkshire, in the marriage service.

Oct. 4, at West-street chapel, Rochdale, by Mr. W. F. Burchell, baptist minister, Henry, third son of Isaac D. Le Mare, Esq., of London-fields, Hackney, to Henrietta, third daughter of W. Littlewood Esq., of Townhead, Rochdale.

Oct. 6, at the Upper Meeting, Saffron Walden, by Mr. Gillson, baptist minister, Mr. T. Barnard, to Miss H. E. Perry.

Oct. 8, at Byron-street baptist chapel, Leeds, by Mr. Horsfield, Mr. Joseph Webster, to Miss M. A. Bunting.

Oct. 11, at the baptist chapel, Wellington Square, Hastings, by the Rev. John Stent, the Rev. George Kerry, of Dorchester, to Ann, eldest daughter of the late John Muggridge Skinner, of Hastings.

Oct. 11, by the Rev. W. Brock, of Bloomsbury chapel, London, William Rimer, Esq., of Newman-street, to Serena Louisa, youngest daughter of the late Rev. J. Hemming, M.A. of Kimbolton, Huntingdonshire.

Oct. 11, at the Register Office, Smethwick, near Birmingham, by Mr. J. Hossack, baptist minister, Mr. Joseph Vernon, founder and deacon of the baptist cause in this village, to Mrs. Lucy Eales, late of Toronto, Upper Canada.

Oct. 13, at the baptist chapel, Luttreth, by Mr. R. De Fraine, Mr. J. Clark, to Miss Eliza Lee.

Oct. 25, by license, at the baptist chapel, Chipping Sodbury, Gloucestershire, by Mr. F. H. Roleston, Mr. A. J. Foxwell, to Miss Jane Short.

Deaths.

Aug. 12, at New York, from excessive heat, Mr. John Cadman, formerly of Derby, and a member of the General Baptist church, Mary's Gate, under the pastorate of the Rev. J. G. Pike. Mrs. C. and four children are left fatherless.

Aug. 23, at Codnor Park, Derbyshire, Mr. John Knight, aged 64. Mr. K. was a native of Staffordshire. He first joined the baptists at Bilston; and for the past ten years was a member and officer of the baptist church at Riddings. He assisted with his counsels and his purse when the chapel there was enlarged a few years ago. On the day before his death, Mr. K. was remarkably cheerful in the family circle. On the day he died he had been particular in setting all his accounts in good order, for he was a man of great punctuality; and in the evening he engaged in reading and prayer with his family. Ere he retired to bed, as was his wont, he went round the house to see all safe, when mistaking the cellar door, which was open, for another, he fell to the bottom, and was taken up insensible. He never

spoke or saw again! At his funeral, the Iron Works, which he superintended, were suspended; and crowds of workmen, as well as members of the church, paid their last tribute to his worth.

Sep. 1, at an advanced age, Mrs. Quick, fifty years a zealous member of the baptist church at Lyme, in full assurance of a joyful resurrection to eternal life. She was much beloved, and "her children arise up, and call her blessed."—Mrs. Locke, another worthy member of the same church, was, with the remains of her departed child, committed to the grave a few weeks afterwards. She also died in the faith.

Sep. 6, after a brief but severe illness, Mr. Henry Winterton, aged 58, a deacon of the baptist church, Mary's Gate, Derby. He was baptized in 1826, with the late Mr. Cropper, Missionary to Orissa. He was an amiable, useful, and consistent christian. His pastor, the venerable J. G. Pike, improved the event to a large audience, from "For I know whom I have believed," &c.

Sep. 17, aged 37, Sarah, wife of Mr. T. H. Manning, city missionary, Greenwich; her infant son of two months having preceded her to the eternal world a few days before. Mrs. M. was of a serious turn of mind from her youth up. She read much; and was observant of the duties of religion in the Established Church. Her attention being directed to believers' baptism, she struggled for some years against her convictions, but at length yielded a willing obedience to her Lord. Her last affliction was serious. Not in a murmuring tone she would ask, "Oh, my Father, is it not enough? is not the cross removed? oh out short thy work. But not my will—thine be done." Often she exclaimed, joyfully, "No condemnation," with many other similar expressions. When death drew near, her anxious husband asked, "Is Jesus precious now?" An emphatic "yes" was all she could utter as her spirit departed. Mother and babe sleep now together in their narrow bed until the illustrious morning breaks.

Sep. 17, Mr. William Jarvis, of Widdecombe, aged 36, after a short affliction, borne with christian fortitude and resignation. He was a deacon of the baptist church at Malborough, Devon, and highly esteemed for his general amiability, his kindness as a husband and father, his integrity as a man of business, and his piety as a christian.

Sep. 17, suddenly, at Aylsham, aged 57, Isabella Susanna, the beloved wife of Mr. C. T. Keen, baptist minister, late of Worstead, Norfolk.

Sep. 22, at Paisley, of gastric fever, the Rev. Andrew Synington, D.D., minister of the Reformed Presbyterian Church, and professor of divinity in the Theological Hall. He had laboured as a minister of the gospel forty-four years.

Sep. 22, Mr. Francis Wheeler, baptist minister, Moulton, near Northampton, aged 65. Mr. W. was thirty-five years pastor of the baptist church in this village, formerly under the care of Dr. Carey.

Sep. 26, aged 18 years, James, the youngest son of the six children of Mr. D. Jarman, baptist minister, Newbridge, Radnorshire. From a child our young friend gave much attention to reading, and his attainments were considerable. The circumstances of his removal were affecting. He had only entered on a situation in Swansea a few days, when he was taken with fever, and expired before his parents could reach the place. There was much in him to give hope that he is only gone to the house of his Father in heaven.

Sep. 28, Alfred John, aged 16 years, eldest son of Mr. U. Foot, baptist minister, Colmington.

Sep. 29, at Desborough, Northamptonshire, aged 80, Mr. Joseph Stanyon, half of which

long period he upheld a christian character. He was baptized at the time the baptist chapel was erected and a church formed in this village, of which he was chosen a deacon. Consistent in life, his death was tranquil and full of hope.

Sep. 20, Mrs. Agnes Hale, of Longfield, Surrey; daughter of the late Mr. James Stanford, many years deacon of the baptist church, Dorman's Land.

Sep. 30, after a brief but severe illness, Mr. H. G. Grainger, pastor of the baptist church, Emsworth, Hants.

Oct. 2, at Helmdou, Jane, youngest daughter of Mr. W. Hedge, baptist minister, aged 19 years.

Oct. 4, Mr. Edward Neale, aged 39. Early brought to Christ, he was baptized at Chipping Sodbury, Gloucestershire, in 1834, when about 20. Called out to preach in the villages, in 1841 he was engaged as a Home Missionary near Oxford, under the direction of Dr. Godwin. After three years, he became pastor at Naunton and Guiting, Gloucestershire, and continued until 1847, when a long illness, of a consumptive character, compelled him to resign. He returned to Chipping Sodbury, and became one of the deacons, which office he held with profit to the church until his death. His end was peaceful and happy, and his memory is fragrant. A wife and six children are left to mourn their great bereavement.

Oct. 9, aged 73, immediately after his return from public worship, Charles Townley, Esq., late of the Trinity House, and many years deacon of the baptist church, Horsley-street, Walworth.

Oct. 15, at Cirencester, Gloucestershire, honoured and loved by a large circle of friends, the Rev. Daniel White, aged 73, and in the 49th year of his pastorate over the baptist church in that town.

Oct. 21, Mrs. William Denton, of Stanwick Lodge, Northamptonshire, aged 47, a member of the baptist church at Stanwick, of which Mr. D. is a deacon. Her departure was as singular as it was sudden. After taking tea cheerfully with her husband, he went into the field; and soon after she felt a sharp pain in her neck, as if a wasp had stung her. She ran up stairs to look at the place in the glass; came down and called for water, of which she drank, exclaiming, "I feel so strange; I am faint," and fell. Ere Mr. D. could reach home she had expired. This solemn event has made a deep impression on many. Of our late friend we have cheering hope that she is now with her Lord.

Lately, in Paris, M. Arago, aged 67, the distinguished French philosopher and astronomer. He was honoured with a public funeral, although he was a decided republican.

THE

BAPTIST REPORTER.

DECEMBER, 1853.

THE PAPIST *versus* THE ANGLICAN—ON BAPTISM.

ONE of our old correspondents has forwarded us a clipping of two columns from a Papist newspaper, called the *Catholic Standard*, containing, what appears to be, part of a series of "Letters" from the "Right Rev. Dr. Brown, to the Rev. Joseph Baylee, M.A." Who these rev. gentlemen are, or where they dwell, or what was the cause of this controversy, we know not; but we have transferred that part of the "First Letter" which has reference to the baptismal question to our pages as something of a curiosity. It will be seen that the Papist has not only made some important concessions to the baptists, but the advantage he possesses over his Anglican opponent is manifest. For whilst the latter proposes to be guided by the bible and the prayer book in his proceedings, he in fact follows neither; whilst the former grounds his proceedings on tradition, as of equal authority with the Divine command. Of the two, therefore, the Papist is the more consistent. For our part, we regard them both as in error—the conduct of the Anglican as inconsistent, and the conduct of the Papist as presumptuous. Small cause, in our opinion, as this "Right Rev." romanist to croak over the "Rev." episcopalian. Indeed, barring the inconsistency, the "Rev." is less guilty than the "Right

Rev.;" for although the former disobeys the commands of the word of God, he does not, like the latter, presumptuously set up the commands of men as of equal authority. Such men are altogether in the wrong, as men always will be who disobey Divine commands, or set up the traditions of men in their place. Let us be thankful that we have been taught a more excellent way. The word of God, and that alone, is our only guide in all matters pertaining to the religion we profess. Following its infallible directions we cannot err. We now give the extract.

INFANT BAPTISM.

I invite your attention to a third doctrine of your Church, the lawfulness of Infant Baptism, which I contend is not, and cannot be proved by Scripture, but by tradition only.

That the validity of infant baptism is a doctrine of faith in your church, and a very important doctrine of faith, I cannot suppose you will deny. What supernatural effect your church attaches to baptism at all, no one amongst you, it appears, is able to decide; yet, there can be no doubt that the Anglican Church attaches very serious importance, ordinarily even necessity for salvation, to the

valid reception of baptism. To the question of your catechism, "Who gave you this name?" the answer is, "My Godfathers and Godmothers in my baptism; *wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.*" "How many sacraments hath Christ ordained in his church?—Two only, as *generally* necessary to salvation, that is to say, *Baptism*, and the Supper of the Lord."

Baptism being thus declared generally necessary to salvation as an article of faith, the valid and lawful manner of conferring it must, no less be an article of faith; or your church, by solemnly pronouncing as absolutely valid and lawful—in place of a certain and, questionless, divinely instituted manner of conferring so necessary a sacrament—another manner of administering it, at all times, which could be suspected of being a mere human institution, and therefore uncertain, would be departing criminally from faith and truth in a matter of deepest importance to those for whose eternal welfare she holds herself responsible. I need not remind our Protestant readers that the twenty-seventh Article declares "The baptism of young children is in anywise to be retained in the church, as *most agreeable with the institution of Christ.*"

Now, I could leave the Baptists to battle this question with you, did I not apprehend that you might make a pretext thereon to pass the question by. I deny, then, that scripture alone affords any proof of the validity of infant baptism so clear and urgent as to suffice for its admission as a doctrine of belief. On the contrary, wherever sacramental baptism is expressly ordered in the holy scripture, the context proves that adult baptism is alone contemplated, alone authorised. In Matt. xxviii. 19, teaching must precede baptism, of which infants are incapable: "Go ye, therefore, and teach all nations, baptizing them." In Mark xvi. 16, previous

faith is required: "He that believeth and is baptized shall be saved." In Acts ii. 38, repentance is proposed as a preceding disposition: "Repent and be baptized every one of you." The very chief argument from scripture to which Anglicans have recourse, demonstrates the weakness of their cause in scripture alone. They allege: 1 Cor. i. 16; "I baptized the household of Stephanas;" and assuming that there were in that household some infants, they conclude that they too were baptized. But Baptists retort upon them a similar form of expression in scripture, John iv. 53, "Himself believed, and his whole house;" and they ask, whether this would not equally justify a conclusion that there was in the house an infant who believed; or rather, whether it does not show that no conclusion about an infant at all can be legitimately drawn from so vague a premise? An argument, borrowed from John iii. 5, I leave Bishop Jeremy Taylor to answer a little below.

Pressed, therefore, by the objections of their adversaries, the champions of infant baptism are driven, in their controversies with disseuters, as we have seen them in regard of the canon on inspiration of scripture, to that so much-abused and misrepresented tradition, on which Catholics, ancient and modern, establish the validity of infant baptism. Origen, on the Epistle to the Romans (L. v., c. 9) says: "The Church hath derived its tradition from the apostles, to give baptism even to children."—St. Agus., De Genhsi. ad Litt., L. 10. n. 39: "The custom of the church in baptizing infants would not be at all deserving of belief, were it not an apostolical tradition." Let us hear what Protestants are compelled to admit.

Field, "Of the Church," L. 4, c. 20: "The fourth kind of tradition is the continued practice of such as neither are contained in the scriptures expressly, nor the example of such practice expressly there delivered; of this sort is the baptism of infants,

which is, therefore, named tradition."—Bishop Montague, Orig. Eccles., ii. 267, p. 397: "Where is it bidden in scripture to baptize infants? or to administer the Lord's Supper under both kinds? There are ever so many such instances, instituted by God, committed to the church, practised by the church, of which, notwithstanding it may be declared, *Scripture teacheth nothing such*, Scripture does not preach these things."—Bishop Jeremy Taylor, "Episcopacy Asserted," Sect. 19: "Baptism of infants is of ordinary necessity to all that ever cried; yet the church hath founded this rite upon the tradition of the Apostles. And wise men do easily observe, that the anabaptists can, by the same probability of scripture, enforce a necessity of communicating infants upon us, as we do of baptizing upon them, if we speak of immediately divine institution, or of practice apostolical recorded in Scripture; and they that deny this are, by the just anathema of the Catholic Church, confidently condemned as heretics." Many other quotations to the same effect I can adduce, in case you desire them; but the foregoing may be considered sufficient for a letter in a public journal.

I beg now to call upon you to prove the validity and lawfulness of infant baptism, by scripture alone, in justification of your Sixth Article.

BAPTISM BY AFFUSION OR ASPERSION.

"If they certify that the child is weak, it shall suffice to pour water upon it." C. Prayer, Public Baptism of Infants.—"How is Baptism performed?—By dipping in, pouring on of, or sprinkling with water." Archbp. Wake, Com. on the Catechism. The practice of the Anglican Church confessedly admits the validity of baptism, even by sprinkling.

The reasoning by which I showed that the validity of infant baptism can be accepted by the Anglican Church,

only by holding it as a doctrine of faith, applies to the validity of baptism, by affusion or aspersion.

Now, baptism by immersion alone verifies the symbolical meaning of the sacrament assigned by St. Paul, Rom. vi. 3, 4: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life."

Moreover, wherever in scripture the precise meaning of the Greek term expressive of baptism can be gathered from the context, it is invariably significative of total immersion. This is admitted by Protestant divines of greatest repute—by Castilio, Casaubon, Camerarius, Grotius, Hammond, &c.—by the scriptural lexicographers, Parkhurst, Valpy, Bloomfield—the Jews, as Lightfoot relates after Maemonides, ap. Poli, Synops. in Matt. iii. 6, recognised no other baptism than by immersion—and the word is so explained by profane writers and lexicographers; no sanction being given to it, as meaning, either affusion or aspersion.

Hence, Baptists, with evidently much greater consistency than Anglicans or others, acknowledge no baptism as valid which is conferred otherwise than by dipping. The Protestant author of the "Second Answer to Bossuet's Exposition of Catholic Faith" writes: "Aspersion corrupts in some measure the sacrament of baptism, and is an abuse."

I contend, therefore, that your church cannot derive its doctrine of the validity of baptism, either by affusion or aspersion, from the words of scripture alone, so as to justify an act of faith therein, which necessarily excludes all doubt; and that it must fall back upon tradition, in contradiction to the Sixth Article. The contrary position it is for you to maintain.

Spiritual Cabinet.

COUNSELS TO CHURCH MEMBERS.

Do the members of christian churches stand in need of further counsel? Having already received instruction and religious impression, and being safely housed in the fellowship of the saints, is not their case so good and safe as to render it unnecessary? Oh no! The harness is only put on; the battle is not yet fought and won. The end is not accomplished; only a hopeful beginning is made; and very much depends upon a readiness to receive and act upon the further necessary and appropriate advice. With deepest desire for the honour of your christian profession, we offer you the following counsels.

Be jealous over yourselves with a godly jealousy. "Let him that thinketh he standeth take heed lest he fall." What if you should be mistaken as to your spiritual condition? The reality of your conversion to God can only be evidenced by its fruits and effects; by tenderness of conscience, humility of mind, the fear of God, and the dread of sin. Besides, many have gone far in a religious profession, but have fallen short of the grace and kingdom of God. Oh, "Watch and pray that ye enter not into temptation."

Live near to God in secret devotion. Imitate him who said, "Evening and morning and at noon will I pray and cry aloud." Search the scriptures daily, comparing scripture with scripture; and were this done upon your knees, with intermingled supplications for heavenly light and teaching, it would be found both happy and profitable. A good book at hand is exceedingly useful; such as Bunyan's Pilgrim, Alleine's Alarm, Doddridge's Rise and Progress, or Baxter's Saint's Rest. Also *special seasons* may be specially observed with particularly good effect; such as your birth-day,

the close of the old year, and the commencement of a new one, and at every fresh approach to the table of the Lord.

Exercise great charity towards others. "Above all things put on—and let all things be done in—charity" (christian love); for this edifieth, is the bond of perfectness, the end of the commandment, and the chief of the graces. Principles will be known by their effects, and characters by their actions; but a censorious judgment is wrong in itself, forbidden by the Lord, and injurious to his people and his cause.

Be consistent in your whole deportment. Be ever in your family what you appear to be in the church of God. "Be not unequally yoked together." Practice temperance. Avoid those parties, habits, customs, and places, directly leading to intemperance. Be strictly honest and honourable in all your dealings. Let a church member scorn to take an undue advantage. And very especially sanctify the day of the Lord,—avoid all worldly business and conversation, unnecessary procuring and preparing of food, visiting, travelling, and above all, the desecrating "Sunday Newspaper!"

Be cheerful. Gloominess is not intended, nor by any means to be recommended.

"Religion never was design'd
To make our pleasures less,"

but to make them very different. You do not need, nor will you desire, the short-lived pleasures of sin, nor the laughter of fools, having discovered the sources of the truest pleasure and the highest satisfaction. Be patient under your trials; contented in your station; thankful for your mercies; happy in your privileges; and joyful in your God and Saviour. This will

both prove the gain of godliness and recommend it to others.

Be serious. Let not cheerfulness degenerate to levity. This would bring guilt upon your consciences, and barrenness into your soul. It would injuriously affect those around, and excite the remarks of an observing world.

Be punctual in all your engagements and payments. The want of this indicates laxity of principle, and occasions innumerable inconveniences. A good man once excused himself with his company, saying, he had to meet a friend, — it was his hour of prayer. Late attendance on religious services is highly unbecoming in church members. If possible, always be in your place a few minutes before the appointed time, collected and lifting up your heart to God. The advantage will be great, and the example good.

Persevere unto the end. You have opened your mouth to the Lord, and put your hand to the plough; never turn, nor so much as look back again. Many have done so and their doom has been dreadful! Better never to have known the way of righteousness, than to turn away from the holy commandment. Oh, beware! Declension begins at the closet door—but where does it end? Christ says, "If ye continue in my word, ye are my disciples indeed,"—not else: and "He that endureth to the end shall be saved,"—and none other. Approve yourselves, then, to be the disciples of Jesus. Continue to receive his doctrines, and to obey his precepts. Abide in him. Be steadfast—holding fast the profession of your faith without wavering. Endure hardness as good soldiers; and be faithful unto death.

Poetry.

LINES ON THE DEATH OF MR. OWEN JOHNSON,

Who departed this life on Tuesday evening, August 16, 1853, in the ninetyeth year of his age, having been a member of the baptist church, Cannon Street, Birmingham, during the long period of Seventy-two Years, for nearly thirty-nine of which he honourably sustained the Office of Deacon.

HAIL, friendly death! No king of terrors thou!
No frowning vengeance settles on thy brow.
No gloomy horrors follow in thy train,
Since Christ has triumphed and "to die is gain."
Nor will we weep, or shed one useless tear,
While gather'd round the sainted father's bier.
True he has gone, and yonder house of prayer
No more shall witness his devotions there;
His favourite seat, for three-score years and ten,
Shall never be his favourite seat again;
That long-accustomed, honoured spot shall be,
The cenotaph to Johnson's memory.
No more his aged patriarchal form,
Like noble oak that stands before the storm,
Shall lead the way beneath the weight of years,
To his loved Throne who wipes the mourner's tears:
No more shall he, with mild, delighted eye,
Pour the warm prayer to Him who rules the sky,
Or at the festal board of Him who died,
'Mid thronging brethren, sing "Christ crucified."
No more, with heaven beaming in his face,
The Patriarch Saint shall take his Deacon's place.

But shall we mourn that he at length ascends,
To holler service and to lovelier friends?
That now, escap'd from suffering and complaint,
The earthly, rises to the heavenly, Saint?
That he, who long on Canaan's border stood,
Has cross'd the Jordan and outlived the flood?
No. Tears and sorrow from the scene retire,
When patriarch fathers mount their car of fire.
Let faith pursue the heaven-directed flight,
And see him enter on the realms of light:
Who first advancing from that white-rob'd throng,
Whose holy raptures pour th' extatic song,
To golden melody on earth unknown,
And sang to none but Him upon the throne?
What angel-spirit, with cherubic love,
Welcomes the pilgrim to the plains above,
And stepping forth that well-known form to greet,
Conducts him onward to the Saviour's feet,
Where bending low with sacred joy and fear,
Exclaims, "Behold, my friend and father here?"
'Tis holy Pearce!—his seraph-loving eye
Has often scann'd the arrivals at the sky,

And look'd and long'd for yet another there,
 With whom full oft he join'd in mighty prayer.
 And now they meet,—but who, their bliss supernal,
 Their gushing joy—ineffable—eternal,
 Shall paint in language poor as earthly things,
 And weak and empty as the pride of kings?
 Forbear, my Muse, the vain attempt forbear,
 Lest utter darkness shroud thee in despair.

With golden harp and sweet celestial song,
 There gather round a bright familiar throng;
 A princely band who fir'd with heavenly love
 Greet his glad entrance to the realms above,
 And eager tell it to the hosts around,
 That unto death he faithful still was found.
 There noble Fuller, Ryland, Ward, and King,
 Hail him their friend, and notes of victory sing;
 There Carey, Thomas, Sutcliffe, Birt, and Hall,
 Adore anew the Sovereign Lord of All,
 While herald tongues proclaim through all the host,
 "Another saint has reached the heavenly coast."

Adieu, thou veteran saint, awhile adieu,
 God is thy glory and thy portion too.
 Safe in His kingdom and amid thy peers,
 We mourn thee not, nor shed unholy tears.
 Thy work is done, thy night of conflict past,
 Thy struggle o'er, the longest and the last,
 We watched thy ascent, saw the opening day,
 And heard the whisper, "Spirit, come away!"
 By faith we saw the "ministering" band
 Arrive to bear thee to their native land.
 But as they wing'd thee far from earthly woe,
 Say, fell thy mantle on a saint below?

Or, as thy glory parts thee from our view,
 Say, have we lost thy sacred mantle too?
 Now to the grave thy "MORTAL" we convey;
 Dark is the passage that leads on to day;
 Yet breaks that day full joyous through the gloom,
 And shews death vanquished in the silent tomb.
 Lost is his power, and broke his haughty pride,
 Since He, thy Captain, conquered when He died.
 Now may we shout, "O Death where is thy sting?"
 And on the borders of his empire sing:

"Here we leave in lonely keeping
 Of the dark and silent grave;
 All that saints can know of sleeping,
 Till He comes who comes to save.

"And His eye, still watching o'er thee,
 Counts each particle of dust;
 He, in passing through before thee,
 Made thy grave a sacred trust.

"Joyous, then, we leave thee sleeping;
 Safely rest till He shall call,
 Then come forth from earthly keeping,
 Come, and crown him Lord of All.

"Lord of All, we now adore Thee,
 Let our life and death be thine;
 And when rais'd to stand before Thee,
 Give, O give us, Life Divine!"

Camp Hill.

WILLIAM STOKES.

Reviews.

ALMANACKS FOR 1854.

THIS month we shall not be able to do more than notice the various Almanacks, copies of which had reached us on the 20th of November, and these are chiefly those published by the Religious Tract Society.

1. *The Scripture Pocket Book; containing an Almanack, also a Passage of Scripture for every day, with an arrangement by which the Bible may be read in the course of the year, and a variety of useful information.* This is beautifully printed, and done up in roan, with tuck, in the form of a lady's pocket book. A coloured sketch of the City of Edinburgh fronts the title page.

2. *The Christian Almanack* is now an old acquaintance, full of the usual useful matter, and adorned with a view of the interior of the New House of Commons.

3. *The Pocket Book Almanack* is intended for insertion in pocket books.

4. *The Penny Almanack* appears to be the same as No. 3, without the interleaved feint lines for memoranda.

5. *The Sheet Almanack* appears again in its usual form, with much valuable information.

All the above are published by the Religious Tract Society, and each of them gives a suitable passage from holy writ for every day of the year.

The Bund of Hope Almanack. This is a splendid sheet, of large size, and besides a daily text of scripture, we have numerous tales and facts, with above a dozen well-executed and beautiful wood engravings, illustrative of peace and war, sobriety and intemperance, &c. This sheet ought to have been called the "Children's, or Sunday Scholar's Almanack," for it is the best thing of the kind for the young we have yet seen.

Correspondence.

"CONFESSIONS OF A CONVERT."

To the Editor of the Baptist Reporter.

DEAR SIR,—I am a baptist, not by education, but by conviction. Coming out from an ancient Independent family, I am a convert from *sprinkling with water to baptism in water*; and with your permission I will, like a certain anonymous writer, publish my "confessions."

I will not say a word of what I heard of baptists in my childhood, for I do not think my parents meant me to believe that baptists were bad people; but I certainly did think so, and I cannot help thinking that somewhere or other I must have heard some calumnies against them, or else how should I have had the opinion?

I remember seeing a baby sprinkled within less than an hour of its death; and I seem to hear even now the comforts which certain parties gave to the bereaved parent—"What a mercy it was baptized! what a consolation it must be!" This was in an Independent family, and the words were spoken by an Independent minister.

I knew an instance of an aged minister, of the same persuasion, who baptized a little boy although the father was averse to it. The child was running about in the hall of the minister's house, and the mother looking on. He was caught up, and the pious man exclaimed, "Come along Mrs. S., the poor child shall not live like a heathen any longer." So the conjuration was performed, and the little boy was put into the pædobaptist covenant. He was not only *suffered* to come, but *forced* to come; and doubtless went on his way rejoicing to think it was over.

I was, at fourteen, sent to a Church of England school, where we had three clergymen who by turns came to teach us their religion. But, somehow or other, the young gents did not seem to get on much, for when one of them was asked by the clergyman how many sacraments there were, he said, "seven," and when that was denied, he said, "Oh, Sir, there is one that they take at the altar." Upon which I could not help saying, "that's hanging I should think;" which suggestion made even the reverend

gentleman smile, although, of course, I was bidden not to be so rude as to interrupt again. I am sure that many of the sons of the gentry in this large establishment were more ignorant of Scripture than the boys in some of our Ragged Schools.

One of the clergy was, I believe, a good man; and it is to him I owe that ray of light which sufficed to show me believers baptism. I was usually at the head of the class, and when the catechism was to be repeated, something like the following conversation took place.

C. What is your name?

S. S——, Sir.

C. No, no, what is your name?

S. Charles S——, Sir.

C. Now you should not behave so, for you know I only want your christian name.

S. If you please, Sir, I am afraid I haven't got one.

C. Why how is that?

S. Because I do not think I am a christian.

C. What are you then? a heathen?

S. No, Sir, but we may not be heathens, and yet be without the grace of God, and so not be truly christians.

C. Well, well, never mind; what is your first name?

S. Charles.

C. Who gave you that name?

S. I am sure I don't know, Sir, I know no godfathers ever did anything for me, for I never had any. Likely enough my mother and father did.

C. Now you should not set these boys a laughing. Of course I do not wish you to say the usual answer.

He seemed always to have a respect for me, and gave me the "Christian Year" in calf, as a reward for my great proficiency in religious knowledge.

Proceeding with the catechism, he suddenly turned to me and said:

S——, you were never properly baptized.

S. Oh yes, Sir, I was; my grandfather baptized me in the little parlour, and he is a minister, so I know he did it right.

C. Ah, but you had neither faith nor repentance, and therefore ought not to have received baptism.

S. Why, Sir, that has nothing to do with it. All infants ought to be baptized.

C. How do you know that; does not the Prayer Book say faith and repentance are necessary before baptism? and this is so scriptural a doctrine that no one ought to deny it. (Here he went on to show that all the persons spoken of in the Bible as being baptized were believers; which, of course, was an easy task.) Now, I shall give you till next week to find out whether the Bible does not declare faith and repentance to be necessary qualifications before baptism.

I felt sure enough of victory; for I thought that a ceremony my grandfather and father both practised in their ministry must be right—but I could not find it—I was beaten—and made up my mind as to the course I would take.

C. Well, Charles, what do you think now?

S. Why, Sir, I think you are right; but then it applies to you as well as to me.

C. I wanted to shew you this; for this is the reason why we appoint sponsors. It is true that without faith I had no more right than you to holy baptism; but the promise of my sponsors was accepted by the church as an equivalent. You have no doubt seen your father, when he has no money, give a note of hand for it: and this is regarded as payment, because, as an honest man, we have every reason to expect he will pay it. Now sponsors are generally good people, and in charity we accept their promise on behalf of the child. As the child cannot at the time have faith, we accept the bond that he will; which promise he fulfils at confirmation, when he takes the bond into his own hands.

S. Well, Sir, I think it is a very bad note of hand.

C. I have no time to argue that, but I believe it to be good. I will only ask you this—Which seems to have the most regard to Scripture, I, as a churchman, or your grandfather, as a dissenter? He baptizes in the very teeth of Scripture; and I do not, in my opinion, do so, for I require a promise, which I look upon as the equivalent of repentance and faith, to be rendered in future years.

S. Really, Sir, I think you are most like right; but since it seems to be the truth that only believers should be baptized, I think you are both wrong, though

you seem to treat the Bible with the most politeness.

C. Well, then, you confess that you were not properly baptized; and you would think it your duty, if in your power, to join with us and have sponsors to promise on your behalf?

S. Oh no! I have been baptized once before I ought; I will wait next time till I am fit for it.

C. (*Smiling.*) Ah, you are wrong; but I like to see you keep to the word of God; seek from Him a new heart and divine direction, and you will see one truth after another, and very probably there will be a great change in those opinions which now seem so deeply rooted in you.

I resolved from that moment that if ever Divine grace should work a change in me I would be baptized, since, as I afterwards told my friend the clergyman, "I never ought to be blamed for improper baptism, since I had nothing to do with it; the error, if any, rested with my parents."

I have, I hope, felt the power of Jesus's love; and by the means of a good baptist minister I was set right as to the mode, and was baptized in the river at I—.

I am only nineteen, and have been for two years minister of a baptist church, whose baptisms you have had of late to report.

I have a brother younger still, who has come out and has passed through the same ordinance.

We were charged with making too much of baptism, and were told that we ought to wait and sit down at the Lord's table in hopes that our views might yet change. But we do not make too much of baptism; I count it as but dross if men trust in it—mere stubble to be consumed. Christ is all! Nothing bring I in my hands. Away with "putting into the covenant," "regenerating," "christening," and all this popish merit-mongering! Let us have baptism in its place within the church; but not as a merely useful ordinance for all, or indeed, as to merit, for any. As to which has the best of the point, the man in the gown, or the sprinkler in plain black, I think I might illustrate their relative position by a fable.

"A certain king had a window in his palace, which being broken caused him much inconvenience. Having in his ser-

vice two glaziers, he commanded them to repair the said window; the one flatly refused to obey his majesty, and the other hung a cobweb over it. Whereupon the monarch confined one for six months, and the other for half a dozen."

I rejoice to have got clear of both, whilst yet I love and give the hand of fellowship to all who believe the doctrine; "by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

W—

C. S.

N.B. I am ready to give names for all the parties should any of my old friends see this; but it will be better for themselves if they will let me alone, as any tap on the vessel will only let more run out. The conversations are, as near as I can recollect, after five years have elapsed, as near correct as possible, and I have not, knowingly, altered a word.

[We have the name and residence of our Correspondent.—E. B. R.]

Baptisms.

DOMESTIC.

COTTENHAM.—On Tuesday, Nov. 8, we were favoured with another delightful season on the banks of our village Jordan; on which occasion four disciples publicly professed their faith in Jesus Christ. In consequence of our pastor's recent indisposition, Mr. Wooster, of Land Beach, kindly administered the ordinance. A more impressive baptism it has never been our lot to witness. In the evening a public service was held in the Old Meeting, when addresses were delivered by Messrs. Sutton, Nottage, and Wooster. The Master's presence was richly enjoyed. On the following sabbath, Mr. Flanders gave the right hand of fellowship to each of the candidates, in the presence of a large congregation, and afterwards preached from, "Lord, it is done as thou hast commanded, and yet there is room."

MILFORD HAVEN.—On Lord's day, Oct. 16, at 3 P.M. we met at the water side, when our minister, Mr. Thomas, delivered an address on the baptism of households, and then, in the flowing tide of our harbour, baptized seven young persons, all of whom were members of our bible classes. Five were the professed fruits of our baptizing on the 26th of last June. The congregation assembled was larger than any on a similar occasion for the last twenty-seven years. The spirit of union and co-operation in the church is truly encouraging. To Zion's King be all the glory!
J. W.

SANDHURST, Kent.—After a discourse on the great commission, two disciples obeyed the command of their Lord by being baptized in His name, Nov. 6.

T. E. S.

NEWCASTLE-ON-TYNE, *Bewick Street.*—

The first baptism in this new chapel took place on Lord's-day morning, Nov. 6, when five females and one male were immersed by Mr. Pottenger, who, instead of preaching, delivered an address in defence of our practice, which was listened to with much attention by a crowded congregation, among whom were a number of Presbyterians and other pædobaptists. From the elevation of the baptistry, the sight was witnessed by the great majority of those present; and there was consequently a quiet not attained at the old chapel when the sunken baptistry was used. Some of those who differ from us went away very favourably impressed by what they had seen. C.

SUNNYSIDE.—On Lord's day evening, Oct. 30, the ordinance of believers baptism was administered to three young persons, by Mr. Nichols, in the presence of a large congregation. Mr. N. gave a lengthened address, illustrative of the river Jordan—the baptism of Christ by John—and also that of the Eunuch by Philip, which was listened to with deep attention. These were all received. We are progressing favourably—and would humbly trust that these are the beginning of better days.

KIRKBY, Notts.—After an address by Mr. Staples of Measham, Mr. Plowright baptized five believers, Oct. 23, before a very large and attentive audience. We distributed several hundreds of handbills on baptism, which were eagerly received. We gathered around the table of our Lord in the evening, when the candidates were admitted. We had a happy day, and hope good was done.

W. M.

SOUTHWARK, Church Street, Blackfriars Road.—On sabbath evening, Oct. 23rd, we had an interesting service, which was solemnly responded to by some twelve hundred persons. A young man, a Jewish convert, just before being baptized, ascended the pulpit and gave a history of his life, conversion, and reasons for being baptized by immersion. Very many of his Jewish brethren were present, who appeared to take the greatest interest in the service. Mr. Branch, the pastor, preached a short but appropriate sermon; and Mr. Whimper administered the ordinance. The candidate has entered upon his duties as a missionary. May he be encouraged by many tokens of the blessing of God on his labours, both amongst his brethren and "the Gentiles."

W. L.

LONDON, Salter's Hall.—I have pleasure in informing you that on the evening of Lord's day, Oct. 30, our pastor, Mr. Hobson, baptized four young men, and on the evening of Monday, the 31st, five young women, who will all be received into our fellowship. Several of these are from the senior bible classes, in which, I trust, the labours of our teachers will be yet more successful. Mr. Hobson preached several times in the open air during the summer, and was as frequently prevented by the weather. We have now added sixty-six members since Mr. H. came amongst us.

J. C.

New Church Street, Edgware Road.—On the afternoon of the first sabbath in Nov., Dr. Burns baptized four candidates, after a discourse by his son, Mr. Dawson Burns, who is now associated with his father in the ministry.

Spencer Place, Goswell Road.—We had a baptism of six believers on Tuesday evening, Nov. 8, after a discourse on the additions to the church in Jerusalem, (Acts ii. 47.) Three of these are teachers. Others are on the way.

J. G.

KENNINGTON, Charles Street.—Our pastor, Mr. Attwood, baptized two disciples of the Saviour, August 4, after a discourse by Mr. Tanner. One was 72 years of age, the other was a young female, who had met with much opposition in the discharge of this duty. On Nov. 3, Mr. A. baptized six more disciples. Two were husband and wife, and three were teachers. Mr. Jones, formerly of Chatham, preached. These were all added. We thank God and take courage.

E. S.

BIRMINGHAM, Mount Zion.—On the last sabbath evening of Sep., Mr. Vince had the pleasure of immersing eight female disciples; one of whom was Mrs. Vince. Several of the others were senior scholars.

New Hall Street.—On sabbath evening, Oct. 30, Mr. O'Neill, after a discourse from Luke vii. 30, on rejecting divine counsel, proceeded to immerse four young females and two males, all elder scholars, excepting one who is a teacher. They were received the following sabbath evening. Mr. O'Neill and his friends cheerfully lent their baptistry for two evenings in the second week of Nov. On Wednesday evening to our Welsh Baptist friends, when, after a sermon by their minister, three female disciples were immersed in the name of the Lord Jesus. And on the following evening, Mr. Moses, minister of the recently formed baptist church meeting in Providence chapel, Gooch Street, baptized three female disciples; one of whom was his partner in life.

Cannon Street.—On sabbath morning, Nov. 6, Mr. W. Stokes opened the service, and Mr. Swan preached from the same text as Mr. O'Neill, Luke vii. 30, after which he went down into the water and immersed four young females and one male, the latter of whom was an active member and teacher in the school of Bishop Ryder's Episcopal church in this town. Mr. Jervois, the incumbent, had used every exertion with him, both by arguments and books, to deter him from going astray, as he called it, from the apostolic church. But this young disciple deemed it his duty to obey Christ rather than man; and cheerfully came forward to witness a "good confession before many witnesses." They were all added in the afternoon.

W. H.

SAFFRON WALDEN, Upper Meeting.—We had a public baptism at this place on Wednesday evening, Nov. 16. Mr. Gilson immersed the two candidates, one of whom was an Independent minister, Mr. Popley, of Bampstead. Previous to the administration of the ordinance, Mr. P. briefly stated the way by which he had been led to change his views on the baptismal question. The service was well attended and very interesting.

S. H.

CLOUGHFOLD.—Two persons were baptized—a man and his wife—by Mr. W. E. Jackson, Nov. 6.

BLUNHAM, Beds.—Three female believers were baptized by Mr. Abbott, on Lord's-day morning, Nov. 13. One was between 70 and 80 years of age, who found the promise true and precious; "As thy day, so shall thy strength be." The sermon was founded on the interesting narrative of Lydia, Acts xvi. 13-15, and was listened to by a large and attentive congregation. The address at the water side was felt by many to be solemnly impressive. The grace of the Saviour rested on the entire services of the day, and many said it was one of the happiest sabbaths they had ever enjoyed.

SAINT HILL, Devonshire.—On Thursday evening, Aug. 4, three followers of Christ were baptized by Mr. Pulsford; and on Sep. 1, three more thus put on the Lord Christ. On Sep. 22, one of our female teachers was baptized; and on Sep. 29, three more thus followed their Lord. Two of these were man and wife, who had long been halting as to the discharge of this act of obedience. These were all received into our fellowship.

C. B.

SPEEN, near Risboro.—Mr. James Thompson, formerly of Askett, is now supplying us. On the last Wednesday in August, three females were baptized on a profession of their faith in the Lord Jesus, and were afterwards added to the church. One had been an Episcopalian, who could not reconcile infant sprinkling with holy Scripture. Another had been one of our sabbath scholars. S. L.

EYNSFORD, Kent.—Mr. Whittemore baptized four believers, two of whom were young persons from the Sunday school, on Nov. 13. Many young persons were present; and it is hoped that they also may be led to cry, "My Father! Thou shalt be the guide of my youth."

M. A. H.

BIDEFORD.—Eight believers made a solemn profession of their faith in the death and resurrection of Christ, by being buried with Him in baptism, Oct. 2. Mr. Lovering, of Chapel Town, took part in the service, and our pastor immersed the candidates.

HORSFORTH.—A young man, of whose future usefulness we have good hope, was baptized, Nov. 6, by Mr. Jackson. Earnest prayer is offered amongst us for a more copious effusion of Divine influences.

QUANTON, Bucks.—On the morning of Nov. 6, two believers put on the christian profession by baptism. One was a Wesleyan local preacher. J. K.

SALFORD, Great George Street.—After a discourse by Mr. Dinckley, from "Come and hear all ye that fear God, and I will tell you what he hath done for my son," three females were baptized into Christ, who were added on the same day, Nov. 6.

F. C.

MAIDSTONE, Bethel.—After a discourse by our pastor, Mr. Crambrook, Sep. 24, three young persons were baptized by Mr. Fremlin, father of one of the candidates. The weekly evening meetings for our young friends have been very useful.

J. S.

WISBEACH, General Baptist.—On Wednesday, Oct. 5, seven believers put on Christ by baptism. Several of the candidates were children or descendants of former members—one, the youngest daughter of one of our deacons. T. S.

WESTON, near Toucester.—Our pastor, Mr. E. Clarke, immersed one believer, Oct. 2, after a discourse on, "He that bath my commandments and keepeth them, he it is that loveth me." We have hope that others will ere long follow this example.

SOUTHAMPTON, East Street.—After a sermon by our pastor, Mr. Pugh, August 21, two believers put on Christ by baptism. We gave some of the tracts you sent us to the congregation, and hope they will lead some to think. H. A.

BACTON, Norfolk.—Three disciples of the Redeemer were buried with Him in baptism, Sep. 4, by Mr. Banns, pastor; who, on Nov. 6, immersed six more candidates. These were all added.

MANCHESTER, Welsh Baptists.—Mr. Owen baptized two young persons, who thus expressed their love to the Saviour, Nov. 6. We have more inquirers.

TREFOREST, Calvary.—After a discourse on baptism on sabbath afternoon, Nov. 6, one believer was immersed by our pastor, Mr. D. Davies. E. E.

WINDSOR.—Mr. Lillycrop baptized two candidates on sabbath evening, Oct. 30. One was a wife of one of our deacons, and the other a sabbath scholar.

HASLINGDEN.—A man and his wife were baptized in Pleasant Street Chapel, by Mr. John Blakey, Nov. 6.

NORTHALLERTON.—Our pastor baptized one candidate, Oct. 9, and another on the 30th. These were added. T. H.

FOREIGN BAPTISMS we have not space for this month. They must appear in January.

BRANDON.—A report from this place being anonymous is useless.

Sabbath Schools and Education.

THE LATE CENSUS *versus* THE COMPULSORY SYSTEM.

The advocates of a compulsory system of education, supported by the taxation of the people, have, for a long time, insisted upon the vast disproportion between children receiving education and the population. Their miscalculations were exposed at the time; but the late Census has clearly developed the facts. The *Foecetic*, in an able article of last month, says:—

“These gentlemen, though refuted by the census, are of ‘the same opinion still.’ The provoking thing is, that whilst all figures relative to education, which militate against their views, are rejected as apocryphal by the impugners of the in-

telligence of the people, they are prepared to receive as oracular whatever figures prove their ignorance or their criminality. If they had been open to sufficient, calm, and well-reasoned evidence, Charles Knight, Professor Hoppus, and still more, Mr. Baines, had long since led them to doubt the soundness of their opinions; but waiving the temptation to expose the contemptuous tone of their incredulity, and the non-marvellous fact of their want of candour, magnanimity, and grace, which has hitherto withheld even an admission of error, and still more the acknowledgment that their indomitable opponent, Mr. Baines, was right, we must now see what the Census reveals on this, the most vexed question of the day.

Day and Sunday schools and scholars in England and Wales, in 1818, 1833, and 1851, with the population in each year, and the proportion of each class of scholars to the same.

	Day Scholars.	Sunday Scholars.	Population.	Proportion to Population.	
				Day Scholars.	Sunday Scholars.
1818	674,883	477,225	11,642,688	17.25	24.40
1833	1,276,947	1,548,890	14,386,415	11.27	9.28
1851	2,144,377	2,407,409	17,927,607	8.36	7.45

Now there have been men taking an active part in the education controversy, who have asserted, again and again, that ‘next to nothing had yet been done for day school education;’ ‘that 1 in 13 or 1 in 14 was probably the proportion of day scholars to the population;’ and the assertion has even been made and iterated in public places by the most distinguished of free-traders, ‘that one-half of the people of England can neither read nor write.’ It would have mattered little had these parties been of the class of wordy talkers, whose dictum is of no weight with society; but, unhappily, they are men of mark and authority, who have been active agitators on the question of national education. Will these gentlemen admit they were in error? We suspect not. The bad quality of education will be the future battle cry against the voluntary system; an assertion which we will not dispute, if the utterers will submit to an examination of the relative completeness of their knowledge, looking to their position as public teachers and legislators, compared with the position and the peculiar requirements of the

masses! But we willingly forbear on this unwelcome aspect of the education controversy.

It seems, by the common consent of the highest authorities, that 1 in 8 or 8½ of the population at school at one moment would be a satisfactory state of popular education, looking to the early and large demand for juvenile labour in England. In Prussia it is 1 in 6, Norway and Denmark 1 in 7, Holland and Bavaria 1 in 8, France 1 in 10.5, and Belgium 1 in 10.7. In England the Census shows that it is 1 in 8½, a much larger proportion than in France or Belgium, countries with which its industrial organization most nearly corresponds.”

Mr. Baines says, “Government has contributed one fifteenth of the school building power, and nothing whatever to the school sustaining power (except the extra allowance to teachers and monitors since 1847); and let it be especially noted, that the system of popular instruction, as it now exists, was accomplished before the government contributed one farthing of the public money to its aid!”

Religious Tracts.

It will be seen by the summary which we give beneath, that our grants of tracts for the past year have not been so large as in some former years; our means of supply having been curtailed by the reduction in the price of the *Reporter*, and through our giving more pages in proportion. And yet, though our means were more limited, we are not aware that we have refused one application that has been made to us in accordance with our regulations. We therefore conclude, that, being aware of our position, our friends declined to apply. An increase of the sales of this periodical would enable us to extend our grants, for which we continue to receive applications. We should regret any interruption to the circulation of our tracts in those districts where they are yet much needed, and would much rather increase our grants than suffer them to diminish. We can only add, that, providing our sales increase for 1854, we will take care that our donations of grants shall be increased in full proportion; and shall rejoice when we find that we are able to furnish them in larger numbers than we have ever done. But one thing we must again press upon the notice of all applicants; and that is, to regard the "Directions" which are always given in our number

for *January*; for they are usually disregarded, and this causes additional expense and trouble. Several applications are now laid aside for want of attention to those directions by the applicants. Will those who have applied, and not received, look at them again, and make new applications?

DONATIONS have been forwarded to—

	Handbills.	4	Page.	Reporters.
Bingley	500	..	25	.. 6
Poulner	500	..	25	.. 6
Pembroke Dock ..	500	..	25	.. 6
Liverpool.....	500	..	25	.. 6
Princes Bisboro ..	500	..	25	.. 6
Leominster	500	..	25	.. 6

SUMMARY OF DONATIONS.

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

	Handbills.	Tracts.
To Dec., 1852	521,800	.. 25,575
To Dec., 1853	17,500	.. 1,000
Total	539,300	26,575

Besides these, many thousands of "Invitations to Worship" have been sent to various applicants, and several thousands of copies of the "Reporter;" 248 copies of the "Reporter" were sent during 1853.

Intelligence.

BAPTIST.

[We always regret, as much as our correspondents can do, when we are compelled by stern necessity, either to abridge the intelligence they send us, or postpone the giving of it. The latter course we always regard as more objectionable. Hence it is, that this month several lengthy communications appear in an abridged form. Our "Foreign" intelligence, which will better suffer delay, will be given next month.]

BAPTIST METROPOLITAN CHAPEL BUILDING SOCIETY.—On Thursday, Oct. 20, the foundation stone of the first chapel to be erected by this Society was laid at Camden Road, Upper Holloway, by S. M. Peto, Esq., M.P., in the presence of a large number of

ministers and friends, both of the Baptist and Independent denominations. Rev. C. Gilbert gave out an appropriate hymn; Rev. E. White read suitable portions of scripture, and Rev. J. C. Harrison offered prayer. S. M. Peto, Esq., M.P., after laying the principal stone, addressed the crowded audience with which the spacious tent was filled. He said that the occasion was specially interesting, because this would be the first chapel erected under the auspices of the Baptist Chapel Building Society. Mr. P. then adverted to the removals of respectable inhabitants from the city, and the necessity of following them with the erection of suitable places of worship. In these suburban residences dwelt that class of our society which constituted the stability of this great nation. He concluded by hoping that for very many years, they and

their children, and their children's children, might have cause to rejoice that this edifice, erected for so noble and worthy an object, had accomplished all that for which it was designed. The Hon. and Rev. B. W. Noel followed, with a very comprehensive, appropriate, and masterly address, of which we can only give a very brief outline. He noticed the wonderful rapidity with which the population of the metropolis was increasing, calculated at 30,000 per annum, and contrasted this with Rome, surrounded by deserts, and gradually declining. He next compared our liberty with the liberty of the continent; and asserted that the happy state of things in our land arose from the influence of the bible on the nation. He urged them to keep this great fact before them—that truth must ultimately pervade and conquer society; and they should labour to bring about this consummation. He hoped this would be the precursor of a series of such buildings surrounding the metropolis. Mr. Noel proceeded to define and expound the principal tenets which distinguish the baptists from other denominations, and concluded by urging them to adopt a positive course for the propagation of their sentiments. He thought that the erection of such edifices as that, and the preaching of the gospel therein, would do much to spread the truth and break down error; and eventually, he believed, that they would see "Established Churches" fall to the ground like fruit which was not only ripe but rotten.—The company adjourned to Highbury Barn Tavern to dinner. Mr. Peto occupied the chair. The cloth being removed, the elegant silver trowel with which the ceremony had been performed was presented to Mr. Peto, in the name of the Society, by the Rev. G. W. Fishbourne, the Secretary. Mr. Peto returned thanks, and stated that the Diorama, Regent's Park, would speedily be opened for public worship in connexion with their denomination; and indicated several other spots on which the Society intended, as soon as the funds permitted, to erect edifices suitable to the respective localities. Revs. W. Brook, Dr. Angus, Dr. Acworth, J. Dawson, W. G. Lewis, E. B. Underhill, and other gentlemen, addressed the meeting. Mr. Peto having left, Mr. Deputy Pewtress, of the Common Council, took the chair; and some other addresses having been delivered, and new subscriptions and donations amounting to about £200 having been announced, the proceedings terminated.

LANGLBY, *Essex*, is a considerable agricultural village, where a baptist interest has existed many years; and while the people were united, the cause prospered, and the chapel, which holds some 300 persons, was well filled. Several years ago the spirit

of discord crept in, which led to the formation of a separate church. The evils resulting from such a step were obvious, and all admitted and deplored them. For some time past the parties have been anxious to be re-united. At the request of a few active friends, brethren J. Webb of Ipswich, and D. Rees of Braintree, visited the place; and, after much conversation with the officers of the two churches, a united meeting was held on Wednesday evening, 10th Oct., at which a resolution was unanimously and cordially adopted,—“That the two churches do forthwith re-unite; and that on and after the last Lord's-day in Oct., they both meet for public worship in the chapel.” On the same occasion, brother Webb (whose worthy father was the principal instrument in raising the cause,) preached a very affectionate and effective sermon from Rom. x. 9. On Lord's-day, Oct. 30, brother Player preached his farewell sermon to a crowded congregation, and the same day the two Sunday schools re-united. On Lord's-day, Nov. 3, brother Rees officiated at the united request of the people, and on behalf of the association of the county, when the union was publicly ratified, and deacons appointed; after which, all united in partaking of the Lord's supper. It is but right to add, that throughout the proceedings which led to this happy consummation, all the parties concerned evinced an unusual amount of kindly spirit and christian prudence.

MANCHESTER, *Welsh Baptists, Granby Row*.—Mr. O. Owens was recognized as pastor of the church meeting here, Oct. 10, when brethren Jones of Ruthin, and Pritchard of Llangollen, conducted the service, which was well attended and profitable. On the next Monday evening we had a tea meeting, when promises were then made to reduce our debt of £200. Nearly £100 have been subscribed, which, for a few poor people, is a noble effort, and calls for aid from the christian public to clear off the whole debt at once. Our chapel is well filled with hearers, and the church is increasing.

E. O.

GLOUCESTER.—A tea meeting of above 200 persons gathered at Parker's Row chapel, Oct. 25; afterwards a service was held, over which Mr. J. Hyatt presided, in recognition of Mr. G. M. Michael, B.A., late of Stepney College, as pastor of the church. Several other ministers were also present, affording their sanction and aid to the very interesting proceedings of the evening.

DOWTOW, *Wilts*.—The ancient General Baptist church meeting here, having invited Mr. F. Smith, late of Sevenoaks, to the pastorate, services were held, Oct. 10, which were conducted by brethren Dr. Burns of London, and Compton of Lydburth. Several other ministers took part in the proceedings.

CONVENTION FOR THE REVIVAL OF RELIGION.—The last annual association of General Baptists having recommended the churches of the various districts to meet for humiliation before God and prayer for the revival of religion amongst them, with free conversation on the things which hindered—the churches of the Midland district met at Loughbro', on Wednesday, Nov. 9, in Wood Gate chapel. The minister of the place presided. The students of the Leicester College, at the call of their Tutor, first engaged in prayer; and then from twelve till four o'clock was occupied with addresses and devotional exercises. Tea was provided in the spacious vestry. At six o'clock, another meeting was held in Baxter Gate, the minister presiding, when six addresses on given subjects were delivered. The whole area of each of the chapels was occupied. Both of the meetings were of the most solemn and impressive character. All felt humbled for past deficiencies, and invigorated to renewed devotion to their God and Saviour. We understand that a full report of these meetings will appear in the *General Baptist Repository* for January.

CORHAM.—On Tuesday, Oct. 18, Mr. John Jones, late of Usk, was ordained pastor of the baptist church in this place. Messrs. Daniel of Melksham, and Thomas of Pontypool, conducted the afternoon service. After a social tea meeting and addresses, the evening service was conducted by Messrs. Probert and Thomas. The place was filled, and all seemed to take a deep interest in the proceedings.

W. N.

ASSOCIATION REVIVED.—The Shropshire Association of baptist churches having for several years been extinct, a meeting was convened of ministers and other brethren from various churches, and held at Shrewsbury the latter end of Oct. last, when it was unanimously agreed, "That the association be now recommenced; and that the first annual meeting be held next year at Whitchurch."

PONTESTYLL, near Brecon.—On Oct. 18 and 19, services were held for the recognition and ordination of Mr. T. E. Jones to the pastoral office. Messrs. Edwards and Evans, of Brecon, Johns of Maesyerllan, Davis of Brynmawr, Jones of Merthyr, Williams of Zoar, Bevan of Nantyglo, Roberts of Llangorse, Rees of Llangyuidor, Evans of Middle Mill, and Jones of Zion, Merthyr, engaged in conducting the services of the two days.

CLIFTON, near Bristol, Buckingham Chapel.—The annual tea meeting was held in the large room of the Victoria baths, Oct. 24, when Mr. Morris, the minister, presided. It appears that in four years the church has increased from 10 to 97 members; £1500 of debt has been paid, leaving £800; towards which £525 was then promised.

CHELSEA, Paradise Chapel.—On Tuesday, Nov. 15, two services were held, when Mr. Thomas J. Cole was publicly recognized as pastor of the church. In the afternoon the service was conducted by Messrs. J. J. Owen of Sabden, W. Groser, the late pastor of the church, J. M. Soule of Batterses, and James Smith of Cheltenham, formerly Mr. Cole's pastor at New Park Street, who affectionately addressed him on the duties of the pastoral office. Mr. Owen Clarke, by whose labours the church was first formed in 1817, closed with prayer. At half past five o'clock the friends partook of tea in the chapel, and in the evening a second service was held, in which Messrs. J. Bigwood of Brompton, J. Smith, in the absence of Dr. Angus, and D. Katterns of Hackney, took part. The pastor concluded with prayer. Several other ministers assisted in the devotional engagements. These services were of an exceedingly interesting character; the addresses were short, pointed, and practical; an earnest spirit of devotion pervaded the assembly, and the presence of the Head of the church was felt and enjoyed by many hearts. The chapel was well filled throughout the services.

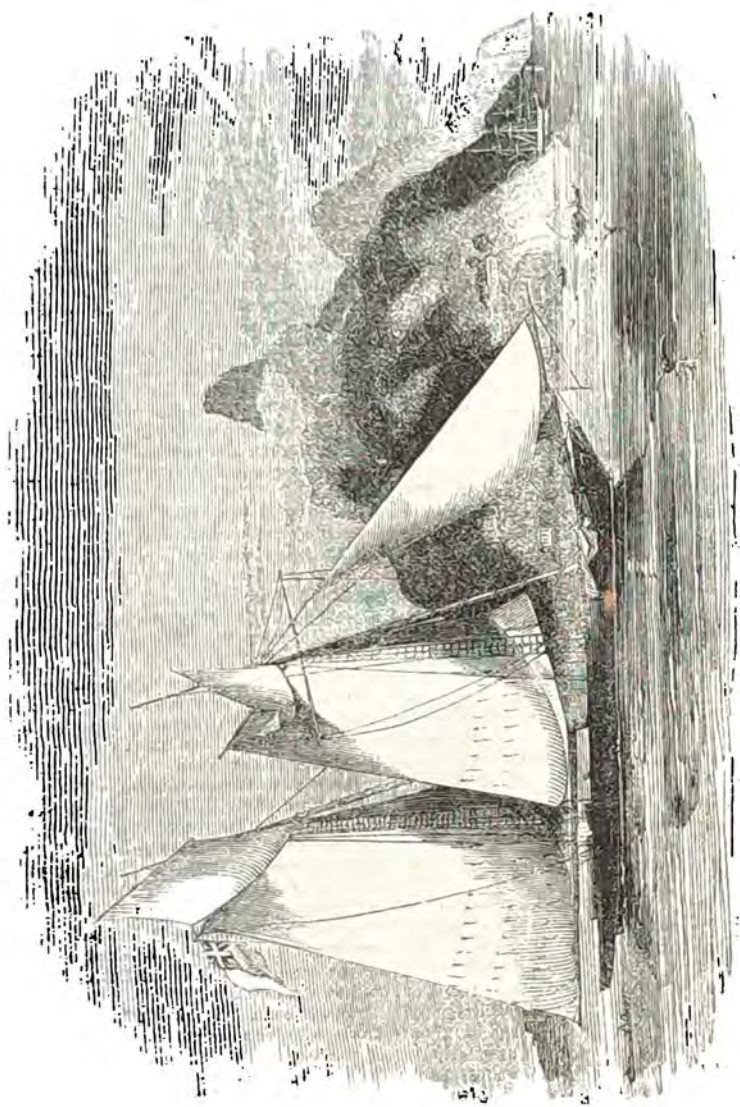
BATTLE LANE, near Stourbridge.—The baptist chapel at this place having been in a dilapidated state for some time past, owing to the coal mines underneath, has been disposed of, with the land, to the Oxford, Worcester, and Wolverhampton Railway Company, whose line of rails passes close by. The foundation stone of a new chapel was laid on Oct. 24, in the neighbouring town of Brierly Hill in a densely populous district. The new building is expected to be completed and opened for worship early in the spring of next year.

W. H. P.

HILLSLEY, Gloucestershire.—The public recognition of Mr. J. Keller, as pastor of the church meeting here, took place on Wednesday the 10th Oct., when two services were held, in the afternoon at two, and in the evening at six, when Messrs. Winter of Bristol, Yates of Stroud, White of Charford, and Stubbins of Sherston, took part in the services. The friends felt much interested on the occasion. May the Divine blessing rest on the union!

SOUTHWARD, Trinity Chapel.—Mr. B. Lewis, who for nearly thirty years was pastor of the baptist church formerly meeting in Dean Street, but now meeting in this place of worship, has resigned the pastorate; and Mr. H. J. Betts, late of Edinburgh, has been invited, with the cordial consent of Mr. Lewis, to become pastor of the church.

REMOVALS.—Mr. Sissons, late of Heyworth, to Stourbridge. Mr. Moses, from near London, to Gooch Street, Birmingham. Mr. E. Clarke, of Weston, near Towcester, to Twerton, near Bath.



FERNANDO PO, WESTERN AFRICA.

MISSIONARY.

GENERAL VIEW OF MISSIONARY OPERATIONS, 1859.

CLOSING the year, it may be seasonable and expedient to take a rapid glance at the present condition of some of the nations among whom the missionaries of the Cross are diffusing the knowledge of the Gospel of God. We cannot notice all; we can only select the most prominent.

CHINA, with its world of souls, never presented so hopeful an aspect. Her own sons have arisen to destroy the idols in which their fathers trusted. The last intelligence informed us that the great revolution there was all but completed. Before the close of this year, Peking may be taken and the emperor expelled. What an opening will then be made for christian efforts! Anticipating this consummation, it has been proposed to send from England one million copies of the New Testament, and a large reinforcement of the missionary staff. The English Baptists have but one solitary missionary in all that land—Mr. Hudson, General Baptist, at Ningpo.

INDIA.—Here the gospel is yet spreading its humanizing and spiritual influences. A summary view of the results of missionary labour in these vast and populous regions for the past fifty years, has lately appeared, of the most cheering character. Here the Baptists, who were among the first in the field, continue to hold the honourable position they have so long occupied as translators of the Holy Scriptures, and preachers of the Word of Life.

AUSTRALIA, formerly called New Holland, the largest island of the globe, situate at our antipodes, once sparsely inhabited by savage men, is now attracting hundreds of thousands of Englishmen to its shores in search of its newly-discovered and apparently inexhaustible auriferous treasures. How wonderful is this! What a field for christian effort is here presented, white unto the harvest. These rapidly-rising colonies of Britain, if impregnated with scriptural christianity, may become centres of civilization and pure religion for the "ten thousand islands" which surround them.

POLYNESIA.—Under this head we include the numerous islands of the vast Pacific, some of which were among the first objects of English missionary enterprise and success. And notwithstanding the plots of the priests of Romo, aided by French cannon, the gospel is yet spreading fast from group to group of the islands. There may now be found bibles, sabbaths, preachers, schools, printing-presses, books, with all the signs of advancing civilization.

MADAGASCAR.—In this large and rich island, lying off the south-eastern shores of

Africa, the scenes which were enacted during the early and middle ages of christianity have been re-enacted. The Gospel was introduced under favourable circumstances, and a few hundreds of the natives were converted. But a change of the government led to a severe and bloody persecution. But the blood of the martyrs was again as the seed of the church. Thousands arose in the place of hundreds; and now there is hope; for the heir of the throne, the son of the cruel Queen, is a Christian. All, however, seems to hang upon his life. May God preserve him!

SOUTH AFRICA.—Here many of the missionaries and their operations have been sadly interrupted by another Caffre war. Oh, these mischievous wars! which evils they inflict and fasten on poor suffering humanity! In other regions, more remote from the scenes of conflict, Moffat and his co-adjutors are pursuing their glorious work in peace, and the blessing of the Most High is crowning their labours with the desired results.

WESTERN AFRICA still occupies the attention of the philanthropist and the christian. The British cruisers have at length succeeded in putting down the exportation of slaves along the whole line of coast, which is now dotted here and there with the stations of Protestant Missionaries. At Fernando Po, notwithstanding the mortality among their missionaries, arising from the climate, the Baptists maintain their ground.

IN GREECE AND TURKEY the American Missionaries are doing good service, by reviving among the nations in which christianity was first propagated the knowledge of its vital truths.

Other parts of the earth might have been named, but these are the chief, and our limits prescribe that they must suffice. It is, however, gratifying to know that from no parts, fairly open to missionary efforts, are there any adverse tidings. Even among the unbelieving, or superstitious, or pleasure-seeking populations of Europe, notwithstanding all opposing influences, the word of life and salvation is making converts to the faith.

From this rapid survey it will be seen that there is hope for the world; and especially when we compare its present state with what it was fifty years ago. One other great fact ought also to be conspicuous.—THE BIBLE IS ABROAD OVER THE EARTH. Millions upon millions of God's own Word have been circulated within the period just indicated. Never need we fear so long as we have the Bible for our sheet anchor. By this we shall outlive every storm. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord."

RELIGIOUS.

THE BIBLE IN FRANCE.—We observe with a satisfaction natural to our vocation, how often arbitrary arrangements, made with a view to oppress literature and the book trade, turn out unexpectedly in its favour. France offers a new instance. Within these few weeks, the jesuitical police, which affects to rule the intellectual activities of that country, have made a regulation to prevent any book, pamphlet, song, or paper, being circulated without a licence—this licence being in the shape of a stamp. Practically, we understand, this device has led to the sale of an immense number of copies of works formerly discouraged, though not positively prohibited. The bible is one of these. There are few books of which the jesuit party, now all-powerful at the Tuilleries, have so much dread as the Huguenot Bible—for there is probably no other work so intimately associated with memories of contests for free thought and free speech. This book, though its sale was legal according to the letter of the French code, has been kept out of circulation by the silent acts of the police. Hawkers who sold it somehow always lost their licences; book-sellers who exposed it on their counters got into some kind of trouble. The repression was only moral, but it sufficed. The stamp—which cannot be refused—legitimizes the sale. A man cannot be punished for selling a stamped article; neither can the police refuse the authorisation in this particular case, now that it has become a matter of absolute form to grant it in all cases, without violating a fundamental pact. Thus, by the very rule intended to restrain the sale of works disapproved of by the powers that be, a way is opening for an extensive circulation. The Huguenot Bible is quoted only as an example. The principle unexpectedly developed applies to other works considered alike classical and dangerous; and the result is, another proof how impossible it is for the issues of literature to be regulated by an edict from the police office.—*Athenæum*.

CARDINAL WISEMAN, it is said, is now at Rome, where he is not unlikely to remain. It is reported that the health of this Spanish Cardinal, who was so impertinently thrust upon England, has suffered through his great labours in attempting to establish a romish hierarchy amongst us. No doubt he found it harder work than he anticipated. We hope his master will find him some more honourable employment elsewhere. At all events, if he should wait until the people of England send for him, we may never expect to see his red stockings again.

THE EMPEROR OF HAYTI has ordered that all Protestant Bibles and books be admitted into his dominions free of duty.

TRACT DISTRIBUTION IN IRELAND.—The papists are rejoicing at the decision of one of the Dublin magistrates, that the offer of tracts or handbills to their priests or people, or even the open exhibition of placards announcing protestant services or sermons, is calculated to lead to a breach of the peace. We understand that legal proceedings have been commenced in the courts of law by the protestants, calling upon the magistrate to produce a copy of the evidence on which he acted, as a step to further movements in defence of liberty of action in such cases.

THE MILLION TESTAMENTS FOR CHINA.—This good work goes on gloriously. The last report stated that upwards of 200,000 copies were already subscribed for. This will be the most splendid donation ever made by man to man. Who would let others do it all, and not himself give something?

CHINA.—The friends of the London (Independent) Missionary Society were to be convened yesterday, Nov. 30, at Exeter Hall, under the presidency of the Earl of Shaftesbury, to consider the propriety of attempting the sending out of ten more missionaries to China.

CALIFORNIA.—It is reported that there are now 25,000 Chinese in this region, and that a portion of them have subscribed 2,000 dollars for the erection of a protestant place of worship, in which they may keep sabbath, worship God, and listen to his gospel.

AUSTRALIA.—Messrs. Fletcher and Poore, are taking out with them an iron chapel of the value of £1,000, as well as several houses of the same material for erection in this rapidly-rising colony.

CAMBERWELL GREEN.—The new Independent chapel erected here by the church and congregation of the Rev. John Burnett, was to be opened yesterday, Nov. 30, with a sermon by Dr. Harris.

GENERAL.

THE QUEEN OF PORTUGAL died at Lisbon, Nov. 15. Her Majesty, Donna Maria Gloria, was born in Rio Janeiro, April 4th, 1810. Raised to the throne in 1826, she was betrothed to her Uncle Dom Miguel, who usurped the throne. She then visited England, and, after being put in possession of the throne in 1833, married Prince Augustus, of Leuchtenberg, eldest son of Eugene Beauharnais, in 1835, who died in three months. She then married Prince Ferdinand, of Cobourg, by whom she had eight children. Her Majesty died in childbirth. On a former occasion, the child was sacrificed to save the mother. The husband of the Queen is Regent, until the eldest son, who is now sixteen, arrives at eighteen.

"THE STRIKES" in Lancashire are assuming a serious aspect. Already some rioting has taken place. No one can blame workmen for endeavouring to secure adequate wages, but it is to be lamented that they generally strike at the wrong time, and are always made the prey of designing men, for whom strikes are a rich harvest.

THE ANTI-STATE-CHURCH SOCIETY has changed its name to "The Society for the Liberation of Religion from State Patronage and Control;" or, in fewer words, "The Society for the Liberation of Religion;" or, briefer yet, "The Religion Liberation Society."

CORN.—In the year 1852, we imported 7,800,000 quarters of grain and flour, employing one million tons of shipping. At this time grain and flour is equally obtainable, but the cost of shipping is doubled; and this is the chief cause of the present high price of bread.

TICKETS OF LEAVE are to be given to the best behaved convicted felons in this country. They will be closely watched, and if found trespassing again, will be summarily imprisoned. Seventy convicts have already received tickets.

A RAILWAY BREAK has been invented and tried, which promises great utility. By its power one man can stop a train in 138 yards, which two men with the present breaks could not stop under 800 yards.

LADY LANGFORD was drowned a few weeks ago whilst bathing in a rough sea, near Ardgillan Castle, in Ireland. It was the custom of her ladyship to bathe at the same spot every day.

A NATIVE REFORMER has arisen in the district of Mirzapore, India, who holds forth strongly against the idols and their priests. He is not a christian, but like the Reformers of China, an enemy of idolatry.

THE POTATON DISEASE in 1845 caused a loss of thirty five millions of pounds sterling in Europe, and was the chief cause of the revolutions of 1848.

PANAMA RAILWAY.—An accident, the first, has occurred on this line. A train of 800 passengers ran over some stray oxen, when four persons were killed.

CHURCH RATES.—At Kettering, after a long and stroug contest, there were 291 against, and 191 for the rate.

THE NEW CRYSTAL PALACE will stand on an area of one million square feet. That in Hyde Park stood on 800,000.

A DIAMOND has been found by a slave in the Brazils which was sold for 881,200 francs.

REVIEW OF THE PAST MONTH.

AT HOME.—No event of importance has taken place during the month just expired; except we mention that the visit of the King of the Belgians, with his son and daughter-in-law, has been prolonged to a greater extent than usual. The high price of food has somewhat diminished, and there is a prospect of further reduction. The cholera has also materially abated its ravages, and it is hoped that its visitation this time will not be severe. For several nights and days, about the middle of the month, we were visited by such a fog as has not been known in England for many years, to the great interruption of the usual modes of conveyance both by land and water; and several accidents have, in consequence, occurred.

ABROAD.—We left off last month with an intimation that we might possibly soon hear of the commencement of hostilities between the Turks and the Russians. During the month the electric telegraphs of the continent have been kept in full play, with intelligence from the scenes of action. As usual, some of the reports were incorrect. But it appears that the Turks crossed the Danube at various points—that at one point they established themselves almost without opposition, and have not been dislodged—that at the main point they crossed without hinderance, and having occupied a position, they kept it and repulsed all the attacks of the Russians for several days, and only recrossed the river, again without annoyance, because the heavy rains had rendered their position untenable. So far, therefore, the Turks have shewn themselves a match for the Russians, who, it is said, are suffering from bad food and consequent weakness. In Asia, too, the Turks and Russians have come in contact, and with the same results—the Turks having succeeded in overcoming their opponents. As winter had given indications of its approach, it may be that the sword will now be sheathed until spring. In the mean time we would fain hope that some arrangement of this mischievous matter may be made. Two things, however, has been done. The Russians have been proved not irresistible, and the Turks have been inspired by success. How the Great Autocrat will now act remains to be seen. He must either rally all his forces from every corner of his vast empire, to restore the ground he has lost, or submit to terms which will secure Turkey from all future aggression on his part. An opinion on the results of this contest may be premature, but we have our apprehensions that Russia will not draw back; and that, in consequence, the history of the year that is coming will be written in blood. For such a contest cannot be continued without involving many other nations of Europe in the fray.

Marriages.

Oct. 25, at the Baptist Chapel, Arnesby, Leicestershire, by Mr. Davis, Mr. G. Highton, to Miss H. E. Bland.

Oct. 27, at Belvoir Street Baptist Chapel, Leicester, by Mr. Mursell, Mr. D. Dove, to Miss Rachel Moore.

Oct. 29, at the Fish Street Chapel, Hull, by Mr. W. J. Stuart, baptist minister, Mr. A. W. Bartho, to Miss Rosamond Jackson, of Hornsea.

Oct. 31, at the Baptist Chapel, Usk, by Mr. J. H. Hill, Mr. J. Bepton Joshua, to Miss Rachel Jones.

Nov. 2, at the Bloomsbury Baptist Chapel, London, by Mr. Brock, James Harvey, Esq., of Bloomsbury Square, to Jane, second daughter of J. L. Benham, Esq.

Nov. 9, at the General Baptist Chapel, Castle Donington, by Mr. Jones, Mr. Jacob Orchard, to Miss Sarah Brentnall.

Nov. 16, at Spaldwick, Hunts, by licence, by Mr. W. E. Areher, baptist minister, Thomas Addington, Esq., of Wyboston, Beds, to Elizabeth, eldest daughter of Thomas Hawkins, Esq., of Spaldwick.

At the Baptist Chapel, Quainton, (no date) by Mr. Walker, Mr. T. Ward, to Miss E. Cullie, both of Denham Lodge, Bucks.

Deaths.

Aug. 26, at Sunnybank, aged 65, Ann, wife of Mr. Edmund Priestley, deacon of the baptist church, Sunnyside, Lancashire, of which Mrs. P. was a valuable member.

Sep. 2, in his 70th year, the Rev. W. Robinson, the faithful and indefatigable Baptist Missionary at Dacca, East Indies.

Sep. 15, at Calontta, Mrs. Wenger, wife of the Rev. J. Wenger, of the Baptist Mission.

Oct. 28, Elizabeth, wife of Mr. William Wallis, Nottingham, aged 53. Mrs. W. expired under an operation for the removal of several cancers from the breast.

Oct. 26, aged 17, Rebecca Hearn, of Farningham, Kent, a pious young christian, who desired to devote herself to her Saviour in baptism, but the nature of her illness prevented. The closing scene was affecting. "This is hard work," she said, "but there is rest in Heaven!" That rest we confidently hope she has now entered.

Nov. 4, at Quainton, Bucks, aged 40, Jane, wife of Mr. Joseph King, who had been a worthy member of the baptist church fourteen years. Doubts disturbed and darkness shrouded her mind for a season during her illness; at length they were dispersed. "Come, Lord Jesus, come quickly. I shall soon be in heaven; and that will be enough," were among the last words her faith uttered.

Lately, at Birmingham, aged 77, Mr. John Meadows. The memory of the just is blessed, and the most brief memorial of such is grateful. Mr. M. feared God from his youth, and was baptized by Mr. Edmonds, at Bond Street, in 1799. Some, yet living, can attest that his whole course was honourable. He always filled up his place at public worship. His deportment was ever so serious and grave, that strangers could

recognize the christian; and none were offended when such a man spoke of religion in their company, for it was as his natural element. Steadfast to his principles, he was never bitter, but always kind to all. The law of love was in his heart. He hated strife and discord, and though he could not prevent them, he did all in his power to heal the wounds they made. He was truly a man of prayer, and a regular reader of the Bible, which he read sixty-seven times in sixteen years. He was a consistent teetotaler, but not a censorious one; and did much to promote total abstinence. The closing scene was in harmony with his life. He endured a long illness with resignation; though now and then he would ask, "Shew me wherefore thou contendest with me." And then he would say, "He is only taking away the cross." The Hymn,

"Not all the blood of beasts,"

was a great favourite with him. "I do love that hymn," he would say, "there is so much gospel in it." When his daughter asked, "Are you afraid of death?" he replied, "No: it is only a narrow rill." He often prayed for the church and its pastor, repeating,

"There my best friends, my kindred dwell,
There God my Saviour reigns."

A few hours before he departed, his daughter said to him; "Father, He will never leave you;" when with emphasis he replied, "No: never, never!" Sometimes he had had fears of the last struggle, but now he said, "I long to be gone. I shall see Him face to face;" and, referring to a saying of Mr. Edmonds, "I should wish God to kiss my soul away," his desire was granted. For as in a calm and gentle sleep his spirit departed.