

THE BRITISH  
BAPTIST REPORTER,  
YOUTH'S MISCELLANY,  
AND  
MISSIONARY INTELLIGENCER.

NEW SERIES, VOLUME XX.—WHOLE SERIES, VOLUME XXXVII

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EDITED BY JOSEPH FOULKES WINKS.

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## Address of the Retiring Editor.

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THIS year, the EDITOR of the BAPTIST REPORTER from its commencement terminates his labours; but he is happy in being able to inform his old friends, and the Baptist denomination generally, that the REPORTER will not cease to exist, arrangements having been made for its continuance in an enlarged and improved form.

It has been our custom, for several years past, to take a review in this Annual Address of the leading events of the past year. We trust we shall be kindly excused, if, instead of such a summary, we refer our readers to our monthly "Reviews." A glance at the past history of this publication, and its future prospects, may be more appropriate now.

This is our thirty-seventh annual volume of the REPORTER. We say "our," for he who now closes his labours was its originator, and has, ever since, been its sole proprietor and editor; and he now refers to this fact with gratitude to GOD, who permitted him for so many years never to fail in sending out, in due time, one of its monthly issues. Indeed, this is to him a matter of wonder as well as gratitude; for, so far as he is aware, the fact is without a precedent or a parallel in the history of religious periodicals. May his successor be permitted to labour for a longer period, and with far greater success!

We may be allowed to remind our more aged readers that when the REPORTER was commenced, each of the two leading sections of the Baptist body had its own periodical organ of intelligence; but they were shy of each other, and stood wide apart. In this periodical, the proceedings of *all* the evangelical Baptists, of every shade of doctrine, were impartially reported, and their attempts to do good encouraged. We have reason for believing that a better understanding of each other, leading to an increase of brotherly kindness and charity, was the happy result. We have full confidence that the future EDITOR of the REPORTER will pursue the same course of kind conciliation and good-will.

During the past forty years great events have transpired in the history of the world; but we need not here allude to them further than to remind the friends of the Redeemer that most of them have already opened wide and effectual doors—long closely barred—through which the heralds of the Gospel may now freely pass to publish its glad tidings.

In our land, too, the enlargement of our political liberties was followed by the removal of many objectionable statutes affecting the religious freedom of Dissenters from the Established Church. But the great battle for the separation of Religion from State patronage and controul has yet to be fought and won. We are gratified in being able to inform our readers that the coming EDITOR has already given proof of his courage and ability in this fight for religious freedom; and we dare assure them that he will never flinch the strife. May he live to be crowned one of the victors!

We write candidly and faithfully. We never yet misled our friends, and we would not now. We feel much more than we shall attempt to express in penning this, our last address to them. But we have found considerable relief in the consideration that we are leaving our much-loved work in the hands of

one in the vigour of manhood, who has now for several years, nay, from his youth up, been successfully engaged in conducting similar publications. Indeed, to write freely, we know not one to whom we could commit the future management of this publication with more confidence than to the publisher of *THE FREEMAN* and *THE CHURCH*.

We might, under other circumstances, have said more in this Annual Address, but we forbear the attempt. Through the favour of the *NEW EDITOR* we may occasionally be permitted to say a few words to our old friends, and the many new ones to whom he may introduce us. We wish for him a far more extensive circulation than we have ever been able to secure, and pray that *GOD*, for many years to come, may bless him with health and wisdom, that he may prosecute his numerous engagements with comfort to himself, and benefit to the readers of all his publications.

We cannot close without expressing, though in few and feeble words, our heart-felt thanks to those faithful friends of ours who stood by us for many years; some—alas! how few now! from the beginning. In a few days we enter our seventieth year; and more than half that time we have been engaged in issuing this and other monthly publications. Fifty years ago we began to serve Christ by teaching the young in Sabbath Schools. We are now content to end as we began,—tending the little ones. Our *CHILDREN'S MAGAZINE*, *LITTLE CHILD'S*, and *CHRISTIAN PIONEER*, we shall continue to prepare and issue as heretofore.

JOSEPH FOULKES WINKS.

*December 1st, 1863.*

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## Address of the New Editor.

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*THE EDITOR*, for the future, of the *BAPTIST REPORTER*, desires to express his hearty gratitude for the kind and generous words in which he is introduced by the retiring editor. To Mr. *JOSEPH FOULKES WINKS*,—the editor for thirty-seven years,—he can but offer the most respectful acknowledgments, for his earnest, able, and consistent efforts to unite and build up the Baptist denomination; also for his able exposition and defence of the “truths most surely believed among us,” and of *other* truths, now, indeed, “surely believed,” but which have become powerful only through persistent advocacy.

In assuming the position so honourably occupied by Mr. *WINKS*, the new editor feels conscious of his responsibility: he will only say that it will be his aim and effort to make the *BAPTIST REPORTER* all that it has been in the past,—adding, of course, such improvements as enlarged space enables him to contemplate. The *REPORTER* will still be a *Reporter*, giving a condensed but complete report of denominational intelligence. It will also contain original articles (for the supply of which the editor has already arranged with a number of able contributors), chiefly on the topics of the day. If he can succeed in doing anything that shall contribute to the promotion of denominational unity,—if he can, in the smallest degree, aid the progress of large-hearted love and loyalty to truth,—if he can uphold the distinctive principles of the denomination as firmly, and yet in as generous a spirit as they have ever been upheld by his predecessor,—it will be a source of thankfulness to him who now subscribes himself,

*THE EDITOR OF THE BAPTIST REPORTER.*

*London, December 1, 1863.*

# CONTENTS.

<b>ESSAYS, &amp;c.</b>	
Rev. C. H. Spurgeon an "Episcopalian-Presbyterian-Independent" . . . . .	9
Rev. C. H. Spurgeon on "Loss of Power" among the Baptists . . . . .	41
Rev. C. H. Spurgeon on the Doom of Religious Societies . . . . .	73
First Principles of Nonconformity . . . . .	105
Slavery in America at the Revolution . . . . .	137
Anniversaries of Baptist Societies . . . . .	169
Selections from Speeches at the Baptist Meetings . . . . .	201, 233
Annual Meetings of the General Baptists—1863 . . . . .	265
Reminiscences of a Buckinghamshire Village Pastor . . . . .	297
What is Christian Baptism? . . . . .	329
Recollections of the Present Century . . . . .	359
<b>SPIRITUAL CABINET.</b>	
On Modern Unbelief . . . . .	15
Beauties of the Bible . . . . .	45
Internal Evidence of Bible Truth . . . . .	47
Invitations to the Waters of Life . . . . .	79
Jesus—"God manifest in the flesh" . . . . .	111
Personal Attachment to the Redeemer . . . . .	143
God's Sovereignty and Man's Free Will . . . . .	301
Gospel Treasures . . . . .	333
"Arise ye, and depart; for this is not your rest" . . . . .	363
<b>POETRY.</b>	
The Redeemer's Tears . . . . .	17
Ever Earnest . . . . .	48
Supreme Love to Christ . . . . .	81
The Disciple and his Master . . . . .	113
The Tears of Jesus . . . . .	144
The Starless Crown . . . . .	176
"They shall be mine" . . . . .	211
Peace in Believing . . . . .	243
Finish thy Work . . . . .	271
I would not Live away . . . . .	304
Light at the Even-time . . . . .	335
Rest,—but not here . . . . .	364
<b>REVIEWS.</b>	
Bunyan Library . . . . .	17
Letters of William Cowper . . . . .	18
Food for Lambs . . . . .	18
Christian Faith and Practice . . . . .	18
Good Servants, Good Wives, and Happy Homes . . . . .	48
A Glance at the Universe . . . . .	49
Miscellaneous Poems . . . . .	81
The Marriage Gift Book and Bridal Token . . . . .	82
True Life the Object of True Glorifying . . . . .	82
1. Church Discipline. 2. The Office of Deacon . . . . .	82
Punch in the Pulpit . . . . .	83
Better Times Coming; or, More on Prophecy . . . . .	114
The Boomerang; or, the Bishop of Natal smitten with his own weapon . . . . .	114
Christmas Evans: a Memoir . . . . .	145
Church Questions . . . . .	146
The Office of Deacon . . . . .	177
The Scriptural Rule with reference to Offences between Christians . . . . .	177
The Law of Christian Liberty . . . . .	177
Origin and Tendencies of Infant Baptism . . . . .	177
Sermons and Sketches by the late Rev. J. G. Pike . . . . .	177
The Life and Labours of George Washington Walker . . . . .	211
An Essay on the Improvement of Time . . . . .	212
The Customs of the Dissenters . . . . .	244
A Manual of the Christian Principles and Church Polity of the General Baptist New Connexion . . . . .	244
Rose Bryant . . . . .	245
How to Nurse the Sick . . . . .	245
The Baptist Denomination in the North of England . . . . .	272
Prize Essay on the Evils of the Present System of Church Patronage with their Remedies . . . . .	273
A Memoir of the Life and Writings of Andrew Fuller . . . . .	305
Why I was an Atheist, and why I am now a Christian . . . . .	335
The Bible, viewed in its relation to the Faculties of the Mind . . . . .	365
1. The Teacher's Pocket-Book and Diary.—2. Sunday School Illustrated Almanack.—3. New Year's Address to Scholars.—4. New Year's Address to Teachers.—5. New Year's Address to Parents.—6. The Teacher's Class Register.—7. Notes on Scripture Lessons for January, 1864 . . . . .	365
The Works of the Rev. J. G. Pike, of Derby . . . . .	365



## CORRESPONDENCE.

The English Bishop and the Jewish Rabbi .. .. .	18
Nonconformity in Leeds, 1662—1862 .. .. .	49
The Baptist Reporter .. .. .	83
Rev. C. H. Spurgeon's visit to Holland .. .. .	178

## CHRISTIAN ACTIVITY.

"Go Work To-day" .. .. .	20
Preaching in the London Parks .. .. .	51
An Energetic Appeal to the whole Christian Church .. .. .	84
On Doing Little Things for Christ .. .. .	115
Foreign Sailors in London .. .. .	147
Open-air Preaching in Ireland .. .. .	180
Private Conversation .. .. .	212
Fill your own Place .. .. .	245
Open-air Mission .. .. .	274
Noonday Prayer Meeting .. .. .	307
Lay Agency .. .. .	337
God's Instruments .. .. .	365

## REVIVALS AND AWAKENINGS.

Review of the Past Year .. .. .	21
A Revival Narrative .. .. .	53
What is an Awakening? What a Revival? And how are they produced? .. .. .	85
Revival Incidents .. .. .	116
Lancashire .. .. .	148
The Revival Preachers .. .. .	181
Remaining Effects of the late Irish Revivals .. .. .	213
Prussia .. .. .	246
The Lancashire Distress .. .. .	276
Fruit of a Lady's Labours .. .. .	308
A Revivalist's Address .. .. .	340
Religious Awakening in Foulfa .. .. .	366

## NARRATIVES AND ANECDOTES.

The Welsh Baptists .. .. .	23, 55
Facts of Three Years' Prayer .. .. .	86
Manchester Working Men and Abraham Lincoln .. .. .	118
Emigration from Lancashire .. .. .	150
Christian Missions to China .. .. .	183
The Rampant War-Spirit .. .. .	215
Exodus of Slaves in America .. .. .	247
Peruvian Slave-Pirates in the South Seas .. .. .	278
Daniel O'Connell on Negro Emancipation .. .. .	310, 341
The Liberated American Negroes .. .. .	368

## BAPTISMS.

## FOREIGN.

For January .. .. .	25
" February .. .. .	58
" March .. .. .	80
" April .. .. .	121
" May .. .. .	153
" July .. .. .	218

" August .. .. .	250
" September .. .. .	281
" October .. .. .	314
" November .. .. .	347
" December .. .. .	360

## DOMESTIC.

For January .. .. .	27
" February .. .. .	58
" March .. .. .	90
" April .. .. .	123
" May .. .. .	154
" June .. .. .	185
" July .. .. .	219
" August .. .. .	251
" September .. .. .	283
" October .. .. .	315
" November .. .. .	347
" December .. .. .	372

## WALES.

For February .. .. .	59
" March .. .. .	93
A Welsh Baptism in the Last Century .. .. .	155
For June .. .. .	187
" July .. .. .	220
" August .. .. .	252
" September .. .. .	285
" October .. .. .	316

## BAPTISM FACTS AND ANECDOTES.

The Parson and his Parishioners .. .. .	29
Pictorial Representations of Baptism .. .. .	60
Close Communion of the Baptist Churches in Wales .. .. .	93
Reasons for Sprinkling instead of Immersion .. .. .	124
On the Present Practice of the Greek and Oriental Churches .. .. .	125
Presbyterians <i>versus</i> Baptists .. .. .	157
No Record of Infant Baptism in the Scriptures .. .. .	188
Evil Tendencies of Infant Baptism .. .. .	221
The Baptismal Question .. .. .	252
First Use of Infant Baptism .. .. .	285
A Curious Fancy .. .. .	317
Regeneration in Baptism .. .. .	317
Popish Baptisms .. .. .	318
Congregational Baptisms in America .. .. .	318
Untranslated Greek Words .. .. .	349
Dumb Baptists .. .. .	349
Baptistries in Parish Churches .. .. .	373
Shunning and Skipping .. .. .	373

## SABBATH SCHOOLS &amp; EDUCATION

Schools for Old Scholars and Working Men .. .. .	30, 61, 94
The Teachers' Joy of Harvest .. .. .	125
Christ among the Little Ones .. .. .	158
Original Hymns for Teachers .. .. .	189
"Try him again" .. .. .	222
Governmental Education in India .. .. .	254, 280
Temper in Teaching .. .. .	318
The Restless Lad .. .. .	350
Strength for thy Days .. .. .	374

**RELIGIOUS TRACTS.**

Our Proposed New Series of Tracts on  
 Baptism . . . . . 31  
 Tract Distribution a Crime in Germany 62  
 Eagerness for Tracts in India . . . . . 96  
 Distribution of Tracts by Colporteurs  
 in France . . . . . 126  
 Bohemia . . . . . 159  
 Sweden . . . . . 190  
 Baptismal Tracts . . . . . 191  
 Tracts among Sailors . . . . . 223  
 Sweden . . . . . 255  
 The Bible and Tracts in Denmark . . 288  
 America—the Soldiers and Sailors 319  
 Labour and Look . . . . . 351  
 Our Donations of Tracts . . . . . 375

„ March . . . . . 97  
 „ April . . . . . 128  
 „ May . . . . . 161  
 „ June . . . . . 191  
 „ July . . . . . 224  
 „ August . . . . . 257  
 „ September . . . . . 290  
 „ October . . . . . 322  
 „ November . . . . . 353  
 „ December . . . . . 375

**MISSIONARY.**

Pages, 35, 66, 99, 130, 163, 194, 226,  
 259, 292, 322, 354, 377

**RELIGIOUS.**

Pages, 36, 66, 100, 131, 164, 195, 227,  
 260, 292, 324, 355, 378

**GENERAL.**

Pages, 37, 67, 100, 132, 165, 196, 228,  
 261, 293, 324, 355, 379

**REVIEW OF THE PAST MONTHS.**

Pages, 37, 68, 101, 133, 165, 196, 229,  
 261, 293, 325, 356, 379

**MARRIAGES.**

Pages, 38, 68, 102, 134, 166, 197, 229,  
 262, 294, 326, 356, 380

**DEATHS.**

Pages, 38, 69, 102, 134, 166, 197, 230,  
 262, 294, 326, 356, 380

**INTELLIGENCE.**

**BAPTIST—FOREIGN.**

For January . . . . . 31  
 „ February . . . . . 63  
 „ March . . . . . 97  
 „ April . . . . . 127  
 „ May . . . . . 160  
 „ June . . . . . 191  
 „ July . . . . . 224  
 „ August . . . . . 256  
 „ September . . . . . 289  
 „ October . . . . . 320  
 „ November . . . . . 352  
 „ December . . . . . 375

**DOMESTIC.**

For January . . . . . 34  
 „ February . . . . . 64

**YOUTH'S MISCELLANY.**

The Hindoo Triad . . . . . 39  
 Devastations of Sin on the Earth . . . . . 40  
 Young Men's Berean, or Bible-searching Society . . . . . 70  
 The South-Sea Convert . . . . . 70  
 Two Aged Disciples . . . . . 71  
 Epistle of Condolence from New Zealand Chiefs to the Queen of  
 England . . . . . 103  
 A Touching Incident of the Lancashire Distress . . . . . 103  
 The Royal Marriage . . . . . 135  
 Two Venerable Saints—Aged Ninety . . . . . 167  
 "Be Ye Men" . . . . . 168  
 Young Men's Baptist Missionary Association . . . . . 198  
 An Energetic Appeal for Missions . . . . . 231  
 "A Mother in Israel" . . . . . 232  
 A Mahommedan Girl's School in Egypt . . . . . 263  
 Falling among Thieves . . . . . 295

Self-Sacrifice .. .. .	295
Origin of the Baptist Mission .. .. .	327
Robert Fuller .. .. .	357
Andrew Fuller's Daughters.. .. .	381

## POETRY.

Heaven's Regalia .. .. .	72
Thoughts on a Survey of the Heavens .. .. .	104
Welcome to the Princess.. .. .	136
A National Anthem for March 10, 1863 .. .. .	136
The Spirit Vision .. .. .	168
Extension of the Gospel .. .. .	232
Christ's Self-Sacrifice .. .. .	296

THE

# BAPTIST REPORTER.

JANUARY, 1863.

REV. C. H. SPURGEON AN "EPISCOPALIAN-PRESBYTERIAN-  
INDEPENDENT."

"WONDERS never cease" is an old saying; and truly if they did it would be a wonder—a wonder of wonders, and the greatest of all wonders in this wonder-working world. Men love the wonderful; the demand creates the supply, and hence it is that some men get their bread, and more than bread only, by doing wonderful things:—

"Like Katerfelto, with his hair on end  
At his wonders, wondering for his bread."

But things wondered at are not found only in the wide outside world, they may sometimes be discovered within a more limited region. What we call the religious world is not without its wonders; as Mr. Spurgeon has lately pointed out in his amusing lecture on "modern miracles;" when delivering which he had too much good sense to direct attention to himself. He might have done so, but if his sense of propriety or his modesty would not allow him, that is no reason why we should not. For is not Mr. Spurgeon himself a wonder, and have not some of his performances been wonderful? While yet a youth he attracted thousands to hear him, and having filled the largest places that could be engaged on either side

of the Thames, erected and opened, free of debt, the largest dissenting place of worship in the Empire. His skilfulness in propounding his peculiar doctrines passes wonder. He glories in Calvinism, and holds up Arminianism to reproach; and yet he preaches so much Arminianism that it would be an easy task to compile a respectable volume consisting of paragraphs from his published sermons, with the title, "THE ARMINIANISM OF THE REV. C. H. SPURGEON."

But Mr. Spurgeon has just startled us by the annunciation of a new wonder, not in the matter of doctrine, but in that of the constitution and government of christian churches. Here are his words as reported in the London religious newspapers.

"At a recent *soiree* of the Clapham Presbyterian New Church, the Rev. C. H. Spurgeon having been called upon to address the meeting, was received with enthusiastic applause. He said—"He was exceedingly glad to be present in such a building, and he would not have the heartless cruelty to outrage the building in any way, because it was quite refreshing to pass by its elegant front, which exhibited such an advantage

upon the ancient architecture they were wont to see connected with chapels, without the adoption of the foolish style of Gothic architecture which was being adopted by some dissenting places of worship. So long as it was not Gothic he did not care what it was. In that elegant, spacious, airy, light sanctuary there was room for the soul of a man. Possibly improvements might be made in the building; but they would never see a perfect building until they saw a perfect man. Happy was he that such a chapel as that had been erected in Clapham. They used to call it 'the parish of all the saints'; but there was no Presbyterian church; now there would be all the churches, and he hoped that 'all the saints' would be saints indeed. The opening of such a place seemed to him to be a theme of great gratitude, and of gratitude without alloy. What if the Scotch had always been coming South—and always would? Even the extinct animals, we were told, were always found with their fore-feet towards England, and we should hardly have been so rich in geological remains if animals had not migrated this way. We needed the Scotch people; we wanted some of their sound divinity, strength of mind, stern logic once more. He rejoiced that this was a Presbyterian church; he was a Presbyterian himself. Seriously and solemnly, he believed Presbyterianism to be the government scripture had ordained. He was not an Independent, and he objected altogether to be classed with the Independents. He was Episcopalian-Presbyterian-Independent, but rather more Presbyterian than Independent. It might be well that churches should be separate and distinct; but he believed that it was a loss of power to the denomination to which he belonged, which might have done greater things if it had not been foolish enough to bind

itself to isolation, instead of working by that hearty co-operation which the Presbyterian form of government would have afforded."

What use the Episcopalians or the Presbyterians have made or may make of these remarks we are not yet aware; but the "Methodist Recorder" has a leader on the subject; and we place some extracts from it in juxtaposition with the above before we proceed.

"Mr. Spurgeon, at a meeting of Presbyterians, the other day, at Clapham, declared his preference for the connexional as compared with the congregational form of church government. He objected to be classed with Independents, not being a believer in the theory that every separate congregation or church possesses its own rights of supreme and unchallengeable sovereignty. So far we are altogether at one with the far-famed preacher of the Metropolitan Tabernacle. As Wesleyan Methodists, however, we carry out the connexional principle very much further than Mr. Spurgeon does—possibly, very much farther than he would at all approve of. For example, if he had been a Methodist minister, instead of residing in a substantial countryhouse, driving one of the best horses in London, and enjoying the comforts of a thousand or two per annum, he would have been required to share the same abode, and to content himself with the same remuneration as the rest of his brethren. No doubt, it requires a special training and a peculiar love for the church of his birth or of his choice to enable a man of superior abilities to remain content under the restrictions of such a system. Properly speaking, Methodism knows nothing of preachers' salaries—its ministers enter upon their life duties with the understanding that houses will be provided for them, which they must share in common with each other,

and that their food and raiment will be provided in a plain way, with education for their children, and nothing more. There is, it is true, some difference between the stipends in particular circuits; but we have no such enormous disparity as exists in most other christian communions in this particular. We have no rector dozing upon three thousand a-year, while his curate has to work hard for one hundred; nor have we the pitiable spectacle of a Congregational pastor starving, with half a dozen children, upon fifty pounds a-year, and compelled to turn print-seller, or tea-hawker, in order to eke out what is called by courtesy a living, while his brother minister in the large town ten miles off rejoices in fifteen times that amount. No one, we presume, will for an instant deny that there are now, and always have been, preachers in Methodism equal to the best class of men in other denominations. The thoughtful observer will not fail to note, as a phenomenon well worthy of attention, the restraint which such men, under certain circumstances of temptation, must of necessity exercise over themselves.

More truly than any other association of churches, we Wesleyans are a connexion. To maintain this principle involves, unquestionably, occasional sacrifices of individual liberty. These sacrifices must be regarded as the price to be paid for the privilege of connexion sympathy and aid and *prestige*. On the other hand, the absence of all these advantages, the gloominess and monotony and feebleness consequent upon isolation, constitute the price which the independent pastor has to pay for his individual liberty. And a high price it is—far beyond, in our estimation, at least, the value of what is gained. To harmonise the rights of the individual with the claims of the body is necessarily a

difficult problem. It may be urged, and with great truth, that church authority, if not duly guarded, may become so weak as to be set utterly at naught. The Established Church would be infinitely more respected at this moment if it possessed disciplinary power which would enable it to deal with Bishop Colenso. Such cases of combined heresy and dishonesty remaining apparently unpunished, will effect more powerfully than a hundred abstract arguments a general and salutary conviction of the necessity and the value of competent church authority."

Our readers will perceive that this writer avails himself of the opportunity which Mr. Spurgeon has afforded him for lauding the Wesleyan system of connexional action; in doing which he also aims more slyly but hard raps at those ministers of Congregational churches who have secured the "Prizes"—as Lord Melbourne called the bishoprics of the Establishment. But our business just now is not to comment on the "Conference" system, or we might point out some of its inequalities and assumptions. For are there not among them poor and rich, *alias* "Prize" and "Penal" circuits for the preachers, awarded or inflicted as they demean themselves? And is it only an ill-natured remark that "all their people have to do, is to pray and pay?" The course of Methodism has not always run smoothly over the connexional rails; there have been some joltings, and many stoppages, to let dissatisfied passengers get out of the train, or to turn them out.

Our business is with Mr. Spurgeon and his astounding disavowal of Independency, or, which is the same thing, Congregationalism. We say astounding, for so far as we know it is unprecedented and *unique* in one of our regular ministers, and therefore one of our wonders. We confess that when we heard it we

were stunned as by a sudden blow from behind; and we do not yet feel quite recovered from its effects. But we must try to regain our equilibrium. And our first effort will be to remind our readers of the principles and actions of our forefathers.

No sooner had the English people got the Bible in their own hands than the most observant and thoughtful of them discovered that neither Popery nor the Protestant Episcopal System which supplanted it in England, were after the pattern of the first apostolic churches. Talking with each other, they agreed to meet often together for spiritual purposes; and regarding as applicable to themselves the injunction—"Come out from among them and be ye separate," they withdrew from attending the parochial places of worship and called themselves "Separatists."

These early Noncon's agreed in regarding their little assemblies—"congregations" they called them—as complete in themselves. They might correspond, or interchange visits with their brethren in other parts, but they allowed no foreign interference or control. In so doing they believed that they were imitating the pattern of the apostolic churches. But they were acting illegally, and hence their secret meetings, and the bitter persecutions of their enemies.

For some time they were only known as Separatists—"schismatics" was their nickname; but among them were those who retained the custom of infant baptism, and those who advocated the baptism of believers only. When persecution drove many of them to Holland, and they were free to act in accordance with their convictions, the friends of Mr. Smyth from Gainsbro, were formed into a Baptist, and the friends of Mr. Robinson from Scrooby, into an Independent,

or Pædobaptist, congregation; both retaining what we now call the "Congregational order of Church government"; and this order has been observed in all Independent, or Congregational churches, whether Baptist or Pædobaptist, until this day. Mr. Spurgeon says we have been "foolish" in binding ourselves to this system, which he calls one of "isolation." How correctly we shall see hereafter.

Opposed to this unassuming, and in those days, unprotected mode of voluntary worship, were the two powerful state-church establishments of England and Scotland; the English with its diocesan bishops and church courts was built on the platform of popery, of which it was, to a great extent, only a modification; and the Scotch, less objectionable certainly, was that of the Genevan Reformer, John Calvin, both in doctrine and discipline, with its presbyters and synods; but both were parochial and endowed by the state.

Those of our readers who attended the lectures, or read the numerous publications which appeared during the past year on the Bicentenary question, could not but notice that a little more than two hundred years ago, after the struggle for civil and religious liberty which ended in the defeat of the King and his bishops, and the establishment of a commonwealth, another struggle for religious national supremacy ensued; when the Scotch Presbyterians, attempting to establish their system in England, were only kept at bay by Cromwell and the Congregationalists.

Episcopalians claim all the people of England, from their birth to their death, as committed to their spiritual care. They pretend to transform them into christians after their birth, and assure them of a joyful resurrection after death. For all this, and much more, they must be well paid;

and hence their rich endowments, supplemented by church rates imposed on grumbling dissenters and sneering unbelievers.

Presbyterians of the old school manage their matters in a less objectionable way. The parishes are clustered into districts which are governed by synods of ministers and ruling elders, the chief power being centralized in the Annual General Assembly. They have no Lord's Spiritual in Parliament, but they love state aid.

The Wesleyan Methodists have also their circuits and their districts, which, as well as all other matters of church order, are under the entire control of the Annual Conference of one hundred selected ministers. None have done better in carrying out the voluntary principle, but none are more ready, nay clamorous, to receive Government Grants for their schools.

We have glanced very briefly at these, the greatest of our Protestant "Connexional" bodies, that our readers may, if they can, form some opinion of what Mr. Spurgeon can by any possibility mean when he calls himself an "Episcopalian-Presbyterian-Independent."

For our part the more we think of it, the more our wonder grows. Mr. Spurgeon is a fearless man, and speaks out boldly what he thinks. We claim the same right. Let no man dispute it.

In the exercise of this right we would ask Mr. Spurgeon if he has deliberately and really renounced the Congregational mode of church government. He began his ministerial career as a Baptist—and therefore as a Congregationalist. He was pastor of the Congregational Baptist church in New Park Street, now meeting in the Metropolitan Tabernacle, which spacious building was erected by them and for their use. How then has it come to pass that he now declares himself to be

an "Episcopalian-Presbyterian-Independent." Mr. Spurgeon loves a joke, he tells us, even in the pulpit. Was this one? No: for he declares that he is speaking "seriously and solemnly."

Seriously and solemnly then we ask Mr. Spurgeon in what respects he wishes us to regard him as an "Episcopalian?"—for this is the first name in the triune cognomen he has adopted. An Episcopalian! In what? Are we to understand that he now goes for Lord Bishops, lifting their mitred fronts in parliaments and palaces, with all the long list of Episcopalian church offices—for prescribed prayers and readings from the Apocrypha—for "unfeigned assent and consent," to all the liturgy and all the articles, however irreconcilable with themselves and with Holy Scripture—for the popish apparatus of Church courts—for church rates—and above all for infant regeneration by christening! For all this, and much more, a man must go for, if he be a real Episcopalian and not a sham.

But perhaps we are treating the matter too "seriously." Mr. Spurgeon may not go for the whole animal from the tail to the snout, but only for a tit bit here and there. If so we are curious to know what peculiar parts of the Episcopalian system in doctrine or discipline he prefers; we hope he will tell us, and then we shall know whether we can with propriety call him what he calls himself,—an "Episcopalian."

The second name Mr. Spurgeon has adopted is "Presbyterian," which John Milton—the naughty man!—said was "but old priest writ large." But never mind that. If the speaker said not a single word by way of explanation as to why he called himself an "Episcopalian," he has not now left us to grope our way in the dark, but has kindly shed a little light on our path. We need not quote his words



again. Our readers can turn to them, and read from "We needed the Scotch people," &c., to the end.

Of course we have less objection to Presbyterianism than to Episcopalianism, the mode of worship among Presbyterians being more simple, and, so far as we have seen, similar to that of Congregationalists. But there is one impassable gulph between them. The Presbyterians willingly receive state-aid when they can get it without state-control. The Congregationalists will have neither. And further, their churches must submit to the regulations of the synod of the district, and to the decisions of the General assembly. Moreover, they are all, both the Free and the Endowed Scotch Churches, strong Pædobaptists. And yet Mr. Spurgeon says he is a Presbyterian himself!

But the last name puzzles us most. For when we look at the three, we must certainly regard the last as the most important—the substantive in fact, and the first and second as descriptive adjectives. But Mr. Spurgeon will not allow this, "He was not Independent, and he objected altogether to be classed with the Independents. He was Episcopalian-Presbyterian-Independent." Look again! for it is a wordy wonder—"he was not an Independent"—he was an "Episcopalian-Presbyterian—what? Moravian or Methodist?—no—Independent." And we have all this at a breath!

"Can such things be,  
And yet pass by us as a summer cloud,  
Without our special wonder?"

Verily "great men are not always wise," and they sometimes say and do "foolish" things. Mr. Spurgeon cannot appear in three characters at once; but for his consolation we remind him—and it is the only parallel case we remember, though he only wished to appear in two—that even Lord Brougham himself made a similar attempt when he

inquired, eminent lawyer though he was, if he could not be a citizen of the French Republic and retain his allegiance to the British Crown.

Are we to be told, after this, that we have only "found a mare's nest;" that we are "fighting a fancy—a mere shadow," and all the rest of it. We have taken the report of Mr. Spurgeon's speech as we found it published, and we have not yet seen either a contradiction or an explanation.

We expect, however, that we may be quietly told that all the speaker intended was to express his approval of the synodical action of Presbyterians. If so, we concede that he had a perfect right to express that approval. But why were we not told so in explicit, and not in general and comprehensive terms? This, however, would throw no light on "Episcopalian."

Mr. Spurgeon's remarks on the denomination to which he belongs having been "foolish enough to bind itself to isolation," will occupy our attention in our next.

We are quite aware that we have undertaken an onerous task, from which others appear to have shrunk; and we have not hidden from ourselves the fact that Mr. Spurgeon stands deservedly high in the estimation of many. But we could not allow these considerations to deter us from the discharge of a public duty. It is no light thing to charge a whole denomination with foolishness; and the gravity of such a charge is increased by the high position of him who makes it. Besides, we are anxious to shew that the first founders of baptist churches in our country did not adopt the congregational system without due consideration. They counted the cost; and their successors have, until this day, indorsed their faithful adherence to New Testament patterns of christian churches.

## Spiritual Cabinet.

### ON MODERN UNBELIEF.

BY DR. ALEXANDER, NEW YORK.

If Satan has the guile, the experience, and the enmity which we commonly ascribe to him, he may be expected not to confine himself to one mode of attack on christianity, but to bring up new forces and lay siege to new points in each successive age. And if the defenders of truth have been as successful as we allege, they must make up their minds to see fresh reserves of argumentation, satire, and obloquy taking the places of those which have been resisted and overcome. These antecedent probabilities are exactly realised in the actual strategy of our powerful antagonist. Christianity has been assaulted in every age since the beginning, but with a continual change in the object of the onset and the weapons and manœuvres of the foe. The objections of Porphyry and Celsus seemed formidable in their day, and called out early writers in those Apologies, as they are named, which still exist in the libraries of the learned; but their objections would scarcely disturb the faith of a christian child in our times; and they have long been laid asleep. A tremendous force was brought to bear against the Church by the English deists, and their successors, the philosophers of France. From the literature, the elegance, the occasional wit, the numbers and the skill of these opponents, an undeniable shock was given to the belief of thousands, as we may see in the period anterior to the French Revolution. There were not wanting men to predict that christianity would speedily yield before such talent and daring as those of Voltaire, Rousseau, Hume, Gibbon,

Diderot, and D'Holbach. The work wrought by these fascinating scholars, in academies, courts, and drawing-rooms, was carried on lower down in society by such men as Paine, in clubs and pothouses. All these attacks of the eighteenth century had a common character. Whether sceptical, deistical, or atheistical, they all belonged to what has since been known as Rationalism. All denied the Bible, and many of them treated it with scorn, sarcasm, and blasphemy; all set up human reason as the sole origin of truth on the points in question. Materialists and immaterialists, sober theists and blank atheists, they agreed in this family likeness. There was no elevation, or enthusiasm, or mysticism. Every thing in religion was brought to the test of cold calculation. The pretence of close logic was never more vauntingly put forth. It was by critical dissection and links of reasoning almost mathematical, that all these unbelievers undertook to demonstrate the falsity of our alleged revelation. This was the form of infidelity which prevailed in France, Prussia, Scotland, and in certain circles in America, during the youth of our fathers. It may be seen in its best colours in Volney and in the letters of Jefferson. What a sweep it made in France, even of the Romish clergy, is known to all who have ever contemplated the career of a Talleyrand, a Sièyes, or a Fouché. Some of the worst of the bloody actors were unfrocked priests. It was against this form of opposition that Divine Providence called forth such writers as Watson, Beattie, Campbell, and Robert Hall. Some of

our most valuable treatises on the evidences of christianity are the fruits of this warfare. Voltaire predicted that in twenty years christianity would be extinct, and Mr. Jefferson seemed to smile in anticipation of an age in which superstition should be no more. Once in a while, and generally among the least educated, especially artisans and operatives who come to us from Great Britain, we find a knot of antiquated scoffers, who pore over these exploded books and shed libations upon the carcass of Paine. That grand army is as thoroughly disbanded as was Napoleon's at Waterloo; but christianity still survives, and some of its greatest triumphs have been made since this very epoch. We have beheld, not the enthroning of the goddess of reason, but the era of the Bible Society, of Missions, of mighty Revivals, and of increased Protestant union. If the citadel of christianity is to fall, it must be by other weapons than those which lie black and rusty around the fortification, like the spiked cannon and stray balls which mark the spot of former engagements. That campaign of the antichristian war has reached its close; and he who would bring forth against us the armament of an age utterly left behind, only betrays the simplicity of ignorance. But are we, therefore, to conclude that satan has desisted from his attempts? By no means. He has only availed himself of the pause, to levy forces for a new campaign, and assault positions heretofore untempted. And it is a most interesting and needful inquiry, in what shape the infidel incursion of our own day is to be expected; for the whole line of our defences must be conformable to the dispositions of the enemy. It is my desire, therefore, to ask your attention to some characteristics of the infidelity which we have most to fear for our-

selves and our children. And here there is danger lest we make the field of observation too wide, and thus content ourselves with a superficial view. We ought therefore to exclude, however important in their place, all those forms of error which claim for themselves a part in the church foundation, and which name themselves christian. It is no heresy, however noxious, which we would now examine, but infidelity. Nor must we err so grossly as to assert that all infidels belong to a single class. Their name is legion. It has been admitted that here and there a specimen may be found of the old-fashioned calculating unbeliever of the French or Jacobin, that is, the rationalistic school. Among the remainder there are also various degrees. No one is ruined all at once. In the awful descent each apostate finds "beneath the lowest deep a lower deep;" and the precise shade of blackness and darkness which we meet in him must depend on the stage of this downward progress at which we make our observation. Yet the infidelity of the nineteenth century has characteristics as discernible as that of the eighteenth; and if these are occasionally less distinct, it is because the unbelief of our day is forming, but not formed; the process is incomplete; the development is still going on. We have to examine tendencies rather than results; yet as naturalists can detect the poison fruit even in its blossom, and the viper in its egg; and as the premonitions of the earthquake or volcano give inarticulate warnings before the earth is cleft and the lava boiling over, so we have a right to sit in judgment on the falsities beginning to prevail, even though we know but in part whereunto they shall grow.

[Dr. Alexander then points to some of the more plausible pretences and insinuating forms, which Infidelity has recently assumed.]

# Poetry.

## THE REDEEMER'S TEARS.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

'Tis evening ; over Salem's towers a golden lustre gleams,  
And lovingly and lingeringly the sun prolongs his beams.  
He looks as on some work undone, for which the hour has past,  
So tender is his glance and mild, it seems to be his last.  
But a brighter Sun is looking on—more earnest is his eye,  
For thunder clouds must veil him soon, and darken all the sky :  
O'er Zion still he bends, as loath his presence to remove,  
And o'er her walls there lingers yet the sunshine of his love.

'Tis Jesus ! with an anguished heart, a parting glance he throws,  
For mercy's day she has sinned away for a night of dreadful woes :  
"Would thou hadst known," he said, while down his face rolled many a tear,  
"My words of peace in this thy day—but now thy end is near.  
Alas for thee, Jerusalem ! How cold thy heart to me !  
How often in these arms of love, would I have gathered thee !  
My sheltering wing had been your shield, my love your happy lot,  
I would it had been thus with thee ; I would, but ye would not."

He wept alone, and men passed on—the men whose woes he bore,  
They saw the Man of Sorrows weep, they had seen him weep before ;  
They asked not who those tears were for, they asked not whence they flowed :—  
Those tears were for rebellious man—their source the heart of God !  
They fell upon this desert earth like drops from heaven on high,  
Struck from an ocean-tide of love that fills eternity.  
With love and tenderness divine those crystal cells o'erflow—  
'Tis God that weeps, through human eyes, for human guilt and woe !  
That hour has fled—those tears are told—the agony is past :  
The Lord has wept, the Lord has bled, but he has not loved his last !  
From heaven his eye is downward bent, still ranging to and fro,  
Where'er, in this wide wilderness, there roams a child of woe.

And when the rebel chooses wrath, God wails his hapless lot,  
Deep breathing from his heart of love—"I would, but ye would not."

JOHN GUTHRIE, M.A.

## Reviews.

*Bunyan Library, Vol. V.—The Acts of the Apostles: an Exposition for English Readers, on the basis of Professor Hackett's Commentary on the original text. By the Rev. S. Green, B.A., Rawdon College. With a new and literal version. Vol. II. London: Heaton & Son.*

In this volume Mr. Green completes the arduous task he undertook to accomplish ; and he has done this in a way, we venture to affirm, that will establish his reputation as a biblical scholar. English readers, like our-

selves, will be greatly indebted to him for the light he has shed on this very interesting portion of Gospel History. In addition to the text, which refers to the mission and labours of Paul, we have, in this volume, about fifty pages of Supplementary Notes, and a copious Index. We would direct the attention of young men to a few words from the Preface to this volume. Mr. G. says:—

"If the Editor may conclude with one recommendation to educated young people of leisure who may take up his volumes,

it is that they should endeavour to gain a knowledge of Greek for themselves. The difficulties of acquiring the language are much exaggerated: it is not necessary to become a proficient in Greek classical literature in order to be able to study and understand the New Testament; and were the task harder than it is, it would be a thousandfold repaid in the profit and rich delight of being able to commune with the souls of Evangelists and Apostles through the very words in which they have recorded the Oracles of God."

*Letters of William Cowper; being a Selection from his Correspondence; with a Sketch of his Life, and Biographical Notices of his Correspondents.*

*Boughton Grange, and some passages in the history of its Owner.*

*Food for Lambs: or, a Selection of Texts for Young Children.*

*London: Religious Tract Society.*

WE are told that Robert Hall "considered the Letters of Cowper as the finest specimens of epistolary style in our language." This neat edition, which contains two hundred, selected with great care, will, we feel sure, be a welcome visitor in English families.

"Boughton Grange" is what some would call a religious novel; but the writer has kept within the bounds of what is probable and natural; the tendency of the tale is good, and the religious sentiments are evangelical.

"Food for Lambs" is not only "a selection of texts" for every day of the year. Each of the texts is followed by a suitable verse or two of poetry, and here and there are pictorial illustrations. This "Food for Lambs" will, we think, be also relished by many of the sheep of the Saviour's flock.

*Christian Faith and Practice. By James W. Alexander, D.D., New York. London: Hamilton, Adams, & Co. Edinburgh: Elliot.*

DR. ALEXANDER is a serious and thoughtful writer. We have already given specimens of his style from his treatise on "Consolation." This volume consists of twenty excellent sermons, rich in Gospel truth, and peculiarly adapted to these times. The first, on "Our Modern Unbelief," is a masterpiece. We have given an extract in previous pages.

## Correspondence.

### THE ENGLISH BISHOP AND THE JEWISH RABBI.

DR. COLENZO, the Church of England Bishop at Natal, South Africa, has clinched the nail driven by the authors of the "Essays and Reviews," by publishing a volume of objections to the authenticity of the Five Books of Moses. This daring and reckless conduct has excited much amazement and alarm among his christian friends; but the chief Rabbi of the Jews in London, thus briefly and quietly, in a letter to the *Athenæum*, disposes of both the objections and the scholarship of the bishop.

"16, Finsbury Square, Nov. 24, 1862. A CROP of rejoinders will, no doubt, soon spring up to refute the various arguments used by Dr. Colenso for impugning the historical veracity of

the Pentateuch. My object in writing this letter is by no means to vindicate the truth of the Bible. I consider Truth to be powerful enough in itself to triumph over presumption and injustice. The Bible has, indeed, stood more powerful attacks than Dr. Colenso has been enabled to make upon it. I would simply inquire, as one of those to whom a 'critical examination of the Pentateuch' is of special interest, how far the promise held out on the title-page is fulfilled in the body of the work. The author assigns as one of the reasons why it had been left to him to discover the unhistorical character of the Pentateuch, the little progress which Biblical studies have as yet made among the English clergy, and the neglect of the study of the Hebrew language (p. xxi). Dr. Colenso is not, I fear, much in advance of his brethren.

In § 53, he says that Lev. xxiii. 40 ('Ye shall take you the boughs,' &c.) contains the description of the way in which the booths to be used during the Feast of Tabernacles were to be made! — a mistake, which may be overlooked if made by the brilliant Author of 'Coningsby,' but is unpardonable in one who is an eminent Divine, and is anxious to be considered a learned critic. A Jewish child would set the Bishop right on this point, and inform him that the four vegetable productions were to be taken into the temple 'to rejoice before the Lord seven days,' and are in no way connected with the booths.

We can easily see, however, why he has fallen into this egregious error. The author does not seem to have consulted the original; he suffers himself to be bound in the trammels of the authorized Version, and servilely copies its mistranslations. He renders (Lev. xxiii. 40, *Pēree aytš hahdah*)\* 'boughs of goodly trees,' instead of 'the fruit of the goodly tree.'

And further, throughout his criticisms the author wholly ignores the labours of the Jewish commentators in the same field. He devotes so much space (chaps. ii. and iii.) to show that the clumsy devices of Kurtz and Hengstenberg for reconciling the difficulty about the family of Judah are untenable, but does not allude to the simple solution suggested by the critical Ibn Ezra, that the idiom, *Vā-yēhee bahhayth hāhē*, need not be taken literally, but that the event recorded in that chapter (Gen. xxxviii. 1) may have taken place many years before (just as in Deut. x. 8).

A critical examination, according to Dr. Colenso, signifies, indeed, taking every word and every expression in its most literal sense, which an *unbiased* reader of the Biblical narrative never dream of. Who did ever think that the expression, 'the children of Israel went up armed,' should mean that each and every one of the 600,000 possessed arms? Would the newspaper report, 'The Russians have invaded Turkey,' be explained by him to mean that

every single native of Russia had joined the expedition?

Who did ever suppose, — unless, indeed, he were as absurd as Dr. Colenso makes out the writer of the Pentateuch to have been, — that the *whole* of the congregation were gathered unto the "door of the Tabernacle"? Do we never speak of a nation, when we only mean its representatives?

Had the author studied the Bible with a little greater attention, *we* should not have been favoured with the outburst of his virtuous indignation, and the Zulu Kaffir would have been taught the true meaning of Ex. xxi. 20–22. Bishop Colenso would have discovered that the commandment does not refer to murder with malice *prepens*e, but to accidental manslaughter; and that still, if the slave died under his master's hand, it is to be avenged (for this is the true translation of *Nahkōm yēnahkaym*, Ex. xxi. 20, not 'he shall be punished'). And this expression he would have found explained by the ancient commentators to mean, execution by the sword.

But, in fact, there is scarcely one difficulty, one imagined contradiction or impossibility, raised and gloated over by him which has not already been touched upon and satisfactorily explained by one of the Jewish expositors. Thus the prohibition in Deut. xxiii. 12, is explained by them to refer only to the outside of the camp of Levites, and the whole difficulty vanishes. His Lordship may, indeed, claim originality for startling discoveries, such as he makes, *e.g.*, about the Passover. Who but a smatterer in Hebrew would thus pervert the plain language of the text as to make it appear that a Commandment to be observed on the 10th would have been issued on the 14th of that month? But I must not encroach any further upon your valuable space.

In conclusion, let me ask Bishop Colenso one question. He forbids us from indulging the imagination, that God could only reveal himself to us by means of an *infallible* book. Will he have us believe that God could reveal himself through a book which contains such absurdities as he has discovered in it? DR. HERMANN ADLER."

\* We have endeavoured to give in English the sound of the Hebrew words quoted by Dr. Adler. The renderings he suggests in Nos. 1 and 3 of these, are just those given in the marginal readings of ordinary Bibles.

## Christian Activity.

“GO WORK TO-DAY.”

AND first, we beg you to consider the amount of work there is to do. Though eighteen centuries have passed since the Saviour said to his disciples, “Go ye into all the world, and preach the gospel to every creature,” the greater part of the world still remains to be evangelised. But a small portion of its population inhabit those countries which are called christian. Of these many are not christians even in name. And of the nominal christians a great proportion are strangers to the power of religion. Men almost universally are standing in need of salvation. This vast field is already white unto the harvest. The whole world, with but small exception, is open for the diffusion of the gospel. India is at your feet. The millions of China are waiting to receive you. Africa bids you come. The islands of the sea waft their voices across the deep, and implore you to succour them; while at home you have every facility for the proclamation of the truth. These multitudes of men, however diversified their circumstances, are in the miserable condition of those who “have no hope, and are without God in the world.” Their wretched lives can only terminate in the indescribable woes of eternity; and by their present misery, and approaching doom, they call upon you loudly for help. To this call, as it comes from heathen lands, you respond, perhaps, by contributing to send forth missionaries. In so far as you do this, you do well. But not from heathen lands only does the appeal for help come. There is a cry, not less loud and piercing, from humanity, wretched, prostrate, bleeding, dying, at your very door. It comes from the rural district, and the populous city. It comes with peculiar force from the narrow lanes and crowded courts of your large towns. It comes with piercing tone from the brothel and the gin-shop. It rises loud as thunder from the crowds who throng to your fairs, where knaves in fantastic dress, and with grotesque gestures, exhibit themselves to the stupid and

admiring gaze of fools. It comes from the groups whom you see repairing to the fields, or lurking about your alleys, on the morning of the Lord’s day—inhabitants of a land where there are Bibles which they never read, a gospel which they never hear, sanctuaries which they never enter. It comes from the scores of children in your immediate neighbourhood who are growing up in ignorance and vice. From the workshop, and the counting-house, and the drawing-room, it issues in softer though not less affecting tones. It may be heard in the very bosom of your families, where a son or daughter, a brother or a sister, is living in ignorance of God. And can you stand idle under such circumstances, and with such cries sounding in your ears? Can you move among thousands festering with disease, in possession of a remedy which you refuse to apply? Can you stand on a wreck-strewn shore, where thousands are perishing, without stretching forth your hand to save? Can you look upon a neighbour, an acquaintance, a brother, a sister, a son, a daughter in danger, without warning, without entreating, without pointing out the path of safety? You contribute to the support of a town-mission, it may be, or of some other mean of diffusing the gospel at home, and on that account you flatter yourself that these remarks are not applicable to you. But home missionaries are not yet so numerous as the necessities of the world require; nor will they ever be until every christian understands that in his own sphere, and after his own degree, *that* is his calling. The labours of missionaries, however they may be multiplied, will never exempt christians from personal effort. The activity of every disciple of Christ is demanded. Each has his own work, which he cannot transfer to another. And, however much you may contribute for the support of other labourers—though you may have more than one dependent on yourself—they cannot become your substitutes. You have your own opportunities of usefulness. You have your own peculiar

influence. Your bodies and your faculties, as well as your property, are the Lord's; and you are chargeable with idleness if your contributions be not accompanied with individual exertion. Look again, we pray you, at the necessities of the world. Look again at the masses of ignorance and vice with which you are surrounded. Look again at the young who are growing up in ignorance of God. Look again at the multitudes who are perishing. Think again of the urgency of their case—of their fearful peril. Think again of the numbers to whom you might personally present the truth.

And when the calls are so urgent, can you be content with giving that which cost you the least sacrifice of feeling? Is it enough that you devote a little of your property to the work, while you shrink from engaging in it personally, as if it were uncongenial to your feelings, or derogatory to your dignity? It is sad to think of any professed disciple of Christ having such an inaptitude for his work that he cannot engage in it at all; and it is sadder still if it be not inaptitude but aversion that accounts for your religious idleness.—*Landels Path of Life.*

## Revivals and Awakenings.

### REVIEW OF THE PAST YEAR.

THE year that has just closed upon us has not been remarkable for any extraordinary display of Divine Power in the revival of christians or the awakening of sinners. We might almost say that it has rather been distinguished by Judgment than Mercy; especially in the two nations where these gracious visitations have, hitherto, been most generally vouchsafed and enjoyed. We refer to North America and Great Britain, where War with all its horrors has disturbed the one, and Suffering with all its miseries has depressed the other.

Fifty-two years ago, we remember it well, when the power of the first Napoleon was at its full height, and the resources of England were well nigh spent, the first day of the coming year was set apart as one of humiliation and prayer; and it was generally observed, by both Churchmen and Dissenters, "men's hearts failing them for fear."

Sermons were preached and exhortations delivered, for which appropriate passages of Holy Scripture were selected. Isaiah xxvi. was generally read. Let the reader turn to it, and he will find how peculiarly adapted it was to inspire trust in the "LORD JEHOVAH," with whom is "everlasting strength." We remember, too, how that declaration, "When thy judg-

ments are in the earth, the inhabitants of the world will learn righteousness," produced a conviction on many minds that the terrible chastisements inflicted by that fierce man on the nations of Europe, were permitted in order to accomplish purposes of divine mercy and goodness. The nations had sinned grievously, and they must be chastened into obedience.

And so long as men dare to transgress must they expect Divine chastisements. What thoughtful man can wonder at the dreadful punishment which many in the once-United States have brought upon themselves by their daring and reckless violation of the rights of our common humanity? and what is yet more distressing is the fact that even men, whose piety towards God we do not wish to doubt, vindicate the oppressor; while others can see no way of deliverance for the slave than by horrid war, which, next to slavery, is the greatest curse that ever afflicted humanity. Who, with the Bible before him, can possibly expect to hear of revivals or awakenings in that now unhappy land?

Neither can our own country be held guiltless, or claim exception. The wickedness of the wicked in our favoured land has not yet come to an end. Some think it is increasing rapidly; assuming new forms, and putting on a more daring front of vicious impiety. Verily, we have



need to humble ourselves before God before we can expect Him to visit us with the gracious outpouring of his Holy Spirit.

In making these remarks respecting our own disobedient and sinning countrymen, we must not be understood as wishing even to insinuate that the unprecedented sufferings of half a million of our working population have been brought down upon them as a Divine Judgment for their sins. Nothing of the kind. But so it has been, and so it is yet, that often in this world the righteous suffer for or with the wicked. For every suffering christi-

an in Lancashire and Cheshire we quote the closing words of the chapter to which we referred above—"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

"A Week of Prayer" is again about to be held. May it be one of humiliation also!

## Narratives and Anecdotes.

### THE WELSH BAPTISTS.

#### THEIR HISTORY—POSITION—AND DUTY.\*

By Rev Thomas Price, Aberdare.

BELOVED IN CHRIST,—We purpose this year to call your attention to the *Welsh Baptists—their History—their Position—their Duty*,—their history during the centuries that are passed—their position at the present time—and their duties with regard to the future.

#### THEIR HISTORY.

Here a great difficulty meets the historian of the baptists, that historians of the other religious bodies know nothing of—the difficulty of fixing the date when the baptists first established themselves in Wales. There is no difficulty in ascertaining the commencement of any other religious denomination in the principality. It is an historical fact that Popery was introduced into this country in the person of Austin the Monk, about the year 600 of the christian era. The Church of England was established as the national church of this country in the year 1533, by Henry VIII. and his counsellors. The first church belonging to the Independents was formed in the year 1639, by Mr. Wroth, who left the National Church and established an Independent congregation in Llan-

faches, Monmouthshire.† The Rev. John Wesley, the founder of the religious denomination bearing his name, frequently preached in Wales, but there was no church formed in connection with Wesleyanism prior to the year 1771, when there were one or two English churches formed in the county of Glamorgan. It is also evident that there was no Welsh Wesleyan church in the principality until the year 1800. In the year 1735 or 1737, Mr. Howell Harris commenced proceedings which ended in the formation of the denomination called the Calvinistic Methodists. Their first Association was held in Watford, in the year 1743; but they were not formed into, nor acknowledged as, a religious body separate from their mother church, until the year 1811.‡

Hence there is nothing to prevent the historian, were it of any importance to do so, to fix upon the century, the year, the month, the week, or even the day, when all these religious denominations, from the Church of Rome

\* Circular Letter of the Glamorganshire Baptist Association, 1862.

† History of Nonconformity in Wales, by T. Rees.  
‡ Ibid.

downward, had their origin in Wales. But this cannot be done as regards the Baptists. It is impossible, at this date, to fix the day or the year when the Baptists were first established in Wales. The tradition which is most generally received, and which is confirmed to a large extent by historical facts, is—that Brân Fendigaid (Brenus the Blessed), one of the princes of Wales, with other christian friends, on their return from Rome, about the year 58 or 60 of the christian era, brought with them several christians and some ministers of the gospel, and that these good men for the first time preached the glad tidings to the people of Wales. Brân, the prince, had been brought to embrace christianity while a captive in Rome, through the instrumentality of the Roman christians; and as to the character of these good people, the Apostle Paul tells us, in Rom. vi. 3, that they all were baptized unto Jesus Christ, that they were baptized unto his death; that they were buried with him by baptism unto death; and as a consequence, that they were walking in newness of life. They had been immersed with Christ in baptism, and they had thus yielded a personal and willing obedience to Christ in the ordinance. That was the character of the church from whence came Brân, the prince, and his christian companions received their religious instructions. Every historian of any mark admits the fact that the first christians of Wales were Baptists; and all the early historians bear their united testimony to the fact that none of the Welsh people baptized infants prior to the visit of Austin, in the year 600. Austin, as the special messenger of the pope, required three things from the christians of Britain:—*To observe the Feast of Easter; admit the pope to be the Head of the Church; and to yield up their children to be baptized.\** It should be borne in mind that Austin asked to have the children baptized (immersed), and not to have water sprinkled upon them: the church of the pope was not popish enough for sprinkling *then*. After Austin had baptized King Ethelbert in the river Swede (Qy. Swale), near York, together with ten thousand of his subjects, he came to hold an assembly on the borders between England and Wales, for the

purpose of converting the Welsh, and inducing them to receive the new doctrine. The Welsh baptists, however, opposed him, and utterly rejected his proposals. In consequence of this refusal, the Welsh christians suffered much persecution; still they grasped with a firm hand the great truths of the gospel.† Not only did Austin fail in his mission to corrupt the Welsh church in the early part of the seventh century, but the Welsh did not submit to the yoke of the Church of Rome until the year 763.‡ The fact that the early christians of Wales were baptists, is confirmed by the history of Lucius the king being baptized when about middle age; while about the same period many of the foremost men of the country embraced christianity, and followed the example of their king in submitting themselves to the ordinance of baptism. The historians give the names of many men of note and talent who were baptist ministers prior to, and at the time when Austin made his visit; amongst these we find the names of Aaron, Alban, Dewi, Daniel, Demcanus, Dynawd, Dyfrig, Ffaganus, Gildas, Julias, Paulin, and Teilo. Dynawd was at that time the president of the college at Bangor, and was chosen to argue with Austin on the question of baptism, in an assembly of Welsh ministers, held on the borders of the county of Hereford. One esteemed author refers to the period under consideration in the following terms:—"The christians in England did not know anything of christianizing or baptizing their children previous to the coming of Austin, in the year 597; and to us it appears plain that he brought it (infant baptism) not from heaven, but from Rome. But though the subjects of baptism began to be changed, still the mode was preserved in the national church for a THOUSAND years longer, as baptism was administered by immersion. From the coming of Austin here, the church in the island was divided into two—the old and the new. The old, or the baptist church, kept the primitive principles; but the new embraced infant baptism, and a host of other superstitious things belonging to Rome."||

† History of the Church, by Dr. Benedict, of America.

‡ History of the Baptists, by D. Jones, p. 48.

|| The Early Baptists, by Taylor.

\* Fuller and Fabian in Crosby, vol. ii.

Another well-known author says:—  
 “We have every reason to believe that the Welsh baptists had their assemblies, and that Dyfrig, Illtyd, and Dynawd were leading men amongst them, long before Austin came to make his attempt at converting them to popery, in the assembly held on the borders of England, in the year 600.”† There are numerous references in the masterly works of Taliesin, the national bard, which confirms us in the belief that christians of the sixth century were baptized believers. He thus refers to baptism and baptizing:—

“When our Lord was  
 Over the double-chin  
 In the water of Jordan.”

“Woe be to him that receives baptism  
 And faith and religion  
 Until he testifies.”

“Lord of heaven and earth,  
 See the amiable ones  
 That have been lately  
 Under the element.”

“Every thing will end  
 Except faith and baptism.”

And when setting forth the great number of the Druids who had embraced the christian faith, he says —

“There is only God and the Druids  
 That know their number under the swell of the  
 wave.”‡

And again,—

“Complete the bards of baptism.”

Thus we have the national traditions, as well as the facts of history, plainly teaching us that the christians of Wales, for at least the six first centuries of the christian era, were baptized believers, or those who had been immersed on a personal profession of faith in the Son of God. There is not a single instance on record of an infant being baptized in Wales prior to the first year in the seventh century; nor was immersion, as the mode of baptism, changed for a THOUSAND years after this period.

During that period known as “The dark ages,” when popery was the established religion of this country, we have not the materials to follow regularly the history of the baptized churches in this country; but that they existed here during that trying period, that they held fast to their first principles, and administered the ordinances according to the apostolic plan,

we have every reason to believe; for when the dawn of the Reformation broke forth in this country, we find baptists existing even at that time in secluded valleys and unfrequented districts, such as Olchon, on the borders of Hereford; Llantrisant; and Blaenau Gwent, in Monmouthshire; Llanharan, Cwmyglo, Craigyrallt, Gelligaer, and Illston, in the county of Glamorgan; and Cilfowyr and other localities westward. These baptists made their appearance, not as new sects, the materials of which had formed part of, and had grown tired in, and determined to come out of some existing church, as the Church of England did in the time of Henry VIII. come out of the Church of Rome; and as at a later period the Independents, Wesleyans, and Calvinistic Methodists came out of the Church of England to form new sects in the country. It was not so with the baptists of the sixteenth century: the way in which they appeared proved beyond dispute that they had existed as a religious body before, but that they were compelled for a time to hide themselves in caves and among rocks, to avoid the cruel persecutions of the preceding period. Those baptists were not regularly formed and independent churches, in the sense we now use the word; and they were not formed into what we now would call regular churches until the seventeenth century.

There was a regular congregation of baptists meeting constantly in a place called Olchon, under the ministry of Mr. Howell Fychan, or Howell Vaughan, in the time of Charles I. This church may not have been regularly and formally incorporated, according to the meaning we now attach to the terms; still it was a regular congregation, meeting constantly, and enjoying the uninterrupted ministry of the godly Mr. Vaughan as early as the year 1633. Mr. Joshua Thomas, the indefatigable author of “The History of the Baptists,” obtained documentary evidence of this many years ago, in the locality in which the church met.\* In the year 1649, the church at Illston, near Swansea, was regularly incorporated. It would appear that this was the first unmixed baptist church that was regularly and formally formed

† Davies' History of the Welsh Baptists, p. 187.

‡ The History of Wales, by the Rev. T. Price (Carnhuanawc).

\* History of the Baptists, by the Rev. J. Thomas.

in Wales after the great apostasy. In the month of March, 1650, a regular baptist church was formed at Gellygaer; this church afterwards made its home at Hengoed, where it has remained, flourished, and borne much fruit until now. This is the respected church of Hengoed. During the year 1650, the baptists of Wales held their first Association since the great persecution: this was held at Illston. Three churches were there represented—those of Olchon, Illston, and Gellygaer. From this time up to the year 1663, the churches held an Association at least once every year. When the last of these was held in Brecon, there were thirteen regularly formed churches represented. After this Association the terrible persecution under Charles II. broke out, in which the baptists suffered much. No Association was held by the Welsh baptists for a period of twenty-eight years; i.e. from 1663 to 1700.

It is a cause of much joy to us to know that the baptists were enabled to live and also to prosper during this terrible period in the history of our country. But as usual, it has been attempted by authors and writers of other denominations to keep the bap-

tists out of sight, or to brand them with obloquy. So it was during this period in their history. The Rev. John Owen, the author of the Memoir of Daniel Rowlands, in order to throw more lustre on the Calvinistic Methodists, says that there were only five preachers in Wales in the year 1660; and only one of these was a baptist. This falsehood has been re-stated by John Johnes, Esq., in his book on "The Causes of Dissent in Wales." But the Rev. William Roberts, Blaenau, the eminent antiquarian and talented historian, whose word is worth a load of unripe volumes and pamphlets, proves that there did exist, and he gives the names of over forty baptist ministers that exercised their ministry between 1662 and 1689.† The conduct of the Rev. John Owen and that of J. Johnes, Esq., as historians, is unpardonable; such conduct is enough to destroy every confidence in them as faithful chroniclers. We have here great ignorance—or what is equally reprehensible, great dishonesty—in relating facts.

(Will be completed in our next.)

† The Circular Letter of the Monmouthshire Association for 1857, by W. Roberts. This is a most valuable historical document.

## Baptisms.

### FOREIGN.

Prussia, Rositten.—The pastor, A. Baumgartner, writes:—"In my last communication I related to you some of the wonders God has done for us here, and I can now say that he has indeed gone on to bless us. Every month we have had the joy of receiving new converts. I baptized twenty-one in the middle of the day, a little beyond the village of Albrechtsdorf; it was the first time a baptism had been publicly celebrated there, as we had met with much opposition in the place. A large concourse, nearly five hundred persons, some in vehicles and some on foot, came to witness the scene, and all behaved quietly and well. It was not till afterwards that the scoffers made themselves heard, and we were filled with gratitude to the Lord, who had stood by his servants and held the enemy in check, so

that nothing occurred to mar the solemnity of the ordinance. We have now forty-one members resident in this village, thirty-four of whom have been added to us this year. What an encouraging harvest after the long 'sowing in tears!' May the Lord grant that these his people may 'grow in grace,' and be 'steadfast, unmoveable, always abounding in the work of the Lord.' At several other stations in connection with this church, conversions have also taken place this year, so that in all we have received into the Rositten church since Jannary sixty-seven members. Oh, that all these may be made manifest at the last great day as living branches in Christ the living vine!"

KONIGSBERG.—A. W. Freitag gives the following extracts from his journal:—"At Anzkullen, I preached to a crowded congregation, and conducted a Bible-class.

During my visit here the mayor took upon himself, at the instigation of the clergyman, to forbid the baptism of our candidates; but on my going to him and representing the case correctly, he withdrew the prohibition. A farmer then took the matter into his own hands, by hiring a set of low fellows to attend the service for the sake of making such a disturbance as should frighten us from our intention. He first made them half tipsy with brandy, and then sent them to the service; but the Lord protected his people, for, from some incidental circumstances, we had deviated from our usual custom, and had baptized the candidates before the usual evening service, instead of leaving it till the close. The men were therefore disappointed, and the farmer had wasted his bribes; the baptism was over when they entered, and we were conducting the evening service. At *Tannenbergl*, a short distance from this place, we found ourselves very differently treated; the services were held at the residence of the mayor, and afterwards I had the pleasure of baptizing him, with his wife, his mother, seventy-four years of age, and five more of his relations. It was eleven o'clock at night when we went down to a little valley, where there is a flowing brook, from which the thick ice had been removed, so as to give us the necessary space. After the baptism we met in the room with the other members residing in the place, and partook of the Lord's supper together, with great spiritual enjoyment. Preached at *Schwägerau*, and baptized nine persons in the river Pregel. I preached and visited in *Trutenau* and *Cranz*, and spent many days in visiting the members and inquirers in *Königsberg*, where I also preached and baptized seventeen converts in the chapel in the presence of a large congregation. Thus 'the Lord' still 'buildeth up Jerusalem.' The summary of the quarter is as follows: Preached fifty times, held twenty-four Bible-classes and church-meetings, made sixty-three house visits, baptized seventy-five converts. May the Lord grant his blessing to rest on all that has been done in his name! To him alone be the glory now and for ever! Amen.

**PRUSSIAN POLAND.**—Mr. Arendsee, a Bible colporteur, having adopted baptist sentiments, was sent for by the superintendent and told that he must be dismissed. Mr. A. says:—"He said,

amongst other things, 'The spirit which possesses the baptists is a spirit of error.' I said that was impossible, as it had led me direct to the Lord Jesus and his word. 'Your spirit and your feelings are all deception,' said he, 'even Luther himself made fun of them.' 'The apostle Paul,' I said, 'was a thorough baptist, and, judging by their epistles, all the apostles had the same spirit; and if you, sir, were in such meetings as I have been in, I believe you would become a baptist yourself.' Mr. A., in describing how he became a baptist, said:—He had been for four years colporteur, and had been a great enemy to baptist views, till he witnessed the ordinance at *Schonlanke* last autumn, when the first three converts in that place were baptized in the Zasker Sea. He was then so much impressed that he began to search the scriptures on the subject, and thereby became convinced that the baptism of believers by immersion was scriptural baptism, and the baptism of infants by sprinkling a human invention. The superintendent then took much trouble to argue him out of his conviction, but failing in this, he sent notice to the committee of the Bromberg Bible Society, who at once sent for Arendsee, and examined him as to his opinions, and when he confessed the truth, and announced his intention of carrying out his conviction with regard to baptism, he was dismissed from the service of the Society. Mr. A., and his wife, were soon after baptized by Mr. Zeschke, at Frankfort on the Oder, and a church formed, comprising several of the northern stations, to be called Landsberg church.

**SOUTHERN RUSSIA.**—The awakening amongst a colony of Mennonites still continues, and the subjects of it are generally disposed to return to the scriptural practice in relation to baptism, which, indeed, is that originally taught and practised by Menno. During the first few months of this year, between seventy and eighty of these converts were immersed on profession of their faith. Churches have been formed, and suitable persons from their midst appointed as pastors. There are some Lutherans also amongst them, and others are now waiting to be baptized. But while the Lord thus gives tokens of his presence and favour, the world has also been true to herself, and a severe persecution has broken out, in which almost

all the converts are made to suffer more or less; their meetings are broken up, and their baptisms interrupted by armed mobs; whilst servants are constantly dismissed by their masters. The authorities have most strictly forbidden all the meetings, and have declared that they will not rest till all these people are driven out of the country. Scandal and lies have not been wanting to destroy their character, and amongst other things they have been accused of holding themselves to be perfect and free from sin, and also of repudiating the doctrine of the sacredness of marriage, both of which, however, they have in their public examination before the authorities most fully and positively denied. Of course the pastors are most severely pressed by the persecution, and already three of them are in prison. A deputation has now been sent to St. Petersburg to lay before the Ministry a petition on behalf of those who are thus suffering for the faith; but the severity of the Russian laws is so great that it is very uncertain if anything will be effected by it. It is most encouraging to hear, that under severe flogging and imprisonment, the converts make a good confession of Christ.

AMERICA.—We copy this brief notice from the *Morning Star*, published at Dover, New Hampshire, "Rev. W. S. Phillips, missionary among the contrabands at St. Helena, South Carolina, reports the baptism of eighty-one of that class at one time lately at that place." Liberated negroes are the contrabands referred to; many of whom are now receiving secular and religious instruction under the protection of the Federals.

#### DOMESTIC.

BIRMINGHAM, *Heneage Street*.—On Lord's-day, Dec. 7, we had the pleasure of witnessing the baptism of eleven believers in the Lord Jesus by our pastor, Rev. S. Chapman, four females and seven males. The service in the morning was preceded by a very appropriate discourse from, "If ye know these things, happy are ye if ye do them." A very pleasing and impressive mode of recognition of the new members was adopted by the pastor at the Lord's table in the afternoon, when a brief description of the duties of church fellowship was given to the new members, suggestive of a formal

covenant with the Redeemer, which they approved by rising up. The church members were also reminded of their duties to the new converts, to watch over them in the Lord, and to aid and assist them in their progress in the divine life; if they were resolved, by the blessing of the Lord, to endorse what he had now said, they were requested to express it by standing up, which was accordingly done. It being the first baptism since Mr. Chapman came amongst us, our hearts were made glad, and all felt it to be a refreshing season. Our congregations are good, and our prayer-meetings are well attended.

J. B.

IPSWICH, *Turret Green*.—On Thursday evening, Dec. 4, at the close of the usual weekly lecture, our pastor, Mr. Morris, had the pleasure of baptizing three young disciples of the Saviour. The first of these was a young lady in membership with one of our Congregational churches, who, having satisfied her conscience on this important matter, continues in communion with our Independent friends. The second is a zealous teacher in our sabbath school, who was also formerly in communion with an Independent church. This young brother, at a social meeting subsequently held for the parents of our sabbath scholars, feelingly referred to the happy effect produced on his mind by the remembrance of a pious mother's counsels, and her fervent prayers on his behalf. The third was a young man from one of our Bible classes.

G. R. G.

P.S.—We could have greatly desired that a much larger number of spectators had been present to witness this interesting and impressive ceremony; but this cannot be expected whilst this important ordinance is administered on a weekday evening.

KIRKBY WOODHOUSE, *Notts*.—After a sermon by Mr. G. Wright, of Derby, in the open-air, on the first Lord's-day in September, Mr. Scothorne baptized five believers; one was an aged man of three-score years and ten, and another was a Wesleyan Reformer. And on the last sabbath of the same month, Mr. Ferneyhough, of Nottingham, preached, and Mr. Scothorne immersed eleven new disciples of the Saviour, two of whom were Wesleyans. With the exception of the three Wesleyans, all these were added to the church, ten of whom had been scholars, and eight are now teachers.

**NEWARK.**—We had a most interesting baptismal service here on the last sabbath in October, on which occasion four believers were immersed on profession of repentance towards God, and faith in our Lord Jesus Christ. The text was, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." We were also privileged to see the sacred rite administered again on the last sabbath in November, when one young sister was solemnly baptized into the names of the Holy Three. The words spoken from on this occasion were, "Whatsoever he saith unto you, do it;" from which Mr. Bayly discoursed, first, On the Saviour's authority to command; and secondly, On the believer's obligation to obey. The sermon was listened to very attentively by the congregation, among which were several members of other denominations, to whom we hope it was made useful. T. F.

**PRESTEIGN.**—Two female friends were publicly baptized by Mr. Payne, our minister, on Dec. 4. One was seventy-five years of age, and entirely blind, as to outward sight; but we hope all was light within. Our venerable friend had been a Primitive Methodist. The other was a young scholar in our sabbath school. And thus hoary hairs and blooming youth united to honour their Lord and Saviour!

**WOLSTON, Warwickshire.**—After an earnest discourse by our minister, Mr. Low, from "Can any man forbid water?" &c., three disciples were baptized by him. One was a young man from an Independent church, who, seeing baptism to be a divine command, delayed not to obey his Lord. The others were from the world. May they all prove good soldiers of Jesus Christ! J. M.

**HACELETON, Northamptonshire.**—During the past eight months we have had the following baptisms. May 4, seven; June 1. five; July 6, eight; Aug. 3, nine; Sep. 7, three; Nov. 2, seven; Dec. 7, two; in all forty-one, by the pastor, Mr. T. Williams.

**OLD BASFORD, near Nottingham.**—Seven believers put on Christ by baptism on the first sabbath in September, three of whom were from the church at Arnold.

**LOUTH, Walker Gate.**—We had two baptismal services in October, when five followers of Jesus thus put on the profession of his name. These were added to the church.

**LEEDS.**—*Baptist Mission to the Unconverted.*—This evening (Dec. 23) seven believers were publicly baptized in South Parade chapel by Mr. Stutterd—six females and one male. Two of the candidates had been connected with the Wesleyan body, and one with the Quakers, who was convinced by hearing Mr. Stutterd's last sermon on baptism.

**HALIFAX, North Parade.**—Our esteemed minister, the Rev. C. H. Clarke, baptized seven friends on Lord's-day, Nov. 30; and on Dec. 14, six more were received into the church by baptism. Our prospects are very cheering.

J. A. R.

**STUDLEY, Warwickshire.**—Mr. James, our minister, baptized five believers in the Lord Jesus Christ on the first sabbath in December; one of whom will join the newly-formed church at Redditch. W. H.

**NOTTINGHAM, Stoney Street.**—Eighteen candidates, most of whom were from our country stations, were baptized and added to our fellowship on the first Lord's-day in October.

**BIRCHCLIFFE, near Hebden Bridge.**—Eleven disciples of Jesus were publicly baptized, and then received into our communion, on Lord's-day, Nov. 16.

**LONDON, Metropolitan Tabernacle.**—Nov. 13, fourteen; 24, nine; 27, sixteen; Dec. 1, thirteen; 4, twenty-one; by Mr. Spurgeon. C. B.

[We are informed by a correspondent, that among the candidates baptized "in the presence of several thousand persons" on Thursday evening, Nov. 27, by Mr. Spurgeon, was Mr. William Stott, who stated his reasons for becoming a baptist. Mr. S. was formerly an Evangelist in one of the sections of the great Wesleyan family for several years. When at Rochdale he was convinced by a member of his own society of the unscripturalness of infant baptism. For some time he was unsettled, but at length yielded to his convictions of duty. Our friend adds, "I stood by his side before he went down into the water. Another respected minister from another body was also among the candidates." Mr. Stott is now engaged in raising a new baptist interest at St. John's Wood, Paddington, under promising circumstances.]

**NOTICE.**—Reports of Baptisms, with any interesting facts of the candidates or circumstances of the services, will be thankfully received; address to the Editor, Winks & Son's, Leicester.

## Baptism Facts and Anecdotes.

### THE PARSON AND HIS PARISHIONERS.

SOME sly old baptist, we expect, has sent us by post a copy of a tract, which, on perusal, afforded us some amusement but more grief. It is headed "Wotton Tracts. No. 9. Conversations on Baptism," and published by Nisbet, London.—We give "Conversation the First."

*Minister.* I am glad to see you looking so well, Susan. How is your baby?

*Susan.* It is growing nicely; I never had a more healthy child.

*Minister.* That is a great cause of gratitude. I suppose you will bring him to church next Sunday; there will be a baptism in the afternoon.

*Susan.* I hope to do, Sir, if nothing happens to prevent it.

*Minister.* What do you mean to call him?

*Susan.* I wished him to be named Charles, after my own brother; but my husband has been so pleased with the history of Joseph, that the children have been reading to him lately of an evening, that he says baby shall be his little Joseph.

*Minister, laying his hand on the child's head.* God grant it! may this child indeed be prospered of God as Joseph was. I hope, Susan, you will bring this child to church, not only to give him his christian name, but with the intention of bringing him up as a christian. It is very strange, that while people think the sacrament of the Lord's Supper is something so solemn that they dare not come near it, they should think so little of the sacrament of Baptism, as to consider it merely the common way of giving the child his name.

*Susan.* I know, Sir, that is what I have too often done; I hope I shall do better for the time to come. Would it be making too bold to ask you to explain the meaning of baptism to me, as you did that of the Lord's Supper, the first time I went to it?

*Minister.* You never make too bold, Susan, in seeking instruction from me; and I should be very unlike my Master Jesus, if I were not willing to give it to you. There are some of your near neighbours who are also thinking of bringing their children to the baptism

next Sunday; do you think you could persuade them to come into your cottage to-morrow afternoon, and I would then read over with you part of the baptismal service?

*Susan.* I know of two or three, Sir, who would be glad to come in.

*Minister.* Very well, then, you may expect me at two o'clock to-morrow."

So "at two o'clock to-morrow" they met, and we have the "conversations" on "The baptism with water—The name of God—The sign of the cross—and The promise to be kept." We shall give a few extracts from each of these. We take now from "The baptism with water."

*Minister.* I am glad to see you all here. God grant that the little time we spend together may be useful to us. The baptism to which you are all looking forward is a most important step in the lives of your infants, and one to which you should on no account look forward lightly. Jane, can you tell me what is done when a child is baptized?

*Jane.* You sprinkle water upon it, Sir.

*Minister.* And do you know why I sprinkle water upon it?

*Jane.* No, Sir, except that I see it so set down in the Prayer-book.

*Minister.* But things are not set down in the Prayer-book without some good reason. Let us therefore try to find out the meaning of this sprinkling. Can any of you tell me what is said in the Catechism about a Sacrament?

*Ellen.* I can, Sir; my husband makes the children repeat it every Sunday night, and that keeps it in my mind.

*Minister.* A very good plan, too; tell us thou, Ellen, what it says.

*Ellen.* 'A Sacrament is an outward and visible sign of an inward and spiritual grace, given unto us—'

*Minister.* Stop, that will do at present. I have often told you baptism is a sacrament, therefore it is an outward and visible sign of an inward and spiritual grace. The water is something outward and visible, for we can touch and see it; and it is a sign or token to us of something that we cannot see, that goes on within the heart, and which is, therefore, called inward and spiritual.

*Susan.* What is that something, Sir?



*Minister.* It must be something that does the same to our souls as water does to our bodies.

*Jane.* Water cleanses the body, Sir.

*Minister.* And what is it that cleanses the soul?

*Susan.* The blood of Jesus Christ his Son cleanseth us from all sin.

*Minister.* Then remember, as I sprinkle the water on each of your beloved children, that it is a pledge that the Lord Jesus will cleanse their souls by the sprinkling of his most precious blood. But tell me, Jane, does water do anything besides cleanse?

*Jane.* Yes, Sir, it is very refreshing when one is hot and weary; and it makes the flowers and herbs to grow.

*Minister.* The water of baptism is,

then, a pledge that in every hot and weary day of trouble the Holy Ghost the Comforter shall be poured upon your children's hearts to refresh and revive them. That you may see that I am not speaking my own words, look in your Bible, Susan, and read Isa. xlv. 3."

What a strange mixture of sacerdotal twaddle and perversion of Holy Scripture! The talk about the child's "christian name" is silly, but harmless. The term "Sacrament" is not christian, but heathen. But where did Jane see the word "sprinkle" in the Prayer-book?

And this is the way in which these men, salaried by the state, teach their poor parishioners, and then publish their ignorant nonsense in tracts for general circulation!

## Sabbath Schools and Education.

### SCHOOLS FOR OLD SCHOLARS AND WORKING MEN.

By the favour of a gentleman who is well-known in the locality of Asbton-under-Lyne as an ardent friend of education, having devoted, for many years, his peculiarly adapted abilities to that great object, we have obtained a perusal of some very interesting facts contained in the "Report of the Albion Street, Working Men's class, giving some details of its origin and progress."

"If it were possible to collect and narrate all the circumstances and incidents that have arisen in connection with our Working Men's Class, we should be able to produce a chapter of no ordinary interest. A short time previously to its commencement a spirit of prayer took possession of the hearts of some of the teachers in the sabbath school, who were induced to meet together at seven o'clock on the morning of the sabbath to spend an hour in prayer for the outpouring of God's blessing upon the labours of the day.

On the 16th of July, 1856, Mr. Sunderland, the superintendent of the Albion Street Boys' School, on his way to the school, met a young man in Chapel Street, who had formerly been one of our scholars. Shame, or some other feeling, induced the young man to shrink from observation; and, at the same time, a strong

desire was felt by Mr. S. to rescue this young man from sin and degradation. Stopping him, in familiar terms he asked him how he was; the reply was, 'bravely.' But when Mr. S. assured him that he could not be 'bravely' whilst he lived in a course of sin and rebellion against God, he hung down his head and frankly confessed that he was not so happy as he was when a boy and a scholar in the sabbath school. Mr. S. then urged him to return, advised him to give up pigeon flying and all such sinful sabbath amusements, and once more enter the school. He replied, 'I conna for shaum—they'll laugh at me. I conna read now—I've forget it all.'"

The thought of a class or school for such, instantly occurring to Mr. S., he mentioned it to the young man. The idea of a place separate from the children took a favourable hold on his mind, for he evidently wished to renew his ability to read.

This interview and conversation led to the opening of a separate room, and a canvas among those of the old scholars who, like this young man, were pursuing a course of folly and vice, especially on the sabbath-day. They were reasoned with in a kind and affectionate manner; the evils which sin always brought upon its victims were faithfully described, and the way of escape from them pointed out.

“The following sabbath witnessed the first gathering of our working men's class. It was, indeed, a day of small things only, numbering one in the morning and two in the afternoon. But those who came were quite pleased with the appearance of things. Having made their first visit it was pleasing to find how anxious they were to tell ‘the news.’ The class soon became the topic of conversation in the mills and work-

shops. The second sabbath brought six or seven, who were quite pleased with the novelty of the thing.”

Such was the origin of this humble and unpretending institution. Of its further progress and usefulness to many, through the vigorous efforts of its conductors to break in upon the dens of vice which may yet be found in secret corners of all populous places, we shall give several most remarkable and cheering facts.

## Religious Tracts.

### OUR PROPOSED NEW SERIES OF TRACTS ON BAPTISM.

LAST year, when we informed our readers that our stock, from which for many years it had been our custom to make gratuitous grants to all those baptist ministers or other friends who could not afford to purchase them, was nearly exhausted, we also mentioned our intention to publish a new and more attractive series, adapted for general distribution at baptismal services, and enclosure by post. We now repeat the notice, and shall be greatly obliged to any minister or friend who will furnish us with suitable matter. None should exceed what would fill an ordinary four page tract; and shorter, to fill two pages, or even one, would be adapted for our purpose. The sooner we receive them the better, as we wish the series to appear as early in the present year as possible. All matter should be

sent to the Editor of the *Reporter*, Winks & Son's, Leicester.

Zeal for the authority and due observance of Divine ordinances is a christian duty at all times and under all circumstances; and especially in these days, when renewed attempts are being made to pervert the ordinance of baptism from the great design of its original institution. We might refer, in proof, to the extracts we have just given from a “Church” tract in a former page. But such trifling talk, we may be told, will only succeed among an ignorant and dependent village population. Very likely; but other, and far more plausible and powerful modes of attack have recently been brought to bear on our faith and practise in the observance of this ordinance. We therefore fearlessly assert that we do right, not only in defending our position, but in carrying the warfare in favour of scriptural truth into the ranks of our opponents.

## Intelligence.

### BAPTIST.

#### BAPTISTS OF OTHER LANDS.

AMERICA.—According to the *American Baptist Almanac* for 1863, there are, in connection with the Regular Baptist churches in the United States, 588 associations, 12,648 churches, 8,018 ordained ministers, 1,035 licentiates, 1,037,576 members, of whom 69,073 were baptized in 1861. In Nova Scotia, there are 3 associations, 142 churches, 74 ordained ministers, 7 licentiates, 14,838 members, of whom 533 were

baptized in 1861. In New Brunswick, 2 associations, 125 churches, 70 ordained ministers, 19 licentiates, 8,070 members, of whom 359 were baptized in 1861. In Canada, 10 associations, 242 churches, 165 ordained ministers, 35 licentiates, 12,359 members, of whom 606 were baptized in 1861. In the West India Islands, 4 associations, 205 churches, 154 ordained ministers, 42 licentiates, 36,500 members, of whom 1,000 were baptized in 1861.—The following are the *estimated* statistics of the “other denominations that practice immersion.” Anti-mission baptists:—180 associations,

1,800 churches, 850 ordained ministers, 60,000 members. Free-will baptists:—142 associations, 1,285 churches, 1,033 ordained ministers, 186 licentiates, 58,055 members, of whom 2,033 were baptized in 1861. Six Principle baptists:—18 churches, 16 ordained ministers, 3,000 members. Seventh Day baptists:—4 associations, 66 churches, 77 ordained ministers, 4 licentiates, 6,686 members. Church of God (Winebrennarians):—275 churches, 132 ordained ministers, 14,000 members. Disciples (Campbellites):—2,000 churches, 2,000 ministers, 350,000 members. Tunkers:—150 churches, 150 ordained ministers, 8,200 members. The total membership of all these churches is, therefore, 1,609,284.—The principal baptist societies of North America are:—The American Baptist Missionary Union (income, 85,192 dollars; missions, 19; missionaries, exclusive of those in Europe, 40 males and 39 females; whole number of members, 31,000); American Baptist Publication Society (income 56,306 dollars; publications, 728); American Baptist Historical Society (connected with the American Baptist Publication Society); American Baptist Home Mission Society (income, 37,894 dollars); American and Foreign Bible Society (income, 16,688 dollars); American Baptist Free Mission Society. All these societies are now suffering very seriously in their finances in consequence of the war.—The baptist periodicals in the United States and the British provinces number 30; of which 17 are weekly, 9 monthly, 1 semi-monthly, and 3 quarterly.—The baptist Colleges in the United States are 35, and 13 Theological Institutions.—The intelligence from the South is much more meagre than usual, in consequence of the war.—Dr. Sprague, in his "Annals of the American Baptist Pulpit," gives the following as the date of the origin of the baptist church in the several States:—"Rhode Island, 1636; Massachusetts, 1663; New York, 1669; Maine, 1682; South Carolina, 1683; Pennsylvania, 1684; New Jersey, 1688; Delaware, 1703; Connecticut, 1705; Virginia, 1714; North Carolina, 1727; Maryland, 1742; New Hampshire, 1755; Georgia, 1757; Vermont, 1768; Tennessee, 1780; Kentucky, 1781; Ohio, 1790; Illinois, 1796; District of Columbia, 1802; Indiana, 1802; Missouri, 1804; Mississippi, 1807; Alabama, 1810; Louisiana, 1812; Michigan, 1822; Iowa, 1836; Wisconsin, 1837; Texas, 1840; Florida, 1842."

GERMANY AND DENMARK.—The statistics of the Continental baptist churches, given in the April number of the Quarterly Reporter of the German Mission, show a very considerable increase on those of the

preceding year. The number of churches has increased from 66 to 72; preaching stations from 855 to 987; and church members from 8,935 to 10,370. Of these, 16 churches, with 121 preaching stations and 1,670 members, are in Denmark; one church, with 12 stations and 201 members, is in Switzerland—at Zurich; one, with 12 stations and 100 members, at Mühlhausen, in France; and one, with 25 stations and 332 members, at Adamon, in Poland. The mission is rapidly extending its borders northward and eastward into Russia and Poland, notwithstanding the very severe persecution to which the baptists are subjected in both these countries, and southward along the Rhine, and into Switzerland and France. The money collected by Mr. Oncken on his recent visit to England and Scotland has enabled most of the colporteurs and missionaries to remain at their posts, and the work of Bible and tract circulation and house visitation has been industriously carried on. 16,932 Bibles and Testaments were sold during the year, and 1,097,400 tracts printed and issued from the depository at Hamburg; of these, 540,900 were already in circulation when the statistics were compiled. The sabbath schools in connection with the baptist churches now number 77, with 1,700 scholars; and it must be remembered that this is quite a new institution in Germany, having been introduced from England by Mr. Oncken. The mission is yet greatly in need of funds, that these efforts may still be sustained and increased.

FRANCE.—In addition to the churches sustained by the Baptist Missionary Society, there are several baptist churches in France which have until lately been sustained by the American Baptist Missionary Union. At Denain (Nord), there is a church of 39 members; at Chauny (Aisne), there is a church of 100 members; and at La Fère de 100; at Verherie (Oise), there is a church of 31 members; and at Paris (10, Rue St. Roch, near the Tuileries), there is a church of 57 members, of which M. Dez is pastor, and of which M. Cadot, recently in England, is one of the evangelists. During the year, in connection with all the churches, not less than 30 persons have been baptized. At Paris, especially, a suitable place of worship is much needed; and the Mission generally has suffered severely, through the withdrawal of the aid formerly given from America. The address of M. Dez, the pastor of the church in Paris, is 27, Rue Blottière, Plaisance.

SWEDEN.—Our accounts from Sweden are still encouraging. The *American Baptist Abnanac*,—which, however, does not

give the latest intelligence,—informs us that there are 150 baptist churches in Sweden, containing 4,865 members, of whom 639 were baptized in 1861. According to a resolution passed at a Triennial Conference in 1861, the churches have been formed into seven associations, and this measure has been the means of uniting and strengthening the churches. Of Home Missionary Societies there are now ten in operation, five of them supporting altogether twenty-one colporteurs. The remaining five also support a few. A number of laymen, members of the churches, also make trips into the country, to preach the Gospel and scatter the leaves of divine truth. Generally, the efforts of our brethren in Sweden appear to have been blessed. In the neighbourhood of Stockholm, where great indifference on the subject of religion has prevailed, there are now from four to ten preaching stations opened, in which brethren from the city preach the Gospel each Lord's-day. Several persons have been hopefully converted through this instrumentality. In North Sweden gracious revivals have been experienced. In Sundsvall and the churches around, a great dearth had prevailed for a long time. But in January, 1862, Brother O. Engberg writes—"A work of grace commenced, and has continued to the present time (April). Thousands who never before attended meetings have flocked together to hear the Gospel, and awakenings have been reported in all the churches around Sundsvall." In Jemmland, a similar awakening has occurred in connection with the labours of brother O. Palm. Infant sprinkling by compulsion is practised as the general rule in Sweden, and in many cases baptist parents are compelled by the civil authorities to pay the assistants employed. In Norway, there are important openings for the preaching of the Gospel. Three small churches have been organized there—one at Porsgrund, another at Lausvig, a third at Skien. Twenty-six persons were baptized in Norway in the year 1861. The most earnest entreaties have been sent to Mr. Wiberg that a missionary might be appointed to labour specially in Norway.

AUSTRALIA.—From a return issued by the Registrar-General based upon the general census of the population of Victoria, taken in 1861, we are supplied with some interesting statistics of our various religious denominations. At the taking of the previous census in 1857, the total population of the colony was ascertained to be 410,776, and in 1861 the number was 540,322, showing an increase of 31.54 per cent., or nearly one-third. Last year the relative strength of the different religious professions stood as follows:—Church of

England, 205,695; Roman Catholics, 109,829; Presbyterians, 87,103; Methodists, 46,511; Independents, 12,777; Baptists, 9,001; Lutherans, 10,043; Unitarians, 1,430; Jews, 2,003. Nearly all the smaller sectarian bodies in the world have sent a contingent to Victoria; we have in addition 1,392 Secularists and people of "no religion;" Pagan Chinese, 24,551; other Pagans, 1,672; and Mahomedans, 189. This strange commingling of religions among half-a-million of persons will create little surprise when the one great attraction which mainly induced the gathering of the community is remembered. The number of Independents rose from 10,732 in 1857, to 12,777 in 1861, or at the rate of 19.08 per cent. in the four years. The baptists increased during the same period from 6,412 to 9,001, or 40.37 per cent., which may be attributed chiefly to the opportune arrival of the Rev. Isaac New and James Taylor. But 11,536 persons refused to state their religion to the Government from conscientious scruples. Assuming a proportion of these to have been sturdy baptists, and estimating the subsequent increase at a very moderate computation, there cannot be fewer than 10,000 adherents to our denomination in this colony at the present time. During the last year three names have been added to the list of ministers—the Rev. W. B. Landells, a popular Independent minister, who was baptized and accepted the oversight of the first church in Geelong; the Rev. James Smith, formerly a well-known missionary in India, who came to this colony and has succeeded in establishing a prosperous church at Castlemaine; and the Rev. Mr. Crosby, a young minister from England, who, upon his arrival, was elected to the pastorate of the baptist church at Emerald Hill, in the vicinity of Melbourne. In January last the new church built for the use of the large congregation of which the Rev. James Taylor is the pastor, was completed and opened for Divine worship. This beautiful and commodious building has since been so well attended, that the permanent sitting accommodation has often been found insufficient, the aisles and every portion of available space being occupied by persons crowding to listen to the simple but earnest preaching of the greatly esteemed minister of the place, who, despairing of the needed help from the old country, has, in addition to his other labours, undertaken to conduct a student-preachers' class. The church at Albert Street, under the pastorate of the Rev. Isaac New, held its anniversary services in March, when a highly satisfactory report was presented, showing the progress of the several interests, and the usefulness

of the various active associations connected with the church. The people had raised about £1,750 during the preceding year. Mr. New is much beloved by his congregation, and honoured everywhere. We regret that up to the time of publication, our usual correspondence from Sydney has not reached us.—*Baptist Hand-Book*, 1863.

## DOMESTIC.

MR. SPURGEON ON MODERN MIRACLES.—The Rev. Mr. Spurgeon delivered a lecture lately on "Modern Miracles," in the Metropolitan Tabernacle. The Earl of Shaftesbury presided, and said he had willingly complied with the request that he should take the chair, because he was desirous to show his sincere respect for their excellent pastor, the Rev. Mr. Spurgeon, and his deep interest in the cause which the rev. gentlemen had undertaken to maintain that night. The Rev. Mr. Spurgeon then commenced his lecture. He explained that according to the definition of Johnson a miracle is a wonder, a thing to be spoken of as beyond human power. Man had been able to do through two great engines—faith and prayer—what human power could never accomplish. He referred to instances in which, through the means he had mentioned, great objects had been effected, and these were the "modern miracles" about which he spoke. Having addressed his audience for about three-quarters of an hour, the rev. gentleman made a pause, and while he rested, several boys sang the first piece in the musical programme, "God is the refuge of his saints." At the close of the piece the rev. gentleman proceeded with his address. After speaking for half an hour he paused again, and again the boys sang. When they ended the lecture was resumed, and at its close pictorial illustrations of the prominent matters referred to were exhibited. The whole building was densely crowded.

## NEW BAPTIST CHAPEL, NORTHAMPTON.—

The ceremony of laying the foundation-stone of a new chapel at Northampton—for the congregation under the pastorate of the Rev. J. T. Brown—took place Dec. 9. Notwithstanding a driving rain, a considerable number of the congregation, children, and friends of all denominations, assembled to form the procession, which left the Exchange and proceeded to College Lane, the site of the new chapel. After a short service, a handsome silver trowel, with an appropriate address, was presented by the teachers to the pastor—the Rev. J. T. Brown—with which to lay the stone. After a document of church annals, a few coins, &c., had been deposited, the stone was lowered. Some 2,000 per-

sons were supposed to be present. A tea-meeting was afterwards held, and a public meeting in Doddridge Chapel, when the Revs. J. T. Brown, T. T. Gough, E. L. Forster, T. Arnold, and other ministers, delivered addresses. Upwards of £4,000 have already been subscribed towards the erection of the chapel, its total cost not exceeding £5,000. A fine Corinthian front of Bath stone, and a handsome interior, will render it a building worthy the town and neighbourhood.

BILSTON, *Salem Chapel*.—More than six hundred friends sat down to tea, on Tuesday, Nov. 25; after which the Rev. W. Jackson, the minister, presided at a public meeting in the chapel. The object was to pay for the improvements made in the minister's house. Speeches and music varied the social entertainment of the evening.

COVENTRY.—Before the departure of the Rev. W. T. Rosevear to Abingdon, a large tea meeting was held in St. Mary's Hall on Monday evening, Nov. 17; after which Mr. R. was presented with a purse of twenty-five pounds by his friends, with many expressions of their good wishes for his future welfare.

MERTHYR TYDVIL.—A tea meeting of the English church and congregation was held on Monday evening, Dec. 1, after which a public meeting was held, when a purse was presented to Mr. G. W. Humphreys, B.A., and to Mrs. H. a beautiful teapot. Mr. H. is removing to serve the church at Wellington, Somerset.

TONGWYRDDLAS, *near Cardiff*.—The new and substantial chapel erected by Mr. Evan Evans, of Cardiff, was opened for divine worship on Nov. 16 and 17, with several sermons. This chapel is intended for services in English; the old Welsh church and their pastor, Mr. Jones, giving their sanction to the undertaking.

MIDDLETON, *Lancashire*.—A new baptist church of twenty-two members was formed at this place by Mr. Dunckley, of Heywood, on Lord's-day, Nov. 16. Mr. D. then administered the Lord's Supper. Mr. J. P. Catanach, who has been instrumental in raising this cause, is the minister.

WILLENHALL, *Little London*.—Upwards of six hundred friends took tea in the Market Hall, on Tuesday evening, Nov. 18, in order to congratulate the minister, Mr. Boxer, on the restoration of concord; when addresses were delivered, and the charms of music increased the harmony.

ROSS, *Herefordshire*.—The chapel in Broad Street, having been considerably improved, internally and externally, was re-opened with sermons and a tea meeting in November. The place now presents a very pleasing appearance.

**NOTTING HILL, London.**—At the anniversary of Norland Chapel, sermons were preached, and a public meeting held, Nov. 25, Alderman Abbiss in the chair, when a very favourable report was given by Mr. Stent of the rise and progress of the church, congregation, and schools. Fifty pounds were secured, and fifty more promised towards the debt of £2,000.

**RAWDON, near Leeds.**—The baptist church at this place is contemplating the erection of a new place of worship. The late Robert Milligan, Esq., of Acacia, left £250 for this purpose, and N. Briggs, Esq., of Cliffe Cottage, has offered £1,000. Upwards of £1760 have now been secured for this desirable object.

**LANCASTER.**—A welcome tea meeting was held in the Assembly Room, Nov. 18, by the members and friends of the new baptist church to receive Mr. S. Todd, late of Rochdale, as their pastor. We are glad to hear that the prospects of success in Lancaster are cheering.

**LEEDS, Call Lane Chapel.**—This ancient place of worship, having undergone extensive alterations and improvements, was reopened in November. A friend has favoured us with some interesting facts in the history of the place, which we shall give in our next.

**South Parade Chapel.**—At a large tea meeting, December 22, a neat copy of the Sacred Scriptures, and a pair of gold spectacles, were presented by the sabbath school teachers and scholars to Mr. David Wilkinson, on completing his twenty-first year as superintendent.  
J. S.

**THE RAMSGATE CHAPEL CASE** has been heard before the Vice-Chancellor, who, after a long hearing, dismissed the case with costs, which fall upon the strict communionists. We shall give some curious facts from the report in our next.

**REMOVALS.**—Mr. J. F. Stevenson, B.A., late of Mansfield Road baptist chapel, Nottingham, to the Independent church, Trinity Chapel, Reading. — Mr. W. B. Davies, late of Faversham, to Cow Lane, Coventry.—Mr. J. Beard, late of Tenbury, to Garway, Herefordshire.—Mr. J. Thomas, of Pontypool College, to Amlwch, Isle of Anglesea.—Mr. Charles Clarke, B.A., of Huntingdon, to Ashby-de-la-Zouch.—Mr. H. Owen, of Crewkerne, to Milford Haven.—Mr. H. V. Cowell, of Regent's Park College, to Taunton.—Mr. W. Jones, of Bargod, to Bute Docks, Cardiff.

**RECOGNITIONS.**—Mr. J. K. Chappel, at Salem, Boston, Nov. 20.—Mr. George Sear, at Histon, Cambs., Dec. 2.—Mr. R. Richards, at Morriston Zion Chapel, Swansea, Dec. 1.

## MISSIONARY.

## EVANGELICAL EFFORTS IN ITALY.

LEAVING to others the task of noting the political movements which are transpiring, we are anxious to record any indications of the progress of the gospel in the new kingdom of Italy.

The Rev. H. J. Piggott, B.A., who is in connection with the Wesleyan Mission, writing from Milan, gives some trustworthy information. We select extracts from one of his letters.

"It is now almost five months since I came with my family to this city,—the largest, richest, busiest, of the north of Italy. At Ivrea, where we spent the winter, we left behind Mr. Lissolo to carry on the work, of which, by God's blessing, we had been permitted to see a hopeful commencement in that place and neighbourhood. His labours have not been without fruit.

In Milan the evangelical movement has, perhaps, planted as firm a footing as in any city in Italy. The Waldensians have an ordained minister here, and are doing a solid, steady work. There are also two evangelists connected with what is called the Free Italian Church; and under their hands, by God's blessing, a work is growing up which I have not yet seen equalled in the land. They have two large halls in two different parts of the city, and twice on the Sunday, and every night of the week, in one or other of these a public service is held. Not fewer, I should think, than six hundred persons regularly hear the truth from their lips. I confess that when on a week evening I have seen four or five hundred persons crowd together into a close, uncomfortable room, to hear a simple, ineloquent exposition of the Scriptures, and have remembered that this happens on every night of every week, I have blushed a little as the image rose before me of week-night congregations at home. My own particular work here at Milan is of a character not easy to describe. I form acquaintances, receive visits, converse by the way, and seek in such modes as are open to me to use my private influence for Christ and his truth. Then, again, I am trying to gather round me young men, if haply I may find some among them called and qualified by the Holy Ghost to become labourers in the field.

At the city of Parma, Signor del Mondo, who was during the greater part of last year under the tuition and care of Mr. Green, has now been established about four months. Some time was spent in forming acquaintances and seeking a situa-

ble place for public worship. At length we were fortunate enough to obtain the upper story of the disused church of a suppressed convent. The situation was good, the building well-adapted, and the rent reasonable. About £50 have been expended in cleaning and altering the room, and furnishing it with chairs, benches, and pulpit. It is now one of the neatest and most commodious places of public worship I have seen in Italy. On the 15th of July I went down to be present at the first public service. The whole building swarmed with people, and hundreds went away unable to get in. Del Mondo acquitted himself well, and was heard throughout with the most respectful attention. This is now two months ago, and every Sunday since the place has been well filled with a decorous and eager audience. One of the journals of the city has spoken out in our favour; and privately the evangelist meets with nothing but courtesy and respect. Many peasants from the villages round flock to the service. One of them said the other day that he had walked *twelve miles* every Sunday since the opening to hear the preaching. A large room connected with the chapel we have converted into a depôt for Bibles and religious books, of which hitherto there has been a very fair sale. Yet let not friends at home be too sanguine even of such a commencement. A crowd at first, a handful at last;—such is generally the history of the evangelical work in Italy. Meanwhile, however, the testimony is borne to the gospel, and the few are saved. Still there are exceptions here and there; may this at Parma be one! I earnestly commend our young evangelist there, in his present critical position, to the prayers of christians at home.”

#### RELIGIOUS.

**DISSENTERS' DISCIPLINE AND LEGAL REDRESS.**—We hear that a case of great interest and importance in its bearing upon the organisation and discipline of Nonconformist churches, is about to come before the law courts. The particulars, as they have been related to us, are these:—“Some twelve months ago, a gentleman and his wife, who were members of a baptist ‘church’ in the suburbs of Bristol, sought admission to the communion of an Independent ‘church,’ which was nearer a new residence to which they had removed. As usual in such changes, a transfer or certificate of membership was given, and this, it was supposed, would suffice to procure admission at the Independent ‘church,’ it being the practice of the Independents, at least, to receive into their

communion those bringing such proofs of fellowship from sister ‘churches.’ The deacons, however, have seen fit to act otherwise, and to refuse admission to the applicants, whereupon the latter, alleging personal and pecuniary injury from such treatment, have commenced proceedings at law to obtain redress and reparation. The deacons, of course, plead justification; and the trial, if trial there be, will involve a question which has hitherto been undecided, namely, whether the law can interfere with the proceedings of voluntary ‘churches,’ and whether the officers of such ‘churches’ can be held responsible for acts of discipline performed in their official capacity. We apprehend the lawyers will find this a knotty point to unravel.”—*Western Daily Press*. [*The Freeman* says, we are informed that, in this curious case, a proposal to refer it to the decision of three impartial gentlemen has now been agreed to.]

**MADAGASCAR.**—It is proposed to erect memorial churches in Madagascar on the sites rendered sacred by the martyrdoms of the last twenty-six years. Five spots have been selected, and the ground given by Radama II. The London Missionary Society has, in answer to its appeal, received a considerable portion of the sum required for the erection of the new buildings. In compliance with the suggestion of the Bishop of Mauritius, the Church Missionary Society has resolved immediately to commence a mission on the coast. The bishop speaks cordially of his intercourse with Mr. Ellis, and states that he had expressed his readiness to undertake the responsibility of the evangelisation of Antananarivo and the central provinces, at the same time approving of the occupation of the coast by other societies. Vohimare, in the south-east, is mentioned as a suitable basis of operations, from the fact that it will probably become the port whence communications will be carried on with the northern part of the island. As regards the influence of the king over his people, Mr. Ellis says:—“The presents and messages of friendship which the king has sent to remote and alienated or hostile tribes, have made them his voluntary and grateful subjects. He has abolished the practice of divination and sorcery; at the same time he has withdrawn all support and encouragement from the idols, and they have all been removed from the palace and the capital. The long and severe persecution which christians have endured has impoverished them greatly, and I have occasionally had to relieve actual want; but they decline the educational and religious aid of the Catholic priests.”

## GENERAL.

MISSOURI, a *slave State*, has elected to Congress two radical emancipationists. The emancipationists held that "slavery was the immediate, moving cause of the war, and the essential spirit of the rebellion, and as such, had merited by its insubordinate opposition to the Government, the heavy hand of the Chief Executive, even to the penalty of its utter extinction." There was no concealment of principles—it was liberty and slavery in antagonism, and liberty succeeded in a slave State, and among those who but two years ago were earnest defenders of the wicked system.

BREWERS NOT ELIGIBLE FOR MAGISTRATES.—A memorial having been forwarded from Scarborough to the Lord Chancellor, praying that his lordship would not appoint Mr. Godfrey Knight, a magistrate for the borough, in consequence of his being a brewer, an official communication has been forwarded to the memorialists, acknowledging the receipt of the communication, and stating that "if Mr. Knight is a brewer, he is not eligible for the appointment of borough magistrate."

WONDERFUL!—A learned member of the French Academy has made the profound discovery, according to a scale of height chronologically arranged, that Adam could not have been less than 123ft. 9in. high, while Eve was about five feet less! Since that, humanity is supposed to have been rapidly degenerating, as the academician only grants 28ft. to Abraham, and but 13ft. to Moses!—*Court Journal*.

LONDON STREETS.—There are 2,800 streets in London, measuring 3,000 miles. If placed in a straight line they would extend far more than twice the distance from Calais to Constantinople, and walking ten miles a day, it would take a person more than a year to traverse them, while in the interim a new city, with from 60,000 to 70,000 inhabitants, would have sprung up.

THE PRINCE OF WALES will be married at St. George's Chapel, Windsor, and not the Chapel Royal, St. James's, according to precedent. Her Majesty has given directions that the ceremony shall be conducted with the utmost splendour. It is also stated that the marriage is now fixed to take place in March next.

A ROYAL BRIDAL PRESENTATION.—Report says that the Prince of Wales is about to present his future bride, the Princess Alexandra of Denmark, with a splendid wedding dress of Alencon lace, valued at £1,500. What will our lady readers say to that?

A ROYAL MEMORIAL OAK to the late Prince Consort was planted by the Queen on Wednesday, Nov. 26. It was a young oak, henceforth to be called the Prince Consort's Oak, which Her Majesty planted near the Flemish Farm at Windsor, at the spot where his late Royal Highness left off shooting on his last visit to the park.

COURT MOURNING.—We understand that all the members of the Royal Family will continue to wear mourning after Christmas, but it will be of a slight character. Her Majesty will wear deep mourning for another year.—*Court Journal*.

## REVIEW OF THE PAST MONTH.

Friday, December 26th.

AT HOME.—The Queen, with her family, returned to Osborne a few days ago. Before leaving Windsor the remains of Prince Albert were removed from the royal tomb to the new mausoleum at Frogmore, when a religious service was performed. Prince Alfred has been advised not to accept the proffered crown of Greece. The distress in Lancashire continues, and calls for renewed contributions in order to provide for the sufferers during the remainder of winter, which, thanks to Him "who tempers the wind to the shorn lamb," has so far been generally mild and favourable. One pleasing fact we are gratified in being able to record. Fifteen thousand pounds have been subscribed at New York, and one merchant volunteered to send one of his own ships loaded with provisions. Such kind consideration and sympathy form a pleasing contrast to the conduct of those hot-blooded and violent men who would involve Britain and America in a fratricidal war.

ABROAD.—This morning we have reports of another severe contest between the Federals and Confederates before Fredericksburg, which the Federals bombarded and reduced to ruins. The new Congress has met, and voted against the emancipation proposal of the President; but the slavery question is becoming more prominent, and many now admit that it is the chief and only cause of the war.—The ministers of the King of Italy have resigned, and a new ministry has been appointed. Garibaldi is recovering strength, and has gone to his island home at Caprera.—The Chinese rebels are extending their operations into other provinces of the Empire, and causing much anxiety and alarm.—In Japan, an English gentleman has been assassinated, and three other persons dangerously wounded, at the instigation, it is supposed, of the priest party; but the common people seem willing to receive christian instruction.



## Marriages.

Nov. 11, at the baptist chapel, Presteign, by the Rev. W. H. Payne, Mr. William Collins, of Presteign, to Eliza, daughter of Mr. John Clarke, of Ross.

Nov. 18, at Middle Mill baptist chapel, by the Rev. W. Owen, the Rev. W. Jenkins, Merthyr Tydvil, to Miss Mary Owen.

Nov. 19, at the baptist chapel, Bath Buildings, Huddersfield, by the Rev. J. Hanson, Mr. Robert Featherstonehaugh, to Caroline, eldest daughter of John Priestly, Esq.

Nov. 20, at the baptist chapel, Sabden, by the Rev. J. M. Davis, Mr. Thomas Fielding, of Manchester, to Miss Emma Clarke, of Sabden.

Dec. 3, at the baptist chapel, Middleton Cheney, by the Rev. F. Medcalf, Mr. E. Carpenter, Appletree, to Elizabeth Ann Edwards, Hellidon.

Dec. 8, at Salem baptist chapel, Cardiff, by the Rev. J. Jones, M.A., Mr. John Llewelyn, to Miss Mary Jones, both of St. Mellons.

Dec. 9, at the baptist chapel, Great Missenden, Bucks, by the Rev. C. H. Harcourt, Mr. Joseph Elliott, of Gerrard's-cross, to Martha, youngest daughter of James Olliff, Esq., of Dutchlands, near Great Missenden. This being the first marriage celebrated in this chapel, a Bible, handsomely bound, was presented to the newly married pair.

Dec. 10, by license, at the baptist chapel, Whitchurch, by the Rev. Thomas Morris, Mr. William Butcher, to Miss Butcher, both of Bourne.

Dec. 10, at the baptist chapel, Presteign, by the Rev. W. H. Payne, Mr. James Jones, of "The Bwich," Old Radnor, to Miss Ellen Williams, of "The Thorne," near Evenjobb.

## Deaths.

Oct. 24, Mr. Timothy Willcock, of High Lane, aged sixty, who, though living four miles off, for thirty years, and in all weather, regularly attended worship at the General Baptist chapel, Macclesfield. Mr. W. was a staunch baptist, and a liberal friend to the church and to the mission.

Nov. 29, at Dumpton Hall, Ramsgate, the Rev. Mortlock Daniell, baptist minister, aged 49.

Nov. 30, at Torquay, James Sheridan Knowles, aged 78. Some years ago this celebrated dramatist forsook his former pursuits and made a profession of his faith in the Saviour by baptism. Mr. K. preached occasionally, and for several years delivered lectures on elocution.

Dec. 4, Rev. J. Bennett, D.D., aged 89, for nearly seventy years an eminent Independent minister. In union with the late Dr. Bogue, of Gosport, he published "The History of Dissenters," and for many years was Theological tutor of Masbro' College, near Rotherham.

Dec. 5, Elizabeth, wife of Mr. Joseph Newbold, of Ibstock, Leicestershire, aged 78; one of the oldest members of the

Hugglescote and Ibstock General Baptist church.

Dec. 6, at Bott House, near Colne, Lancashire, Mr. David Sutcliffe, aged 73. He was a truly pious and excellent man—the leading singer, and for many years a member of the baptist church at Colne. He passed away in peace to unite with the redeemed in praising the Lamb that was slain. While on earth he often sang—

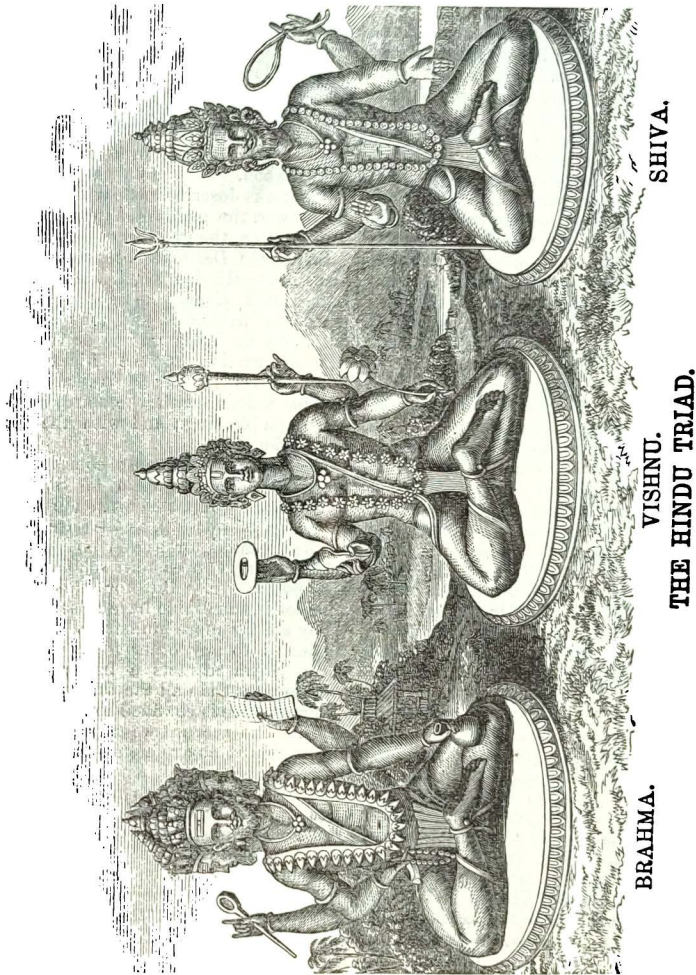
"O may that Friend who died to save,  
My dying moments cheer."

Dec. 6, at Northampton, aged 78, Mr. Joseph Stanford, father of the Rev. Charles Stanford, baptist minister, Camberwell.

Dec. 8, at Penzance, at the residence of Mr. S. Elliott, Emma, the youngest daughter of Mr. B. Williams, aged 28 years. She was an active and consistent member of the baptist church, much beloved, and deeply lamented.

Dec. 15, at Selkirk Parade, Cheltenham, after a long and painful illness, borne with christian resignation, the Rev. James Smith, late minister of Cambray baptist chapel. Mr. S. was well-known in the religious world as the author of many evangelical and practical works.

# YOUTH'S MISCELLANY.



## THE HINDOO TRIAD.

THE above represents the Hindoo Triad of false gods—Brahma, Vishnu, and Shiva.

**BRAHMA**, the first of these, is said to have sprung from Brahm, the appellation given by the Hindoos to the supreme Spirit, viewed as an abstract impersonal essence. This supreme spirit is described as devoid of all attributes, wholly inactive, passing existence in a state of unbroken repose. When Brahm awoke to consciousness, Brahma, and the other two persons that compose the Triad, issued from his essence.

Brahma, *the Creator*, is represented as a golden-coloured figure with four heads and four arms. He produced the waters and then the earth. After these he formed a number of sages and four females. From one of these sages sprung the gods, giants, and men. The four great castes, among the Hindoos, are said to have come from different parts of his body. The Brahmins proceeded from his mouth; the Kshattrya, or military caste, from his arms; the Vaiashya, or merchant caste,

from his thighs; and the Shudra, or servile caste, from his feet. Brahma is also the maker of the different orders of beings that inhabit the worlds.

The four faces of Brahma remind the worshipper that the four Vedas (sacred books) proceeded from his mouths. In one of his hands he holds the sacred Vedas; and in another a string of beads, to show that his power as creator was derived from his devotion. The vessel of water in his left hand shows that all things sprang from water. In another hand there is an alm's dish, for the god not unfrequently betakes himself to the life of a mendicant; and in another still, there is sometimes a stick. He is usually clothed in white garments.

Although Brahma occupies the first place in the Hindoo Triad, he is scarcely recognized in the reigning superstitions. Reference is made to him in some of the ceremonies of the Brahmins; but it is supposed there is not more than one temple dedicated to his worship in all India. The childish stories told of this false god are endless, and many of his actions are grossly wicked, or revolting.

VISHNU, the *Preserver*, the second in the Triad, is represented as a black man with four arms, and dressed in yellow clothes. In one hand he holds the sacred shell; in another, the chukru. This seems to be a wreath or circle, darting out flame, and was originally perhaps an emblem of the sun's rays. In the third, he holds the lotus; and in the fourth, a club. The shell, which is blown on festival days, implies the friendly bearing of the god towards his worshippers; the chukru indicates his ability to protect. The lotus, springing from the muddy soil and emerging from the water to unfold its beauty, represents the emancipation of the human soul from the chains which its human birth threw around it. With his club he chastises the wicked. While Brahma holds the place of *creator*, Vishnu is regarded as the *preserver*. But the actions which he performs, in this capacity, are referred

to other names and forms. He is sometimes regarded as the household god.

In the Hindoo shastres we have accounts of ten pretended incarnations of Vishnu, in the character of *preserver*. Of these nine are said to be past.

His followers wear a distinctive mark, consisting of two lines, drawn from the nose across the forehead, in an upward direction. It is generally made with the clay of the Ganges, or with powder of sandal wood.

Vishnu is described as having two wives, Lukshmer, the goddess of prosperity, and Suruswuttee, the goddess of learning.

SHIVA, the *Destroyer*, occupies the third place in the Hindoo Triad. He is variously represented. Usually he appears as a white man, with five faces and four arms. In one hand he holds an axe or trident, for the destruction of the wicked; with another, he is usually represented as holding a deer; with the third, he is bestowing a blessing; and with the fourth, he forbids fear.

This false god is most commonly worshipped under the form of Shivalingu. The stories connected with the origin of this form of worship, as they are recorded in the Puranas, or sacred books, are too offensive, says an eastern scholar, to meet the public eye. But for this vile god, temples innumerable have arisen in India. They are far more numerous than those dedicated to any other idol. Under this form, Shiva attracts a larger crowd of worshippers than all the other together.

This notice is confined to the three chief gods. The account we now give of them omits almost any reference to the mass of stories which prevail among the Hindoos, and which abound with all the grotesque, silly, and wicked things which the imagination can form. Besides these leading gods, the forms in which polytheism and pantheism appear are endless. Idolatry is never absent from the minds, nor severed from the actions, of the Hindoos.—*Free Church of Scotland Missionary Paper.*

### DEVASTATIONS OF SIN ON THE EARTH.

SIN has laid waste,  
Not here and there a country, but a *world*:  
Striking at one extended blow  
Entire mankind; and for their sakes defacing  
A whole creation's beauty with rude hands.  
Accursed thing! Oh! where shall fancy find  
A proper name to call thee by, expressive  
Of all thy horrors? Pregnant womb of ills!  
Of temper so transcendantly malign,  
That toads and serpents, of most deadly kind,  
Compar'd to thee are harmless. See how the fiend  
Profusely scatters the contagion round,  
Through all the lands of this wide-peopled earth!

## BAPTIST REPORTER.

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 FEBRUARY, 1863.
 

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 REV. C. H. SPURGEON ON "LOSS OF POWER" AMONG  
 THE BAPTISTS.

THE sentence which forms the ground of our present remarks is the last in the speech of Mr. Spurgeon; we repeat the words. "It might be well that churches should be separate and distinct; but he believed that it was a loss of power to the denomination to which he belonged, which might have done greater things if it had not been foolish enough to bind itself to isolation, instead of working by that hearty co-operation which the Presbyterian form of government would have afforded."

We again affirm that it is no light thing to charge a whole denomination with foolishness. He who ventures to do so ought not to flinch from the responsibility to furnish proof which, by making the charge, he brings upon himself. Does Mr. Spurgeon feel the gravity of this responsibility? We fear not.

But these remarks of Mr. Spurgeon apply to the whole of the churches—baptist or pædobaptist—which have adopted the Congregational order of church government, and hence they acquire an importance reaching far beyond the limits of our own denomination. And let it be remembered that in this matter of church government there is no difference between congregational churches; they are all in a

similar position. The question is not one of doctrines or of ordinances, but of the scriptural constitution of christian churches. Mr. Spurgeon believes "Presbyterianism to be the government scripture has ordained." Congregationalists do not, or they would adopt it. Mr. Spurgeon does, and yet he does not adopt it. Will he? We shall see.

But why does Mr. Spurgeon renounce congregational independency and prefer synodical presbyterianism? He tells us—"he believed it was a loss of power to the denomination to which he belonged, which might have done greater things if it had not been foolish enough to bind itself to isolation." "Loss of power"—these are ominous words; they may swell out into much, or they may dwindle into little.

Loss of what power? For there are various kinds of power in operation in all voluntary christian churches. There is, for instance, ministerial power. But what loss has congregational churches sustained by not giving more of this to their ministers than was assumed or claimed by the apostles themselves, and where is the congregational minister who wishes for more? Surely Mr. Spurgeon does not. What "greater things" than those

he has done would he then do? If he thinks he could let him try. We confess to some curiosity as to the new system of Episcopalian-Presbyterian-Independency he would set up. We only caution him that in managing an engine of such complicated machinery and enormous power, he ought to take care of the boiler!

Mr. Spurgeon talks of "that hearty co-operation which the Presbyterian form of government would have afforded," as if the Congregational system afforded little or no ground for hearty co-operation. This, to speak as moderately as possible, is contrary to facts which are patent to all the world. Each of the two leading bodies of congregational churches has, in its own sphere, co-operated for religious purposes; and we venture to affirm, that separately, either of them has done as great things for the world, and unitedly "greater things," than Presbyterianism, with its newly-discovered platform for "hearty co-operation" ever effected. And we say this from no desire to depreciate Presbyterianism, or to tarnish the fair fame of those noble men of the Free Church of Scotland who have, within the past twenty years, done so much for their own country and for the world. We are only acting on the defensive. The adoption of Congregationalism was represented as "foolish," and by one who held at the time the position of a congregational baptist minister! How could we be silent?

And then what does Mr. Spurgeon mean by the baptist denomination binding itself to isolation? This is a curious assertion, and we scarcely know how to treat it. But when and where and how did it bind itself to isolation? We never heard of such a circumstance. That, as in all other denominations, some of the churches are isolated, is in some cases in consequence of their

peculiar local position, like those in Westmoreland and Cumberland; but this would not justify anyone in affirming that such an accidental circumstance was the action of the denomination. With much more propriety might some of the churches, more favourably situated for fraternal intercourse with their brethren, be complained of as isolating themselves. But this is their own act, and not the action of the denomination. To say that the baptist denomination has bound itself to isolation is contrary to ascertained facts. Let any one look over the lists of churches in the "Baptist Handbook," and he will soon find evidence that the majority of the churches, and those the largest and most influential, co-operate in the county or district Associations with which they are connected. There is one singular exception, we allow, and that is the metropolis itself. But it was not by any action of the denomination that the London churches became isolated. We say "became" isolated; for it is not many years since there was a "London Association of Baptist churches," which usually held its annual meetings in New Park Street chapel. Why and how it became extinct, Mr. Spurgeon may know better than we do. If his remarks on isolation had been confined to the London churches, there might have been some apparent propriety in them; but even then their isolation would not have been the result of the action of the denomination.

But what will our Welsh brethren say to this charge of isolation? We presume, as "England and Wales" are usually united in our acts of legislation, that we may include the Welsh churches in the denomination. Out of above four hundred churches reported in the "Handbook," only about thirty do not appear to be united to some Asso-

ciation, and of these some are English, and others appear to be small churches in remote places. The Welsh churches may therefore be regarded as nearly amalgamated into one body; and their "heartly co-operation" for action has often excited our admiration.

And then there is one section of the denomination in England which is perfectly amalgamated for co-operative action. We refer to the General Baptists; whose churches, whilst retaining their independence, are united for connexional purposes.

On a review of these facts we are prepared to contradict the unfounded complaint of Mr. Spurgeon, that the baptist denomination has "been foolish enough to bind itself to isolation." The denomination has done no such thing. The tendency of the churches is rather to union than isolation. There was a time when it was not, when isolation might have been complained of with propriety. But that time is gone by, never, we hope, to return. The baptist churches, having found that they could co-operate and yet retain their freedom of foreign control, have united for the accomplishment of great objects, and God has blessed them.

Had Mr. Spurgeon, instead of depreciating the action of our churches by his inconsiderate remarks, proposed any feasible plan for the further union of the body in order to the accomplishment of "greater things" than any yet effected, we should have hailed his proposal with joy. But we remind him that there is a field close at hand, adjoining his own enclosure, and one which, we believe, would amply repay all the labour he could bestow on it. We refer to London itself. Let him begin there. He would soon find willing coadjutors; for though there is apparent isolation, the elements of union exist, and, so far as regards the support of de-

nominal objects, are, in many of the churches, in active operation.

And then having tried his hand on London, we could find him some similar employment in the country, in certain spheres of comparative isolation. We refer to those village churches which have "set up for themselves" too soon. If there be one thing amongst us which more than another calls for severe reprehension, it is this *very* "foolish" conduct. Such contemptible pretensions to independency mostly originate with some aspiring "Diotrephes, who loveth to have the pre-eminence among them." The conceited man is ever "prating" of independency; but such independency is not rational; it is independency run mad. From long observation we are prepared to affirm that a large amount of power is lost to the denomination by such premature attempts to establish separate churches. Such places ought either to be the out-stations of some town church, or unite themselves with some other village church in the neighbourhood. We have our eye upon two separate country districts at this moment, each occupying a region of similar extent, with seven or eight places of worship. In one district two efficient ministers are engaged, the chapels and schools are well attended, and the institutions of the body liberally supported. In the other, each place is independent, but every one of them is dependent on badly-rewarded, and therefore often inadequate supplies; and they have not a shilling to spare for missions, or colleges, or any denominational objects; they have enough to do to keep the doors of their own independent places open. An esteemed baptist minister of much travel and experience says:—

"The greatest of all our hindrances in small towns and villages has been the formation of small,

and necessarily feeble, independent churches, which have been unable to sustain an efficient ministry, and have lacked almost, if not entirely, pastoral oversight and healthy discipline. In order to success, it is self-evident that not only must the word of life be acceptably preached, but the ordinances must be administered by accredited, respectable, and pious persons, and the whole business of the churches so conducted as to ensure the esteem and confidence of those who are without."

What is to be done with such places? We confess that their foolishness is so great, and their example so mischievous, that we could almost wish them extinct, or that we had the power to compel them to act more in conformity with common sense; we know of nothing more calculated to injure the congregational system than such abuses of its freedom. And yet these are only exceptional evils which wiser counsels may remove, or the bitter experience of the parties compel them to give up. These remarks do not apply to cases where a few friends are meeting for mutual edification, or with a view to raise a congregation in places at a distance from any of our churches.

We have noticed these cases of accidental or voluntary isolation more particularly, in order to show to how small an extent the charge of the denomination binding itself to isolation can be sustained. And even in such cases, if the people will live alone, it would be better to let them alone, than attempt to impose upon them preachers not of their own choosing. Indeed, isolated cases of this kind are not peculiar to the baptists; they may be found more or less in other denominations.

Taking all these matters into consideration, and we have endeavoured to state them with candour

and impartiality, we cannot imagine what Mr. Spurgeon would have us do, or whence his new-born zeal for Presbyterianism originated. We heard nothing of this before his visit to Geneva. Was it there that he was ripened into a full-blown Presbyter? He had "strong Calvinistic views of God" before he went there, and was ready to do battle for the peculiar *doctrines* of Calvin against the world. Was it there he was first convinced that the *discipline* of the Presbyterians was scriptural? And will he show equal zeal in its propagation and establishment? We shall see. If it should be his intention to form a Presbyterian-Baptist Synod, we advise him, as a first step, to separate himself from the baptists at once, and begin business on his own account, for he will never succeed so long as he is in partnership with them.

We should not have written so earnestly on this subject had not Mr. Spurgeon assured us and the world that "Seriously and solemnly, he believed Presbyterianism to be the form of government scripture had ordained." We give him credit for sincerity and consistency, and having had such specimens of his courageous zeal and indomitable resolution, we may expect him to aim at the carrying out of his convictions. Let him try. We have no apprehensions for the result, so far as the baptist denomination is concerned.

We shall now wait for this remarkable event in ecclesiastical history—this new wonder—with becoming reverence and resignation. We are aware that his present—shall we say isolated—position is favourable to the design. He has already acquired considerable "power," and has a vast store of materials in hand; thousands wait around him to do his bidding; young men, under his direction, are studying

"Stock's Theology," while others, well up in it, are gone to occupy ministerial stations; and money to any amount he can call for, and it will come. What should hinder him, then, from commencing operations?

This is not banter, but it may be regarded as a challenge. Let it; for we are not over careful in the matter. Mr. Spurgeon commenced this controversy, and he must resign himself to the consequences, as no doubt he will with his wonted dignity. But let us not be misunderstood. We have no ill-will to Mr. Spurgeon. We have always rejoiced in what God has evidently done by him and for him, but we certainly wish he had more discretion, and could command his tongue not to utter "foolish" things like those on which we have now animadverted. He has often misrepresented, we hope through ignorance, the religious views of those he stigmatizes as Arminians, and his dog-

matism is sometimes offensive. These things, however, have been borne with patience. They were regarded as theological prejudices. But when in a Presbyterian place of worship, in compliment to that people, he declared himself to be one with them on church government, and represented the "denomination to which he belonged" as having "been foolish enough to bind itself to isolation," it was time to speak. Mr. Spurgeon ought to have remembered that his remarks would be taken down, and that the religious world would note them.

[Last month, but too late to amend them, for they were printed, we noticed two imperfect quotations. The second line of the couplet should have read—

"At his own wonders, wondering for his bread."

The word "own" was omitted, which made the measure imperfect. The paragraph at the bottom of the second column of page 13 should have read—

The second name Mr. Spurgeon has adopted is Presbyterian. Now John Milton—the naughty man!—said that,

"New Presbyter was but Old Priest writ large."]

## Spiritual Cabinet.

### BEAUTIES OF THE BIBLE.

MAN has an eye for the sublime and the beautiful, and his kind Creator has provided his abode with affluent materials for these nobler tastes. He has built Mont Blanc, and molten the lakes in which its shadow sleeps. He has given the key-note to Niagara's thunder, and to the zephyr which sweeps its spray. He has shagged the steep with its cedars, and besprent the meadow with its king-cups and daisies. He has made it a world of fragrance and music—a world of brightness and symmetry—a world where the grand and the graceful, the awful and the lovely, rejoice together. In fashioning the

home of man, the Creator had an eye to something more than convenience, and built not a barrack but a palace, not a Union but an Alhambra; something which should not only be very comfortable, but very splendid and very fair—something which should inspire the soul of its inhabitant, and even draw forth the "very good" of approving Deity.

God also made the Bible as the guide of man; but had he meant it as a mere lesson-book of duty, a volume less various and less attractive would have answered every end. A few plain paragraphs announcing God's own character and his disposi-



tion towards us sinners here on earth, mentioning the provision which he has made for our future happiness, and indicating the different duties which he would have us perform—a few simple sentences would have sufficed to tell us what God is and what he would have us do. There was no need for the picturesque narrative and majestic poem—no need for the proverb, the story, and the psalm. A chapter of theology, and another of morals—a short account of the incarnation and the great atonement, and a few pages of rules and directions for the christian life—might have contained the practical essence of Scripture, and have supplied us with a Bible of simplest meaning and smallest size. And in that case the Bible would have been consulted only by those rare and wistful spirits to whom the great hereafter is a subject of anxiety—who are really anxious to know what God is, and how themselves may please him. But in giving that Bible, its Divine Author had regard to the mind of man. He knew that man has more curiosity than piety, more taste than sanctity, and that people are more anxious to hear some new thing, or read some beautiful thing, than to read or hear about God and the great salvation. He knew that few would ever ask, "What must I do to be saved?" till they come in contact with the Bible itself; and therefore he made the Bible not only an instructive book, but an attractive one—not only true, but beautiful. He filled it with marvellous incident and engaging history—with sunny pictures from old-world scenery, and affecting anecdotes from the patriarch times. He replenished it with stately argument and thrilling verse, and sprinkled it over with sententious wisdom and proverbial pungency. He made it a book of lofty thoughts and noble images—a book of heavenly doc-

trine, but withal of earthly adaptation. In preparing a guide to immortality, Infinite Wisdom gave not a catechism, nor a dictionary, nor a grammar, but a Bible; a book which in trying to catch the heart of man should captivate his taste, and which, in transforming his affections, should also expand his intellect. The pearl is of great price, but even the casket is of exquisite beauty. The sword is of ethereal temper, and nothing cuts so keen as its double edge; but there are jewels on the hilt, and fine tracing on the scabbard. The shekels are of the purest gold; but even the scrip which contains them is of a texture more curious than that the artists of earth could fashion it.

In speaking of the literary excellence of the Holy Scriptures, I am aware of a two-fold disadvantage. Some have never looked on the Bible as a readable book. They remember how they got long tasks from it at school, and spelled their arduous way through polysyllabic chapters and joyless genealogies. And in later life, they have only heard it sounded monotonously from the drowsy desk, or recited by a frosty clerk to a cold cathedral. So irksome and insipid has every association made the book, that were they shut up in a parlour with an old directory, and an old almanack, and an old Bible, they would spend the first hour on the almanack, and the next on the directory, and would die of *ennui* before they opened the Bible. They have got at home a set of their favourite classics, and on an evening of leisure they will take down a volume of Chaucer, or Milton, or even Thomas Fuller, or Jeremy Taylor, or an Elzevir Virgil, or a Foulis' Homer, and read at it till long beyond their usual time of rest; but to them the Bible is no classic. They don't care to keep it in some taking or tasteful edition, and they

would never dream of sitting down to read it as a recreation or an intellectual treat. And then there are others in a happier case to whom that Bible is so sacred, who have found it so full of import, and to whom its every sentence is so fraught with divine significance, that they feel it wrong or revolting to read it with the critic's eye. They would rather ponder it on their bended knees, praying God to show them the wonders in his word, than, pencil in hand, peruse it as a scholar or a rhetorician would.

But the rhetorical and poetical beauties of Scripture are merely incidental. Its authors wrote not for glory nor display—not to astonish nor amuse their brethren, but to instruct them and make them better. They wrote for God's glory, not their own; they wrote for this world's advantage, not to aggrandise themselves. Demosthenes composed his most splendid oration in order to win the crown of eloquence; and the most elaborate effort of ancient oratory, the Panegyric, to which Isocrates devoted fifteen years, was just an essay written for a prize. How different the circumstances in which the speech of Paul on Mars Hill was spoken, and the farewell sermon in the upper chamber at Troas! Herodotus and Thucydides composed their histories with a view to popular applause; and Pindar's fiery

pulse beat faster in prospect of the great Olympic gathering and the pæans of assembled Greece. How opposite the circumstances in which the seer of Horeb penned his faithful story, and Isaiah and Jeremiah poured forth their fearless denunciations of popular sins. The most superb of modern historians confesses the flutter which he felt when the last line of his task was written, and he thought that "perhaps his fame was established." A more important history concludes: "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." And those of you who remember the proud finale of the Roman lyricist, "Exegi monumentum ære perennius" (I have completed a monument more enduring than brass), should read alongside of the eloquent but egotistic vaticination, the last words of Israel's sweet singer: "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. 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. The prayers of David the son of Jesse are ended."

DR. JAMES HAMILTON.

#### INTERNAL EVIDENCE OF BIBLE TRUTH.

EVERY experienced christian has internal proofs of the truth of christianity, which no external science can shake. He is more sure that his Bible is the very word of his redeeming God and Father, than he ever can be that such or such an assertion of Geology or Astronomy is true. And to this interior citadel he continually resorts, when objections founded on doctrinal difficul-

ties, on scriptural interpretation, on alleged absurdities or contradictions in the revealed Word are obtruded on his notice. His conviction and assurance of the great mass of divine truth is such, that he can wait for the resolution of particular doubts, being certain that they admit a solution even if unknown to him. True piety teaches him, as clearly as does true philosophy, to acquiesce

in that golden maxim of all healthy minds, not to let doubts about what is difficult disturb his belief of what is plain. Some indentations of the coast he may never have surveyed, he may have found them laid down on no chart; but those great lights and forelands which have guided all his voyage, he will not surrender or deny, because they cannot be described through the clouded glass of the scoffer.

## Poetry.

### EVER-EARNEST.

<p>O EVER-EARNEST Sun ! Unwearied in thy work, Unhalting in thy course, Unlingering in thy path, Teach me thy earnest ways, That mine may be a life of stedfast work and praise.</p>	<p>O ever-earnest Flowers ! That with untiring growth Shoot up, and spread abroad Your fragrance and your joy, Teach me your earnest ways, That mine may be a life of stedfast work and praise.</p>
<p>O ever-earnest Stars ! Unchanging in your light, Unfaltering in your race, Unswerving in your round, Teach me your earnest ways, That mine may be a life of stedfast work and praise.</p>	<p>O ever-earnest Sea ! Constant in flow and ebb, Heaving to moon and sun, Unchanging in thy change, Teach me thy earnest ways, That mine may be a life of stedfast work and praise.</p>
<p>O ever-earnest Earth ! Doing thy Maker's work, Fulfilling His great will, With all thy morns and evens, Teach me thy earnest ways, That mine may be a life of stedfast work and praise.</p>	<p>Thus Sun, and Stars, and Earth, And Streams, and Flowers, and Sea, To exalt their Maker's worth In harmony agree. Teach me their earnest ways, That mine may be a life of stedfast work and praise.</p>
<p>O ever-earnest Streams ! Flowing still on and on, Through vale, or field, or moor, In darkness or in light, Teach me your earnest ways, That mine may be a life of stedfast work and praise.</p>	<p>But I have lost the might To serve my God aright; Jesus thy power impart, Strengthen my feeble heart; Then shall I too be earnest in thy ways, And mine shall be a life of stedfast work and praise.</p>

## Reviews.

*Good Servants, Good Wives, and Happy Homes.* By Rev. T. H. Walker.  
*Hints on Household Management.* By Mrs. C. L. Balfour.  
London: S. W. Partridge.

"GOOD SERVANTS!" But where shall we find them? That is the question. For only sit down to tea with two or three motherly matrons, and you will soon find the conversation turning from the American War, the Lancashire

Sufferers, the marriage of the Prince, and all such subordinate subjects, to one grand inquiry, proposed, it may be, by one of the anxious "maternals," "Pray, ma'am, can you tell me where I can find a good servant?" And thereby hang tales we dare not tell.

"GOOD WIVES!" Are they as scarce? We hope not. All our daughters are not dolls. Solomon writes about "finding a wife." But where? We will

tell you. Find the girl's mother first; and if she be an active, clever, tidy, and thrifty woman, you may hope that the girl will make one too. But seek for her at an evening party, or flaunting her finery on the parade, and you may be—trapped!

"Happy Homes!" As heaven on earth are these. But they are not to be *found*—they must be *made* such. "Thou seest," said a Quaker friend, "We strive to make everything comfortable at home."

Well: we must not give up the chase after Good Servants, Good Wives, and Happy Homes; for they are some of earth's best blessings. We thank Mr. Walker for his excellent book, which will aid many in their pursuit of such household treasures.

As for Mrs. Balfour's book; we give it, as we do all she writes, a hearty welcome. Introducing this, Mrs. B. says, "There is no class of the community for whom I have felt more, than for the wives and mothers of our working men." We believe her; and this new contribution to their guidance

and comfort, will lay them under additional obligations to her kind consideration of their position and circumstances.

*A Glance at the Universe. By Nicholas Odgers. London: Tressider. Second Edition.*

THIS glance, or rather these glances, at the universe, by a schoolmaster at Stithians, Cornwall, may be read with advantage by a young and inquiring mind. The objects glanced at are, Space—Duration—God—Angels—Devils—Man—Earth—Stars—Laws—Consciousness—Gradation—Influence—Immortality; the perusal of this "master's" lessons on each of which may help to enlarge the conceptions of his pupils. The religious element indicated is evangelical; but here and there the writer clothes his good thoughts, not in simple, which should be their natural attire, but in the gaudy adornments of bombastic phrases. We advise him, should a third edition be called for, to cut away all such puerilities with an unsparing hand.

## Correspondence.

### NONCONFORMITY IN LEEDS, 1662—1862.

WE have received from two friends some lengthy information, not of the history of nonconformity in this town, but in connection with one of its most ancient places of worship; that in Call Lane, which is situate in the centre of the town, not far from High Street. We visited the place a few years ago. Its appearance was characteristic of the period, and similar to those in Coventry, Leicester, Derby, Norwich, and other places—square in form, with high roof, and leaden windows, standing back from the road, with a high wall and large folding doors in front.

Mr. C. A. Thorp informs us that "this ancient sanctuary was erected in the latter part of the seventeenth century, some time after the 'Act of Uniformity' drove 2,000 pious ministers from the Established Church. Indeed the formation of the first church,

and the building of the chapel, resulted from that proceeding—for the Rev. Christopher Nesse, M.A., Lecturer at the parish church, Leeds, being one of the ejected ministers, was its founder; whose friends clung round him, and persisted in meeting at his house, despite the fines and penalties which were inflicted upon those who attended such meetings. The passing of 'The Five Mile Act,' however, compelled him to leave the town. His flock afterwards obtained the Rev. Thomas Whitaker, who ministered to them for thirty-four years. But Mr. W. was also silenced by the magistrates in the early part of his ministry, and was committed to York Castle for eighteen months for preaching contrary to law. But from his cell he still preached to his people—for he was in the habit of writing a sermon for them every week, and which was read to them when they met to worship God in secret. A little before, or immediately upon the Revo-

lution, they determined to build the present chapel; and in its roof is a secret chamber where a number of people might meet to worship Him 'who seeth in secret.' A subterranean passage was also discovered under the chapel, while erecting a baptistry in 1851, with steps under the pulpit, leading, it is supposed, to some outlet in the yard, for the escape of the minister if detected preaching in the chapel."

Mr. J. Stutterd, the baptist town missionary, has also furnished us with a very carefully prepared list of the "principal events" in the history of chapel, with memoirs of Messrs. Nesse and Whitaker. We thank him, and regret that our limits will not admit them; but we make a few selections. It appears that the church was formed by Mr. Nesse in 1672, and the chapel erected in 1691; a son of Mr. Whitaker was afterwards pastor for more than fifty years, and died in 1773; differences arose on theological questions in the early part of the present century, and Arian views were adopted. In 1850 the Trustees offered the chapel to the Rev. Jabez Tunnicliffe, General Baptist minister, who with his friends soon entered on the possession. We heard at the time, that the Unitarians left the old chapel to occupy a new place of worship which they had just erected.

Mr. S. further states that "Mr. Nesse was four times excommunicated, and when upon the last occasion a writ for his apprehension was issued, to avoid further persecution, in 1675, he removed to London, where he gathered a congregation, to whom he was minister for thirty years. He was a preacher of the glorious gospel of the ever blessed God for upwards of sixty years. He died, December 26, 1705, in the 84th year of his age, and was buried in Bunhill Fields.

Mr. Whitaker was three times married. His first wife died whilst he was a prisoner at York, leaving him no child. He had one daughter by his second wife, and two sons by his third. His last illness was short. The time drew nigh that he must die; and a complication of distempers gave him the sentence of death in himself. He shewed an easy resignation to the will of heaven, often saying, 'I'm in the hands a gracious God.' He had a ten-

der concern for his flock, and proved it by recommending to them unity and peace, with an adherence to the faith that was once delivered to the saints. When he took leave of his sons, after charging them to serve the Lord God of their father, he left them to the disposal of Providence in the choice of a calling, but with this character upon the ministry, 'That though it had cost him so dear, yet he had served a good master, and was never ashamed or weary of his work.' He died, Nov. 19, 1710, aged 59 years."

We cannot withhold the following—"Mr. Joseph Lister, a deacon of the church at Kipping, near Bradford, died April, 1709. He was one of the best specimens of the Puritan character, a man of ardent piety, of undeviating integrity, and of inflexible attachment to the principles of nonconformity. His son, Accepted Lister, afterwards became the pastor at Kipping; he was so lame that he could hardly stand to preach, having broken one of his thighs in his youth, and whose lameness was afterwards increased by a fall from his horse, which broke both his thighs.

His mother, Sarah Lister, was a meek and holy woman. About the time of her son's birth, she attained a joyful assurance in Christ, in testimony of which she called her son 'Accepted.' They possessed considerable property, and gave to him, who was their only child, all the blessings which parents could give to the object of their affections. To their prayers, their example, and their instructions, they added all the advantages for learning that money could command, or the state of the country could afford. The influence of Divine grace crowned the whole, and made him so excellent a preacher that his services were much approved by his own congregation, and were much coveted by others. Such was his modesty, though he preached at Kipping, he would not take the pastoral charge, but advised the people to seek some fitter man. For a while he divided his services between Kipping and Bingley, and then confined himself to Bingley, because the house and chapel were under one roof, and his infirmities made him a timorous horseman. The people at Kipping knew the value of a good ministry, and therefore were intent upon having him back again, and by

reiterated calls, and much entreaty, they succeeded. Having obtained his promise to return, they sent thirty men, and as many horses and carts as brought him and all his moveables. He came on the 22nd of July, 1702, and died, Feb. 25, 1709, to their great loss, and his eternal gain. He died a few weeks before his father. Mr. Whitaker and the family were on terms of intimacy for a great number of years. Mr. W.'s text for his funeral sermon was founded on John xi. 16, 'Let us also go, that we may die with him.' The sermon was preached to the church which the father served as deacon, and the son as pastor."

Call Lane chapel had long been in a dilapidated state. On Easter Monday, 1862, the friends met to consider what could be done for its improvement. After tea, the secret chamber, which had been cleared out and lighted up with gas for the occasion, was opened for inspection, and much curiosity and interest were displayed in examining it, and several hymns were spiritedly

sung under the influence of its sacred associations.

At the meeting afterwards held it was unanimously and cheerfully resolved to make extensive alterations and improvements externally and internally. During the year these were accomplished, and the chapel re-opened in November with sermons by various ministers—Messrs. Green of Rawdon, Dr. Crofts, Conder, Hudswell, Dr. Brewer, Stevenson of Derby, and the pastor. After tea a public meeting was held on Monday evening, Dec. 2.

We are told that the whole aspect of the place is changed, the improvements being much admired; that the old wall in front, and the high roof, with its secret chamber, are gone, and the subterraneous passage stopped up! Nearly £900 have been expended, and only about £150 remain unpaid. All this, accomplished by such a church and congregation, is highly commendable, and we heartily wish them now much spiritual prosperity.

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## Christian Activity.

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### PREACHING IN THE LONDON PARKS.

"A PASTOR" gives an interesting sketch of the scenes which he, in company with a friend, witnessed in Regent's Park one sabbath afternoon during the summer of 1862.\* He describes the crowds of men, women, and children, some walking, some sitting on seats, and others lying on the grass; but all at ease, and presenting a favourable field of labour to the tract or book distributor, and the christian preacher. He then describes some of the many preachers who were in various parts of the Park addressing the people in larger or smaller companies. Some of these preachers had better been silent, and especially a boy who would have been better employed in attending a Bible class.

"On the whole it was a strange mixture—wisdom and folly, strength and weakness, in about equal measures. But there was certainly one sermon,

which, by its great excellence, did much to counterbalance the weakness and folly which abounded in many other quarters. It was delivered by a working-man—a fine, tall fellow, with honest, manly face, and perfectly natural and unaffected manner. He had nearly finished when we came up, so that all I can do is to report his closing remarks as nearly as possible in his own words. Looking earnestly at the group of working people who stood before him, he said, 'And now, if any of you, my friends, really feel the burden of your sins, and wish to get rid of it, look to Jesus; simply trust in Him, and you will not only find pardon, but power to overcome your old habits, and do better for the time to come. When people come and recommend anything to us working men, we generally ask, 'Have you *tried* it? and if you have, does it answer?' Now, my friends, I have tried religion for the last fourteen years, and it answers admirably. It has not made

\* Evangelical Magazine, January, 1863.

me a worse husband or a worse father, or a worse workman, or a worse companion; on the contrary, it has made me a far better husband, a better father, a better workman, a better companion, and, what is more, a thoroughly happy man. I am happy at home and happy in my work; happy now, and happy in the prospect of a hereafter; so I can speak from experience; and from my heart I can recommend it to all. Many years ago, when I was discharged from my regiment, I received a certificate from my officer, and on it was written, 'Very good.' 'Oh, that's capital,' I said to myself, 'to leave with such a good character.' But one of my comrades was discharged the same day, and on his certificate there was 'Very, very good.' 'Oh,' thought I, 'he has gone beyond me.' Well now, my friends, some of you may perhaps be saying, 'I'm quite satisfied with the world and the pleasures it brings me; it appears to me to be *very good*.' Well, I won't stop to dispute this point with you just now, though I have my own opinion about it; but this I know, that if you find the world *very good*, you would find religion *very, very good*. It goes far beyond the world. It has the promise of the life that now is, and of the life that is to come. There is nothing like religion for making you truly happy. The other day I was passing by an infidel place, and must needs go in; so when I got in I heard a man giving an account of a visit which he had paid to one of their number who was just dead, and he said that he could assure them on the word of a gentleman that he had died *very happy*. Well, I thought to myself, 'That's very strange;' so when he sat down, I rose and said, 'May I be permitted to speak a word?' 'By all means,' they answered. So I said to them, 'The gentleman who has just sat down has told you that one of your friends, an infidel, who professed to believe that dying is going either nowhere, or else going no one knows where, died *very happy*. Now, that's the very first infidel I ever heard of who died *very happy*; but, as your friend declares it on the word of a gentleman, of course it must be so. I am obliged to admit that one infidel died *very happy*; but then, if he died very happy, I am sure he lived *very miserable*. For listen;

I've got a dear wife at home, she is the light of my dwelling. When I get home from my work, there she always is, with smiling face, to give me a cup of tea and a warm welcome; if I was going to die and leave her for ever, to go nowhere, or no one knows where, I couldn't be *very happy* at that moment. I have four dear little children, whose little bright faces are always looking out for me when I am coming home, and whose pleasant prattle and merry laugh I love to hear; if I were going to die, and to look on those dear little faces no more, and felt that I was going nowhere, or no one knows where, I could not be *very happy* at that moment. If I had lived a cat and dog life with my wife, and wished to get rid of her on any terms; if my children had been my curse and torment, and I wished to see the last of them by any means; then, perhaps, I could be happy in the thought of dying and going nowhere or anywhere—but this would be only because I had lived so miserably. And so I say that the person whose death has been described, and who died so happy, must have lived very miserable; for if he had lived happy, he could only have been miserable at the thought of dying and leaving all that made him happy behind. But, my friends, real religion makes us happy while we live, and happy when we die. It is religion that has given me such a happy home; it is that which makes my wife so good a wife, and my children such obedient children, and myself such a happy man; and when I come to die, then, through faith in my Saviour, I know where I shall go—to my Father's house in heaven: there I shall see my Saviour whom I loved, and have a happy meeting again with those I left behind.' I can speak well, then, of real religion; I can warmly recommend it to you. Without delay, choose this good part. Give your hearts to the Saviour, and He will make you safe and happy for ever.'

After listening to this man's 'good words,' my companion and myself withdrew to some distance, and having sung a hymn and collected a considerable crowd, we proceeded to preach the Gospel to them. They listened very attentively, and would evidently have listened much longer; but five o'clock was drawing near, at which time the

band strikes up, and a vast multitude gather around it to enjoy the music. Preaching then becomes an impossibility; gaiety and folly are soon in the ascendant. Many, indeed, do not stop to hear the band; but quietly go to a distant part of the park, or to their own homes.

But the great majority remain, and their numbers are soon swollen by multitudes more, who make their appearance just in time to hear the band. When so vast a crowd gathers together, a considerable portion of which consists of the young of both sexes, and another portion of the very lowest of the population, it can easily be imagined that both in the park and the immediate neighbourhood there is much to distress a christian heart. Why those in authority should have introduced a practice which disturbs our quiet neighbourhoods, makes Sunday afternoon like a fair-day, and converts the park—which used to be a spot in which families and well-disposed people could take a pleasant saunter, and refresh themselves after the fatigues of the week—into a place of noisy amusement, I cannot say. It would be indeed a blessing if it could be but down.

On the whole, I cannot doubt that much good has been done by the preaching, even if there must be a large set-off on the other side. Instances have come to my own notice which have made me truly thankful. After an address of my own, a young man followed me in deep distress of mind, and has since had various conversations with me; and a soldier now regularly attends my ministry, and is in an interesting and hopeful state, who was first awakened to serious thought by a sermon which he heard in the park. Above all, the spirit of hearing that is manifested, the quiet, devout attention, the readiness to listen to any one, however humble, who will simply and faithfully tell the 'glad tidings,' is surely a remarkable and encouraging feature of the present day, and an undoubted token for good. Never was the door of opportunity thrown more widely open to the church. Never did a graver responsibility rest on the church to enter and work. May God put it into the hearts of all to be earnest and faithful. The fields are white unto harvest. Oh, that many labourers may hasten into the harvest!"

## Revivals and Awakenings.

### A REVIVAL NARRATIVE.

A WORKING-MAN, named Barker, thus gives his own report of his conversion:

"The first was Mr. Johnson meeting me in Chapel Walk, Sheffield, where I then resided. He put his hand on my shoulder and said, 'Barker, I want to beg a favour of you; it is to go to chapel with me to-night. Will you grant it me?'

I said, 'It will be of no use my going to chapel. If I go, and if an angel from heaven were to preach, it would be of no matter to me.' However, all in a moment, for it was then time to go, I agreed, and we went to Scotland Street chapel.

As we were going, I asked who was to preach. 'A man from America,' he replied.

'Well,' I said, 'he will have no

effect on me, for God has done with me. I have sinned away the life of a praying mother. God is only letting me live on in my misery, and I shall soon be in hell. Nothing can save me. I feel a foretaste of hell even now.'

Mr. Johnson said, 'Never mind, Jesus Christ can save to the uttermost all them that come unto God by Him.'

I said, 'I believe He can save the whole world, only not me!'

The chapel was quite full, but a lady beckoned Mr. Johnson to go into a pew where there was room for one; but instead of going in he put me in, and by my side was a praying woman. I thought about this kindness of Mr. Johnson. I could not understand why he should have given me the only seat, and he stand. The service had not commenced, and I began to reflect on



my past life. Whilst doing this, the woman next to me, with her eyes raised upwards, said, 'Glory be to God!' and as she uttered these words they seemed to go right through me. They brought to my mind my poor mother whom I had long forgotten. Again and again the woman repeated these words. I was overcome, my knees knocked together, and I wished I was anywhere but in that chapel. I meditated putting an end to my existence. Whilst in that state she still kept on with the same words, 'Glory be to God!' and I attribute part of my conversion to this woman, and hope that no one will ever quench the Spirit of God in a public meeting.

When the minister entered the pulpit I was still meditating my own destruction, but the crowd was so great I could not get out of the chapel. He took his text from Prov. xxix. 1, 'He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.' I thought Mr. Johnson had told him all about me—how I had hardened myself against prayers and tears. I looked up sometimes, and thought the roof would come down upon me, and I should never get out of the place alive. The woman still kept on pleading with God for poor unconverted sinners, and I heard her pleadings. I thought of the judgment-day, of what a catalogue of crimes stood before me, a neglected life, and neglected ordinances. I had never been in a place of worship from the day I was married till that night, and that was turned six years.

At the conclusion of the service Mr. Johnson said, 'Barker, I am sorry that woman has annoyed you.'

I said, 'Never mind the woman, she has not annoyed me.'

He said, 'Shall you stop the prayer meeting?'

'Yes,' I said. But I thought I would give my heart to God when I got home, at my own bedside, and so I left the prayer meeting and went home, praying that the Lord would have mercy upon me, and open a way of escape for me, before hell opened her mouth to receive me. My wife was unconverted, so I went upstairs before her, and pleaded with God, but I could find no peace—no answer to my prayers. My sleep went from me.

The next morning I prayed again, but could find no peace. My appetite failed me; and all the time I was at work that text rung in my ears. In the evening I went again to the chapel, and the next, and the next, and the next. Night and day I had been pleading with God to take away the load that had been weighing me down to the earth, but He seemed to say, 'You have openly denied me, you must openly confess me.' On the fifth night I was sitting at supper, but able to eat nothing. My wife said I had committed some crime, something was so evidently on my mind. I went upstairs and again asked God to make a way for my escape. I could not sleep. I felt there was a war going on within me. I wanted mercy, but I wanted it without the world knowing anything about it. I thought of the words, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' that night and the next morning. It was those words which gave me encouragement.

In the evening I went to the chapel again. When the minister entered the pulpit he said, I have been on the floor for above an hour, not on my knees, but with my face on the boards, pleading with God for a poor sinner now in this chapel. He is like a horse fastened to the gin, he is going round and round. He has been here night after night—this makes the sixth. He wants mercy, but he wants no one to know about it. God has showed me this, and it will be either mercy found to-night, or probably never. I want to know where that man is. If he is in the bottom part of the chapel I hope he will speak. If he has got any feeling for one who has been pleading with God for him he will.' But there was no voice—a perfect stillness in the chapel. Then he said, 'I am sure he is in the gallery; let him get up, that I may see where he is.'

The moment he said, 'in the gallery,' I got up on my feet and said, 'I am that poor, miserable man.' All in a moment the load fell from my back. I felt that God for Christ's sake had pardoned all my sins. Whilst I was sitting in the gallery during the service, the words I had been thinking of during

the day, 'God so loved,' &c., flashed across my mind. I put my trust in the blood of Christ. I felt that God could pardon a poor drunkard, for 'whosoever believeth in Him shall not perish.' I don't recollect what the text was that night, nor one person in the chapel; but I do recollect that God pardoned my sins, that my chains fell off, and ever since that day up to the present—it is five years ago—I can say of God—

'His pardoning voice I hear;  
He owns me for his child;  
I can no longer fear:—'

The friend by whom the above was transcribed says:—

"I will only add that now Barker has indeed the love of God shed abroad in his heart; that he is living soberly, righteously, and godly, spending and being spent in the service of his Lord and Master."

## Narratives and Anecdotes.

### THE WELSH BAPTISTS—THEIR HISTORY.

(Completed from page 25.)

In the year 1689, a brief respite was enjoyed through the passing of the Toleration Act, which came into force that year. The baptist body took advantage of this, and an assembly was held in London, in order to make certain provisions for the body throughout the kingdom. There were seven Welsh churches represented in this Association in London in 1689. From the year 1690 to the year 1700 the Welsh churches were in union with the English Association. During the first part of this period they met in Bristol, and in the later years Taunton was their place of meeting. During this period a kind of meeting-house was set apart for the regular worship of God in the Hay, in Breconshire: this appears to be the first building wholly set apart for the service of God, after the apostasy. In the year 1695, a neat and commodious chapel was built at Llanwenarth, near Abergavenny. This was the first regular chapel erected by the Welsh Baptists after the persecution.

In the year 1700 a new era appeared in the history of the Welsh Baptists. The Associations were again held in Wales. The Welsh Baptists had now been eight-and-twenty years without an Association in their own country. In 1700, the Welsh Baptists held an Association in Llanwenarth, in which eight churches were present by their representatives; and it is highly probable that this was the number of un-

mixed baptist churches in Wales at that period. We use the term "unmixed," as there were in Wales at that time several churches made up partly of baptists and pædobaptists. From 1700 up to the present time, the Welsh Baptists have continued, with regularity, to hold their Associations; and by their means we are enabled to follow the history of the denomination through the subsequent period up to the beginning of the nineteenth century.

The gradual but evident progress which took place in the denomination from that period until the present, is worthy of our consideration. In the year 1736—the period when Mr. Howell Harris, the founder of the Calvinistic Methodists, began to preach in Wales—the baptists had sixteen regularly formed churches, together with several important branches. There was also at that time from seven to nine mixed churches, which contained many baptists.\* The baptists of the Principality at this period were persons of standing and influence in the country. This was brought to light in a very satisfactory way in the beginning of the eighteenth century. In the year 1715, Dr. John

\* All these are long since lost to the baptists, as the natural consequence of mixed communion. The baptists have never gained anything by mixed communion; but they have lost churches and chapels, and they have betrayed the first principles of the christian religion for the sake of *seeming* to be brotherly. But this is a kind of brotherly love that the Bible neither asks for, or approves. We should not betray principles for the sake of the appearance of brotherly love.

[We give this note entire, as we find it in this Circular Letter.—Ed. B. R.]

Evans took great pains to collect the statistics of the nonconforming churches of the United Kingdom. Through the assistance of Mr. Charles Lloyd, of Breconshire, he obtained the returns from North Wales and the whole of South Wales, excepting the county of Monmouth. The returns for Monmouthshire were collected by Mr. Stennett, afterwards Dr. Stennett, who at that time presided over the baptist church at Abergavenny. The tables from these returns were made up in 1716 or 1717, the original document of which, in the hand-writing of Dr. John Evans, is now in Dr. Williams' library, in London. From this document we are enabled to learn the number and position of the Welsh Nonconformists of that period. We will take two or three churches as samples of the Welsh Baptists at that time. The baptist church at Hengoed, in Glamorganshire, is thus set forth in the table:—"The members included two gentlemen, forty yeomen, twelve tradesmen, eighty-five farmers, 140 labourers; twenty possessed votes for the county of Glamorgan, twenty-two had votes for the county of Monmouth, and sixty had votes for the boroughs. Altogether, with their wives, sons, and daughters, making 700 souls." The church at Llanwenarth, in Monmouthshire, is thus described:—"Comprising two esquires, ten gentlemen, thirty-four yeomen, thirty-six tradesmen, twenty-seven farmers, fifty-four labourers, thirty-seven voters for the county of Monmouth, eleven voters for Breconshire, fifty-six having votes for the borough of Monmouth, and one voter for the city of Bristol." The church at Blaenau Gwent, a country district in the county of Monmouth, is set down in this list: this church had only been regularly formed about twenty years previously, and at its formation it only numbered sixty-four members. This was in 1696. But in the returns rendered in 1715 it is thus described;—"As comprising 126 yeomen, fifty-four tradesmen, 113 labourers, 123 having votes for the county of Monmouth, one voter for Glamorganshire, and twenty-six voters for the borough of Monmouth: altogether, with their wives, sons, and daughters, numbering 1,000 souls." This at once shows that the baptist churches of Wales at that

period comprised persons of respectable standing, and considerable influence in the country. Our space is much too circumscribed to enable us to follow the movements of the denomination during the latter part of the eighteenth and the first part of the present century. We shall therefore only attempt, in passing, to notice some of the most prominent facts illustrative of the movements of our brethren. The year 1779 is remarkable as the one in which the first baptist church in North Wales was formed since the great persecution. A few believers were immersed in a river in the county of Anglesea, in April 1779, and a church was formed there in the month of June in the same year. The year 1787 has become dear to us as the one that witnessed the establishment of the first regular SUNDAY SCHOOL amongst the baptists in Wales. This was one year prior to the establishment of Sunday Schools by the celebrated Mr. Charles, of Bala, in North Wales. The first Baptist Sunday School was formed in the church at Hengoed by the immortal Morgan John Rhys. We have every reason to believe that this is the first Sunday School ever established in the world, on the principle on which they are now carried on—to teach the Word of God, and religious lessons only. We cannot find any other Sunday School coming up to this mark, prior to the establishment of this one in Hengoed in 1787.\*

We must pause a moment to contemplate the proceedings of the year 1790. The Association for that year was held at Doleu, in Radnorshire, when we find forty-six Particular Baptist churches represented. The numerous branches then existing are not considered in the number. There were at that time sixty-one ordained ministers in the Welsh Association; but the number of churches does not show the strength of the body at the time. The Rev. Dr. John Rippon, in his Register for the year, has the following explanatory note:—"The number of the ministers that are engaged in some churches, must seem large to our English readers, until he be made acquainted that to one church

\* We know of the Circulating Schools of the Rev. Griffith Jones, Llanddowror, and also those of Dr. Williams, of Wrexham: but they were not properly Sunday Schools, as we now use the term.

belongs several branches, all worshipping at the same time, but in different localities and neighbourhoods. The church at Aberduar has four ministers and four chapels, where services are held regularly, and ordinances administered; and in most of the oldest churches, it appears, according to the Welsh list, that they had *two, three, four, and five* chapels in connection with them, as branches, where the services were conducted as regularly and as constantly as in the mother church.\*

The Rev. Dr. Rippon further points as examples of this practice, the churches at Pantég, Newcastle Emlyn, Cilfowyr, Ebenezer in Pembrokeshire, Llangloffan, Rhydwyllim, and Moleston, all of which had important branches in the year 1790. Besides these, which were all Particular Baptists, and united to the association, there was at least one other Baptist church at Craig-y-fargoed that did not belong to the association. The number of the members were not then given, but we learn from the returns that 544 had been baptized during the association year. In this assembly at Doleu, it was unanimously and in perfect good spirit, agreed to form the Welsh Churches into three associations, to be called the Northern, South Eastern, and Western Associations. Four years later, we have returns of the number of members in the Welsh churches given for the first time. In the year 1794, the churches in the three Welsh associations numbered fifty-six, with an aggregate of 7058 members. There were two General Baptist Churches that were not in the associations, and were therefore not comprised in these numbers † In the year 1798, Dr. Rippon gives the number of the Welsh churches as 84, comprising 9000 members. The progress made by the Welsh Baptists is manifest in the fact that 5359 persons were baptized on a personal profession of faith in Christ, during the ten years from 1790 to 1799. At the commencement of this century, or in the year 1800, as far as we can collect the facts from the Register of Dr. Rippon, and the accounts of the associations, we find the churches in the three Welsh associations, numbering eighty-six,

with a membership of nearly 12,000. During the ten years from 1800 to 1809, the churches in the association received by immersion alone, 7433 members. In the following ten years from 1810 to 1819, there were baptized 8839 on a profession of repentance towards God, and faith in the Redeemer. During the next eleven years from 1820 to 1830, no less than 16,222 were received into the associated churches by baptism alone. These members belonged to Strict Baptist churches only, and those were united to one or other of the three Welsh associations. The steady increase of the Welsh Baptists is seen, not in the numbers of members added only, but also in the number of churches and ministers. In 1800, we numbered eighty-six churches; but in 1820, they were 152; and in 1830, they numbered 215. In the year 1830, there were 190 faithful pastors fully engaged in the work of the ministry. In these numbers we do not take into account the numerous branches connected with the churches, or the number of good and holy men who were assistant preachers, and doing good service in the ministry. It is utterly impossible for us within the compass of a circular letter, to follow the extraordinary increase of the Welsh baptists during the last thirty years—this would have been interesting to the younger members of our churches, and it would have been a pleasure to us, but we are compelled to forbear.

The position of the denomination in Wales has altered much during the last thirty years. In 1830, the Particular Baptists of the Principality had but three associations, 215 churches, 190 ordained ministers watching over the flock of God. Now the Welsh Baptists have in Wales alone ten associations, 245 churches, 576 chapels, while they have also 121 branches, 181 preaching stations. We have now 351 ordained ministers, and 258 assistant preachers. There are now 607 Sunday Schools, with 9208 teachers, and 67,651 persons as the total that attends in our schools on the Lord's Day. We have also Students in our schools of the prophets, being instructed in that knowledge which will fit them in the future to lead and feed the flock of the Lord.

\* Dr. Rippon's Register, vol. 1. p. 16.

† Dr. Rippon's Register.

# Baptisms.

## FOREIGN.

THE KARENS OF BURMAH are a peculiar people, singularly free from the superstitions and idolatries with which they are surrounded, and having among them in verse traditions of the creation agreeing with the Mosaic narrative, as well as other Bible facts. Such a people are evidently ready to receive the gospel, coming to them as it does with a confirmation of so many of their beliefs, and fulfilling traditions or prophecies, which foretel the advent of white men who should restore to them the long-lost word of God. Not having suffered from the depraving influences of idol-worship, and, though immoral, yet having a high reverence for truth and honesty, the Karen is like "good ground," prepared of the Lord for the reception of the "good seed." So, through the divine blessing, the word of the Lord has had free course among them. Some 20,000 baptized converts evidence their hearty response to the invitations of the gospel; while many thousands more, dwelling in hundreds of villages, have thrown aside their superstitious fears, have placed themselves under christian teachers, and, to a very large degree, voluntarily sustain their ministers and the institutions of the gospel. A return of one district alone will suffice to exhibit the extent and nature of this work of God. It relates to the district of Bassein. There are no fewer than sixty-two churches there, having 5797 persons in membership. The native pastors number sixty, besides whom there are forty licensed preachers. The baptisms in 1861 were 280. For the maintenance of the work, the people themselves raised more than £1000, besides giving 4774 baskets of rice, worth at least £1200, for the support of their pastors. The schools contain 1065 children, which are also supported out of the above funds. The rapidity and extent of the spread of the gospel among the Karens can only be compared with its progress among the negroes of the west. These, of all modern missions perhaps, come nearer to the triumphs of the cross in the primitive age. Let these blessed results be received as the

first-fruits of that great harvest which is preparing to the glory of His grace, who hath called us and them out of darkness into His marvellous light.

INDIA, *Cutwa*.—Four converts from heathenism have been baptized here. At *Delhi*, a small church has been formed in H.M. 82nd Regiment. The native church has had some interesting additions, and others are now waiting for baptism.

TRINIDAD.—During a recent visit to the native churches in the interior, Mr. Gamble baptized nine believers, and administered the Lord's supper to seventy communicants.

BAHAMAS.—*San Salvador*.—Mr. Laroda has baptized twenty candidates from four of the churches. There are several more serious inquirers.

## DOMESTIC.

GLASGOW, *North Frederick Street*.—Since the new pastor, the Rev. T. W. Medhurst, has been settled over this church, there have been two baptisms. On Lord's-day forenoon, Nov. 30, six; and on Lord's-day forenoon, Dec. 28, seven believers publicly put on the Lord Jesus Christ by being "baptized into his death." We baptize on the forenoon of the sabbath, and publicly receive to fellowship on the afternoon of "the same day," in accordance with Acts ii. 41. Would it not be wise if all our churches adhered to this primitive example? Why should not the Lord's ordinance of baptism be attended to on the Lord's-day as well as the ordinance of "breaking of bread?"

WOTTON-UNDER-EDGE.—In September last, the Lord was pleased to remove by death our beloved pastor, the Rev. T. Francis. We believe in answer to prayer the Lord sent amongst us another minister, the Rev. H. Webley, late of Corsham. On the first Lord's-day in the new year, Mr. W. baptized six believers; one was the fruit of our former pastor's labours; another, an elderly female, has sat at the Lord's table with us for some years, but has now seen it her duty to be baptized. The other four were from the neighbourhood. G. T.

**IRELAND, Athlone.**—Mr. Berry writes: "Two young christians have been baptized in the Silver River, near to the Rahue chapel. The father of the third candidate was present, who told me that his son was called away suddenly to his situation in the constabulary, and that he went off with a sorrowful heart because he could not be with us on that sabbath. The whole congregation, though the day was wet and stormy, accompanied us to 'the Silver River,' and were thoughtful, devout, and attentive; and, thank God, when we reached the water, the rain ceased, and the sun shone brightly. God grant that the Sun of Righteousness may have shined into the hearts of all who were present!"

**BRATFORD, North Devon.**—We have had the following baptisms:—on the last sabbath in November, two; and on the last sabbath in December two more thus put on Christ. Our pastor preached, and then baptized the candidates, one of whom was his youngest daughter, who is the sixth and last of his children who have now passed through the watery tomb of the Redeemer. Another, who is a teacher in our boys' sabbath school, gave a short address at the water side before the ordinance was administered. It was a season not soon to be forgotten. May these be only as the drops which come before the copious shower!

**NEWCASTLE-ON-TYNE, Bewick Street.**—I am requested by the deacons to send you this report of the increase of the church during the past year. S. C.

ADDITIONS.	
By baptism .....	29
From other churches .....	18
Previously baptized .....	3
REMOVALS.	
By death .....	6
To other churches .....	5
Cut off for non-attendance .....	4
Do. for immorality .....	4
—	
	19
—	
Net increase .....	31
Total number of members .....	396

**LOUTH, Walker Gate.**—On Monday evening, Dec. 1, four believers in the Lord Jesus were buried with him by baptism before many witnesses of the solemn profession our friends then made of their attachment to him and his truth.

**STONY STRATFORD.**—On the first Lord's-day morning of the new year, after a sermon by our pastor, Mr. E. L. Forster, from, "For as many of you as have been baptized into Christ have put on Christ," he baptized five men. Two of them were father and son; the former had long been perplexed with sceptical doubts, but through attending with us at the classes we hold, the light of the gospel shone in upon his soul. Two of the five are sabbath school teachers; and the fifth owes his knowledge of the gospel to the sabbath school. Others are proposed for admission. We have reason to thank God and take courage.

**WATERBEACH, Cambs.**—The ordinance of christian baptism was administered in the river Cam, near this village, on sabbath morning, Jan. 4. The day was fine, and the services interesting. It is supposed that there were as many as a thousand spectators to witness the solemn scene. The five candidates were received into the church in the afternoon. Mr. Ewing, who is supplying us, administered the ordinance. C. K.

WALES.

**Evenjobb, Radnorshire.**—At a very interesting open-air service, three believers were baptized by Mr. Phillips; two were in the bloom of youth, the other was an aged friend about eighty years of age. It was truly affecting to see the venerable candidate coming forward with so much composure of mind to yield obedience to his Lord at the eleventh hour. Another aged believer afterwards thus put on Christ by baptism. He had long known his Master's will, and would defend believers' baptism in his conversation with others; but for some reason or other he did not obey the command himself until past his threescore years and ten. He wished his baptism to be strictly private, and, in accordance with his desire, he was baptized like the eunuch by Philip, in the presence of but few witnesses. He afterwards was welcomed into the church as one of its members. On Lord's-day, Jan. 18, three young females were immersed by our pastor, after a suitable address. There was a large assembly present to witness this service, and good impressions seem to have been made on the minds of many. We are happy to add that several more are anxiously waiting to be received. The

Lord has greatly prospered us recently; one hundred and eight having been baptized by our minister during the past two years at Evenjobb and Gladestry. The Lord be praised!

*Neath, English Baptist Church.*—I am happy in being able to report that since the date of my last we have had two baptismal services. On Oct. 12, two males and two females, who on the following sabbath were received into church fellowship. One of the male candidates had almost become hoary-headed in the ways of unrighteousness, but in his case a "believing wife" was at length enabled to lead him to the sanctuary of God, and there the Allmerciful met him, and made him, we fully believe, "a new man in Christ Jesus." One of the female candidates had been from her childhood a sabbath school scholar, and at length the word found its way home to her heart. The death of a pious sister had also done much to produce deep and lasting impressions for good on her mind. On Dec. 14, three more candidates, two males and one female, were baptized,

and the same day added to the church. One of these had led a life of ungodliness for many years; but God's mercy reached him also. Another had been a consistent member of the Independent body for some time past, but having been led to see his duty to follow his Master through the liquid grave, he at once obeyed the call. A. C.

*Cardiff, Bethany.*—Mr. Griffiths immersed four females on the first sabbath of the new year. One was the wife of a member, another was the youngest daughter of one of the deacons, being the last of his family to make a public profession of their attachment to the Saviour. Now he has the inestimable privilege of sitting at the table of the Lord with all his children around him. These were all added to the church on the following sabbath. J. J.

*Franks Bridge, Rudnorshire.*—Mr. Havard, our pastor, baptized two young females in December; and on Jan. 18, a man and his wife, who had been with the Independents for twenty years. T. R.

## Baptism Facts and Anecdotes.

### PICTORIAL REPRESENTATIONS OF BAPTISM.

AMONG the means resorted to by the opponents of believers' baptism, especially of the mode, by immersion, or, in plain Saxon, by dipping, have been those ornamental illustrations in the windows of ecclesiastical buildings, and those highly-elaborated illuminations which adorned the volumes and manuscripts of the middle ages, where John was represented as performing the ceremony by affusion, himself standing on dry ground with Jesus Christ in the water ankle deep! Common sense, at first sight of such a representation, is ready to ask, "Why resort to a river for such a purpose? For, granting that pouring is the right mode, why place the candidate in such a position?" The advocates of pouring do not follow that pictorial pattern now. They are grown wiser. They do not now resort to rivers for either affusion or sprinkling. And yet these

pictorial representations are tenaciously retained. About twenty-five years ago one was placed in the most conspicuous position in the House of Lords, immediately over the throne of the sovereign. Thirty years ago a similar picture formed part of an ornamental cover of one of the juvenile publications of the Religious Tract Society, which was erased and left blank after we had pointed out its impropriety. At this very time the new painted windows of parish churches, for which there is such a great demand, when containing representations of scripture history, give this in its medieval integrity; and so do many of our private editions of the Bible, with note and comment—this, we presume, being intended for one of them.

But two hundred years ago pictorial representations in books of a religious character were common. Now, with greater propriety, we publish them generally without such questionable

attractions. But then, even in the Bible, you might see pictures "of an angel from heaven with a pair of blacksmith's tongs, burning the poor prophet's lips with a live coal"—"of a demoniac, vomiting up little black devils with cloven feet and long tails"—and of satan tempting our Lord; "the devil has a crown and sceptre, a modern coat, a pair of boots, and from his rump hangs a tail, like what is called a pig-tail!"

These are ludicrous enough. But another, mentioned in "Buck's Anecdotes," was intended to bring the baptists into contempt, and excite public disgust.

Perhaps no man ever vilified and abused the baptists more heartily than Dr. Featley.

"In the book that Featley published against the baptists, there was a plate representative of the people against whom he wrote performing the ordinance of baptism. Ministers the administrators, and both men and women the receivers of baptism, are represented as stark naked in a river, and the ministers are thrusting the people's heads down forward into the water:—such a sight which had never been seen since the world began."

## Sabbath Schools and Education.

### SCHOOLS FOR OLD SCHOLARS AND WORKING MEN.

*Continued from page 31.*

FREQUENT visits were made to the haunts of vice, and the dens of the pigeon-flyers. Mr. Wood, our town missionary, did good service by making the matter known in the cottages he visited, and everywhere urging upon working men to lay aside their bad habits, and become connected with this small band, for the purpose of preparing themselves to become better husbands, better fathers, and better servants; and by securing such an amount of intelligence as would eventually prepare them to fill places of confidence and usefulness.

The following Sunday arrived, and brought fresh accessions to the class. One young man, an old scholar, was prevailed upon to join the class. His father expressed himself greatly delighted at the result of our interviews, saying that "he was better pleased than if he had been presented with a five pound note."

Being so far encouraged in our work, we extended our visits to Charlestown. The condition of this neglected district awakened our sympathies, and most strenuous efforts were made to arouse the ignorant to a sense of their degraded position. One middle-aged man was induced to join the class who had been for years a ringleader among pigeon-flyers and sabbath-breakers, whose lan-

guage had been largely interspersed with oaths. He was unable to read, scarcely knowing the letters of the alphabet. He soon, however, found that he was making progress, and became an active agent in promoting the prosperity of the class. The change observable in this man's conduct soon became the subject of remark by those who had previously known him; and being well acquainted with the haunts of his former companions, we were enabled by his assistance, as our pioneer, to break in upon their meetings, and opportunities were afforded for reasoning with the men on the folly of thus wasting their time and desecrating God's holy day. It is gratifying to state that this man can now read God's holy word, and that he has become a consistent member of the church, and, to use his own words, "Nothing but death can separate him from the chapel and school."

The class continued to grow, and soon we had from twelve to fifteen in regular attendance. In order more effectually to improve them, it was proposed that they should meet every Tuesday and Thursday for two hours each evening, the only charge made being the fine of a penny for absence. On these occasions they were instructed in reading, writing, arithmetic, and dictation. Still the system of visitation was continued, and many members of the church interested themselves in recommending the class to the attention of those likely to be benefited thereby. And wherever young men



could be found, either at the corners of the streets, in other places of public resort, or in some out-of-the-way yard or loom-shop, they were visited and persuaded to come to the class. One Sunday morning, about half-past nine, a cottage in Charlestown was visited, when five young men were found in the dirty dwelling, smoking round a cheerless fire, with a jug of ale on the table. A long conversation ensued; admissions were freely made that they were living in wretchedness, and should be glad if they could lay aside their habits and avail themselves of the advantages we offered. They were urged not to delay; that whatever was worth doing at all was worth doing now, that delays were dangerous; that now was the time for decision,

which, if neglected, they had the work-house or the prison before them. They were plainly told of the means employed at the working men's class to deliver them from the thralldom of sin and restore them to the favour of God, and were urged as they valued their own happiness, and that of their families, to lay aside their evil habits, and become members of the class. It was a pleasing sight to see three of these men in the class the same Sunday afternoon, having been brought by our faithful pioneer; and it is cheering to state that two of these men are now members of the church, and the third, it is hoped, has been removed to a happier state.

[The remainder of these interesting details will be given in our next.]

## Religious Tracts.

### TRACT DISTRIBUTION A CRIME IN GERMANY.

AMONG the many means employed so successfully by Mr. Oncken and his humble, but zealous coadjutors for the diffusion of religious truth on the continent, is the distribution of tracts. But even this agency meets with much opposition in some places. Mr. Beyebach, missionary at Hersfeld, says:—

“After brother Brückmann and I had remained some days at Breitenbach, one of our preaching-stations, we went on our way to Schlitz, a small town in the Grand Duchy of Hesse. The road thither lies over mountains and through woods, and is by no means easily to be found by a stranger; it is, moreover, a very lonely and unfrequented way; yet our passage over it was the scene of an incident, very trifling in itself, yet fraught with important results. It happened that in passing some cultivated fields, midway on our route, we saw a man and two women engaged in agricultural labour, and while I walked slowly on, my companion stayed to give two or three tracts to these dwellers in the lonely farm-house which we soon after passed by the way-side. While thus engaged, he was overtaken by two well-dressed men, who readily accepted each a tract. This led to a

conversation between us, which ended in my taking my New Testament from my pocket and reading some passages in proof of what I had been saying. They then invited us to visit them on our return, and, taking leave, hastened on before us, and we leisurely pursued our way. We afterwards learned that they had proceeded straight to Schlitz, and there given notice to the *gens d'armes* of our approach.

On arriving at Schlitz we went to the house of brother H——, who was at work at his loom; but scarcely had he welcomed us when a *gens d'arme* entered, and, seizing on us both with brutal violence, declared us arrested. Although we made no attempt at resistance, he was determined to let us feel the strength of his arm as he roughly turned out our pockets and took possession of all our tracts, books, and papers. We were then led through the streets to a public-house, and of course a crowd of idlers followed to gaze. Here we were met by the two informers, who identified us as the miscreants they had passed on the road. We then learned that one of them was the Burgomaster of Wallersdorf. After some further abuse and rough treatment, we were taken before the Burgomaster of Schlitz, who took away our passports and ordered us to prison. We there underwent

a further search, and, bidding each other good night, were locked into separate cells.

But, thanks be to God, those who can destroy the body are not able to touch the soul, and through the dreary hours of the night we enjoyed in spirit the blessedness of free communion with our Father in heaven.

The next morning before six o'clock our indefatigable *gen d'arme* entered fully armed, and having chained my right hand to the left hand of my companion, he set out with us for Lauterbach, a distance of twelve miles, where we were immediately brought before the district magistrates, to whom our conductor delivered the books and papers which had been taken from us.

If we had reckoned on humane treatment from this gentleman, we were soon undeceived. It was in vain that we endeavoured to reply to his questions respecting our journey and its object, for he answered them himself according to his own pleasure. We were highwaymen, he said, without any means of subsistence, and went about selling suspicious books for gain. In vain we showed that this was not the case—so great a man could not err, and he persisted in his own version of our case, though he could not find the slightest proof of it.

When our conductor had been provided with stringent orders, both verbal and written, for our further detention and final arraignment before the Supreme

Court, we returned, still heavily chained, to Schlitz. On arriving there we were taken to the tax-gatherer, and after perusing one of the documents brought by the *gen d'arme* from Lauterbach, he informed us that we were mulcted in a fine of twenty dollars, but that he was disposed to let us off with twelve. Even this amount we had not with us, but opportunity being afforded us of stating to the tax-gatherer the real facts of the case, he said we had not, according to law, incurred any fine at all in that court, and he should not impose any. I, therefore, gave him two and a-half dollars, and received from him a receipt in full for the fine imposed by the magistrate. We were then taken to the Supreme Court, where we happily found in the sitting magistrate a worthy and equitable judge, whose behaviour was all the more pleasant to us after the treatment we had lately experienced. He read to us a passage from one of the bye-laws of the Confederation of Frankfurt, by which he was obliged to fine Brother Brückmann two dollars and half, the costs, but I was declared innocent, inasmuch as none of the five tracts had been given by me.

In the evening of the same day, therefore, we were both again at liberty, the five tracts, which were simply religious ones, having thus cost us more than six dollars!

May the time soon come when these persecuting laws shall be for ever abolished!"

## Intelligence.

### BAPTIST.

#### FOREIGN.

GERMANY, *Frankfort-on-the-Oder*.—Mr. Jahr of this place writes:—"I went to Tschernow, and was warmly welcomed by the people. I learned, however, that the spirit of persecution was already awake against us; for the clergyman of the parish had sent for Mrs. R—, and angrily required her to give up her intention, and refuse to allow the meeting to be held in her house, as he could not permit such heresies amongst his people. Mrs. R— then told him that it was not till she met with these people called baptists that she had learned to know and love her dear Saviour, and she could not refuse to let

them preach the Gospel to her neighbours, that they, too, might have forgiveness and regeneration through him. 'Go along with your "dear Saviour" and "regeneration,"' replied the so-called minister of Christ; 'there is no such thing as regeneration, and it's all nonsense that you are talking; go home, and send your husband to me.' The husband, however, also steadily refused to countermand the service, and the clergyman had no further power except through the medium of a mob. Accordingly his two schoolmasters, accompanied by a tax-gatherer and two night watchmen in uniform, were present at the service, and the three former employed themselves in making fun of the service. The house was crowded, and hundreds of persons filled the street

outside. I preached from Acts ii. 42; and when I was speaking of repentance and conversion, the tax-gatherer went out, and in passing told the watchman to 'do their duty,' viz., to break up the meeting. He then stirred up the mass of people outside to do the same, and they soon began to throw sand and stones at the windows, so that we thought there would not be a whole pane left, and one stone as large as a mau's fist struck me. They had also brought a hand fire-engine, so that there was a complete rain of water, sand, and stones. I did not, however, take any notice, but went on speaking as before, till, when I had preached for three-quarters of an hour, and was just about to conclude, the tax-gatherer shouted out to the watchmen to know why they did not break up the meeting. One of them then rose, and commanded that the meeting should at once break up as I was not preaching right! Of course I asked him for his authority; on which he pointed to his uniform and said, 'Dont you see who I am?' I replied that neither his uniform nor his office justified such a proceeding; on which he said he acted by command of the head superintendent of police at Fraendorf; and he took a paper from his pocket. I requested him to read it, which he refused to do; but as I insisted on it, he read it aloud, and it contained directions that the meeting should be 'strictly watched, and if necessary broken up.' I then told him that I should appeal against his carrying out of these instructions, but that for the present we must submit to his authority. Here the mob outside shouted 'Hurrah! Turn the fellow out!' and a dreadful uproar ensued in the street. I learned afterwards that the clergyman and tax-gatherer had intended to have me turned out into the midst of this wild mob; but the master of the house interposed, claimed me as his guest, and refused to give me up. So their wicked intentions were frustrated. The meeting was thus broken up, but the good impressions produced on the hearts of the people were not thereby effaced; for the next morning, at seven o'clock, a number of those who had been present came to me privately, longing to hear more about the salvation of their souls. I conversed with them undisturbed, read the word of God, and prayed till near mid-day. Many tears were shed, and I have good hope that the seed thus sown in tears shall hereafter be reaped with joy."

AUSTRALIA.—At *Maryborough Wide Bay*, previously to the departure of Mr. J. T. Hinton for England, a farewell tea meeting was held, Sept. 9, when a purse of twenty-five pounds was presented to Mr. H.;

who hopes to return in one year, the pulpit in the interim being supplied by Mr. Roberts, late of Ipswich.—The annual meeting at *Brisbane* on Sept. 7, was crowded, when Mr. Wilson, the pastor, reported that £900 were yet wanted for the building. £350 were then promised.—Mr. Moneyment has been recognized as pastor over the new church at *Woolloomooloo* under promising prospects of future union and success.—*Lynedoch Valley*. A new baptist chapel has been opened at this station. Mr. Evans is pastor of the church.—*Clarence Town*. A neat building for divine worship was opened here, Nov. 4. Next day Mr. Charles Cater was recognized as pastor at the Episcopal Church at Glenwilliam, which was kindly lent for the purpose.—The foundation stone of a new baptist chapel was laid at *Bathurst* by Mr. Voller, of Sydney, in October.

#### DOMESTIC.

LONDON, *St. John's Wood, Paddington*.—Mr. Stott, to whose baptism at the Metropolitan Tabernacle we referred in our last, having been invited by some earnest friends to conduct services in the Wellington Rooms, it soon became evident that larger accommodation must be obtained for the vast numbers that flocked to hear. The large Assembly Room of the Eyre Arms was then taken, and now that place has also become too small. This led Mr. S. and his friends to decide upon the erection of a chapel to accommodate at least 1,500. They are entering upon the work with great energy, and already several hundreds of pounds have been raised. A spirited meeting was held in the room on the evening of Dec. 10. Sir S. Morton Peto, Bart., M.P., occupied the chair, and promised subscriptions for himself and Lady Peto. Addresses were also delivered by the Rev. Dr. Angus, the Rev. John Batey, W. Heaton, Esq., the Hon. and Rev. B. W. Noel, M.A., and Mr. Stott. Previously to the public meeting, about 500 sat down to tea.

J. B.

GLASGOW, *Frederick Street*.—A soiree to welcome the Rev. T. W. Medhurst as pastor of the baptist church, was held in the City Hall, which was entirely filled by a respectable audience. Ministers of various denominations were present, and congratulatory addresses delivered. Mr. M., while he avowed himself a baptist, expressed his desire to live in cordial friendship with all evangelical christians, while doing his part in spreading the Gospel among the vast population of that city.

CRADLEY, near *Dudley*.—*Baptist Refuge*.—We had a joyous tea and social meeting of above 250 friends, Dec. 26. The place was most tastefully decorated with ever-

greens, and with artificial flowers and mottoes, by Miss Sneath. Several interesting and instructive addresses were delivered. The profits of the tea, eight pounds, were presented by the senior deacon to Mr. Sneath, the pastor. A more cordial and happy meeting we have not seen for many years.

"JONES, DAVIES, AND EVANS."—We had the curiosity to count from the list of baptist ministers in the "Baptist Hand Book," how many bore these famous Welsh names; and we found sixty Jones, above forty Davies or Davis, and nearly forty Evans. When in Bangor, a friend took one side the main street for Evans, and we took the other for Jones, and we outnumbered him. But not only does Jones stand highest in Wales, but he outnumbers the famous English "Smith," of whom we found only twenty-one in the list.

HOLYHEAD.—Three days were devoted, Dec. 24, 25, and 26, to the celebration of the annual festival of the baptists. About eight hundred teachers and scholars formed a procession under the conduct of Mr. J. Lewis, whose unwearied efforts to do good are highly commendable. Addresses, singing, and recitations varied the entertainments of the various services, which were attended by crowds of delighted auditors. Collections were made for the local soup-kitchen, and for the Lancashire sufferers.

LINEHOLM, *Bethel Chapel*.—This neighbourhood, the scene of suffering, being in the vale of Todmorden, was relieved by a happy tea meeting of nearly 500 friends on New Year's day. Annual reports from the church and school were read. Twenty-four, ten being from the sabbath school, had been added by baptism. The unemployed sufferers were generously admitted, through the liberality of several christian gentlemen, to share in the feast.

NEWPORT, *Monmouthshire*.—On New Year's day, about 500 friends sat down to tea, after which a meeting was held, when it was stated that the last £500 of debt was cleared, leaving a balance of £20 in the hands of the Treasurer. Rev. J. W. Lance, the pastor, presided. Joy and gladness were expressed in songs of praise and congratulatory addresses.

WREXHAM, *Chester Street*.—The friends here celebrated the centenary of their place of worship, Dec. 31. After tea, a public meeting was held, Mr. Lyon, the minister, in the chair. The old chapel was tastefully decorated, and a happy evening enjoyed.

NEWWELLS, *Montgomeryshire*.—The enlarged chapel at this place was re-opened Dec. 25. Mr. Morgan, of Newtown, met with so much success at this station as to render this step necessary.

CINDERFORD, *Forest of Dean*.—Our zealous friends at this place made another noble effort to reduce their debt on New Year's day, when, after tea, a public meeting was held, and about £700 were promised within the next two years. These active servants of Christ deserve all the assistance they can obtain.

BAPTISM OF A CLERGYMAN.—The Rev. W. Lincoln, minister of the Beresford Episcopal chapel, Walworth, was baptized in Lion Street baptist chapel, Walworth, by the Rev. W. Howieson, on Thursday evening, Dec. 31st. Mr. L. then baptized his wife. The Rev. Baptist Noel took part in the service.

SALISBURY, *Brown Street*.—After a large annual tea meeting on New Year's day, Mr. Bailhache, the pastor, was presented by his young friends with a handsome gold English lever watch, as a token of their esteem and gratitude for his attention to their instruction and welfare.

OVER DARWEN, *Lancashire*.—A beautiful new chapel, in the Italian style, was opened here in December. The place will seat five hundred, and, with spacious school-rooms beneath, &c., cost about £2,200. Several sermons were preached, and £115 collected.

BACUP, *Zion Chapel*.—At the annual school tea meeting on Dec. 25, about 1000 sat down. The report stated the gratifying fact that twenty-seven from the schools had been added by baptism to the church during the year.

LIVERPOOL.—We hear that Mr. Grattan Guinness is now preaching in Byrom Hall, the oldest baptist place of worship in the town. Good is doing; many have been converted, and baptisms of believers are frequently taking place.

REV. SAMUEL MANNING, of Sheppard's Barton, Frome, and lately Editor of the *Baptist Magazine*, has (ought we to say we regret to hear?) resigned his pastorate, and accepted an appointment as an editor for the Religious Tract Society.

REMOVALS.—Mr. J. Staddon, of Quorn-don, to Pinchbeck, near Spalding.—Mr. S. Nash, of Bulwick, Northamptonshire, to Prickwillow, near Ely.—Mr. A. Bowden, of Hunslet, to Driffield.—Mr. Horne, late of Halifax, to Evesham.

RECOGNITIONS.—Mr. Gale, at Over Darwen, Dec. 8.—Mr. John M'Naughton, at Wolvey, Warwickshire, Dec. 29.—Mr. G. W. Humphrey, at Wellington, Somerset, Dec. 30.—Mr. J. Thomas, late of Ponty-pool College, at Salem chapel, Amlych, North Wales, Dec. 30.—Mr. John Thomas, late of Pontypool College, at Llandudno, North Wales, Dec. 28.

## MISSIONARY.

## SOUTHERN AFRICA.

MR. DAVIS, a missionary at Fort Peddie, has forwarded to the Earl of Derby, as Chairman of the Manchester Central Relief Committee, the sum of £150 collected among the people of his charge; and he states that £50 of this amount has been subscribed by Fingoes, a native tribe resident in that part of Africa. The origin of this tribe is somewhat uncertain; and, some years ago, they were on the verge of annihilation. The Kaffirs, being greatly superior in numbers, had thoroughly beaten them in successive fights, had reduced them to slavery, and tortured them with unheard of barbarity; and the last miserable remnant of this hapless people were about to be dispersed into different parts of Kaffraria, and sold to be slaves of savages, when they were rescued through the interposition chiefly of the Rev. William Shaw. A more forlorn assemblage of shivering and dejected outcasts was never brought together; our missionaries, however, took heart, treated them kindly, placed them by degrees in settlements, and in an incredibly short space of time they have risen to be a comparatively numerous and thriving people. They are acquiring the habits of civilised life. They have storekeepers and handicraftsmen, substantial houses and productive cornfields. A good proportion of them can read and write, and all their children are under instruction. Many of them are not only baptized, but truly converted; having received christianity not in its form only, but in its power. In all the encounters between the British forces and the Kaffirs, they have been invariably true to the British. Having heard of the distress of the cotton operatives of England, they have spontaneously come forward to assist; and the first instalment of their contributions, amounting to fifty pounds, has just been received.

In the subscription of these Fingoes we have an additional evidence that the preaching of the gospel of Christ is the shortest road to civilisation. Suppose that, instead of the Wesleyan missionaries, a party of secularists had taken these poor people in hand, in the degraded and woe-begone condition above described. How long would it have been before they could have arrived at such a result? Where is there a solitary instance of a nation of savages having been reclaimed by any merely secular agency to civilisation and comfort,—to say nothing of their becoming the helpers of others in distress? How long will it be before we hear of a

similar contribution transmitted through Rajah Brooke, as the free-will offering of his Dyaks in Borneo? His civilising scheme has been lauded by the press, eulogised in after-dinner speeches by members of Parliament, and recognised within the walls of Parliament itself, as the highest expression of enlightened philanthropy, while the operations of evangelical missionaries and the gatherings in Exeter Hall have been alluded to with contempt. But how does the matter stand when the respective systems are brought to the test of practical efficiency? Experience shows that evangelists are the best civilisers—or the best pioneers of civilisation. The Oxford and Cambridge mission to Southern Africa appears disposed to try the efficacy of a different class of missionaries from those who have hitherto for the most part laboured in that country. Judging from a recent speech of Bishop Tozer, two chief qualifications required in the missionaries under his episcopate are, that they should be clever boating-men, and that they should detest missionary meetings. Against the former qualification we have nothing to say at present. It is desirable that African missionaries should possess good physical power. But as to the latter, by which we presume is meant that they should detest evangelical doctrine and plans of operation, we can only remind the Bishop that all experience is against him. The records of our own and other evangelical missionaries abound with irrefragable proofs that the preaching of the gospel of Christ, while it is the power of God to the salvation of men's souls, is also, invariably and infallibly, an elevator of men's temporal and social condition.

*Methodist Recorder.*

## BAPTIST MISSIONS.

OUR readers will be thankful to hear that the missionaries to India—Messrs. Wenger, Supper, Stubbins, and Brooks, with their companions and families, arrived safe at Calcutta on Dec. 1st, in health and safety.

## RELIGIOUS.

THE BISHOPS AND SUNDAY EXCURSION TRAINS.—An important memorial from the Archbishops and Bishops of the Church of England, against Sunday excursion trains, has been presented to the directors of the principal railways in the country. Their Lordships set forth the grounds upon which they urge the prayer of the memorial. After remarking that it is essential the Lord's day should be kept holy, they declare that Sunday excursion trains are a constant temptation, and lead to dissipation; that the relaxation of the working

classes might be secured by cheap trains on other days of the week; and that the running of these trains on Sundays deprives the companies' servants of their weekly day of rest. Believing that Sunday excursion trains are wrong in themselves, and are injurious both to the railway companies and the public, they hope that the companies memorialised will add the weight of their example to that already given by other companies, and refrain from running such trains in future. The memorial is signed by the entire bench with one or two exceptions; and it is supported by similar memorials from the Congregationalists, Wesleyans, and Presbyterians.

**ITALY.**—It is estimated that there are now 2,500 children under instruction in the evangelical schools of Italy. The desire to learn is prevalent among both the middle and lower classes. Nine evening schools, attended by 800 labouring men, were started in Bologna in a single month. Milan, and Naples, and other towns are not a whit behind Genoa in this laudable rivalry. Genoa has not many more than 100,000 inhabitants, and yet, in addition to many private academies, there are now no fewer than 16,000 of the people in attendance on the public schools. Many agents offer themselves for employment in the work of evangelisation. One gentleman, a major, formerly in the army of Garibaldi, now in the regular army of the King, offers to resign his commission, and sacrifice his pay, to be employed, at a very inferior stipend, as an evangelist among his countrymen.

**THE BIBLE AT THE CRYSTAL PALACE.**—The Bible-stand which, during the late Exhibition, stood opposite the south-eastern entrance of the building, has been re-erected at the Crystal Palace. It occupies a place in the South Transept, and will be used for the gratuitous distribution of the "Word of God" in six foreign languages, and for the sale of English portions of the Bible. At this stand 137,600 Gospels and Testaments entire in ten languages, 2,304,000 Scripture cards in seven, and about 715,000 Scripture leaflets in English, were given away from June 9, to Nov. 1, 1862.

**SPAIN.**—The inferior tribunal of Malaga has pronounced sentence on Antonio Marin, of seven years' penal servitude at the galleys; on Jose Gonzales and Antonio Carrasco, of nine years'; and a like punishment of seven years on nine others, who are fugitives. The Evangelical Alliance is exerting itself to the utmost to obtain a suspension of these iniquitous proceedings, and will probably send an influential deputation to Spain to plead for the prisoners.

**PRESENTATION TO THE QUEEN.**—It is reported on good authority that a very interesting presentation to her Majesty is about to take place—an address of affectionate condolence and sympathy, accompanied by a Bible, from the widows of England. As from motives of delicacy the movement has been a modest and private one, it has not been possible to embrace all who would gladly have availed themselves of the opportunity of testifying their loyalty and respect to the best of Queens. The gift, we should hope, would be considered peculiarly well-timed and acceptable.

**GREECE.**—The religious condition of Greece is a question of primary interest at this time of political commotion and change. We find it stated that a few of the priests and bishops are beginning to appreciate the value of the Scriptures, and would see the errors of their Church reformed; that the use of the New Testament has been ordered by the Minister of Public Instruction in all the public schools; and that the circulation of the Scriptures in modern Greek is freely permitted.

**GREENWICH PENSIONERS.**—There has been for the last year or two a mission among these old war sailors, which commenced by some ladies reading with them, but has since so prospered that two Bible women are employed, assisted by eleven young ladies; and it is in contemplation to erect a new building as a lecture hall, for the use of the pensioners.

#### GENERAL.

IN LONDON, says the Rev. F. H. Wilson, in his "Moral Wastes," there are 20,000 public-houses, beer-shops, and tobacconishops, open on Sunday, and if we only allow twenty-five persons as customers to each place, for the day, we have half-a-million of men and women thus occupied, while out of three millions, only 374,015 are attending the house of God.

**MURDER.**—A recent statistical table of the comparative number of murders in the different countries of Europe shows that in England there are 4 in every million of inhabitants; in Belgium, 17; Sardinia, 20; France, 31; Austria, 36; Bavaria, 68; Lombardy, 45; Rome, 100; Sicily, 90; and in Naples, 200. In the Vaudois valleys murder is almost unknown.

**SUICIDES IN FRANCE.**—Within the space of thirty two years—that is, from 1827 to 1858 inclusively—no less than 92,662 suicides have been committed in France.

**THE METROPOLITAN UNDERGROUND RAILWAY** has been opened, and a large number of persons are daily availing themselves of its convenience.

**NEW BARONETS.**—An official notification has been made of the elevation of Mr. William Brown, of Liverpool; Mr. Frank Crossley, M.P., of Halifax; Mr. David Baxter, of Dundee; Sir Daniel Cooper, of New South Wales; Mr. Rich, late M.P. for Richmond; Mr. Thomas David Lloyd, of Bronwydd, to the rank of Baronets. The creations are alike honourable to the Crown and to the gentlemen who have been thus distinguished.

**AN AGED PEER.**—We understand that the health of the venerable Lord Lyndhurst, who is now in his ninety-first year, is greatly improved; that his Lordship takes a lively interest in all that is going on, and that he exhibits all the intellectual clearness and vigour of his younger years.

**THE PASSPORT SYSTEM** has been abolished in Spain. But when will Spain cease to persecute and condemn those who read the Bible?

**JOHN ANDERSON**, the fugitive slave, has embarked for the colony of Liberia, Western Africa.

#### REVIEW OF PAST MONTH.

*Monday, January 26th.*

**AT HOME.**—Her Majesty continues to take her usual exercise, and appears to be recovering from the pressure of her heavy affliction. The Prince of Wales has taken possession of an estate in Norfolk which he has purchased, where he is enjoying himself in hunting and shooting. The marriage of His Royal Highness is now said to

be fixed for March 12th. Parliament will be opened, it is reported, by the Queen in person, on Feb. 5th. We are gratified to hear of a regular decrease in the number of persons receiving parochial relief in Lancashire. One pleasing fact we are glad to record. The *Hope*, a vessel from New York, with a cargo of flour and guano, to be sold for the relief fund, has arrived in Liverpool, and another is expected. This should give *hope* of a better understanding of each other between England and America.

**ABROAD.**—Another insurrection has broken out in Poland, and we fear the consequences will be serious to the people. — In Japan, it is reported, a revolution in the government has taken place.—Greece finds difficulty in obtaining a sovereign.—The French Emperor has avowed his intention not to withdraw his protection from the Pope. — In America another dreadful conflict, attended by great loss of human life, has taken place. The President issued his emancipation proclamation on the first of January. The *Times* and other English papers are furious in their denunciations of the policy of the Federals; but Mrs. Stowe, in a letter to the Ladies of England, vindicates President Lincoln in all the steps he has taken in favour of negro emancipation, and expresses her most decided opinion of the ultimate success of the North, and the speedy overthrow of the accursed slave system on that continent.

## Marrriages.

Nov. 26, at the General Baptist chapel, Kirton Lindsey, by Mr. Sargent, Mr. W. Frow, to Mary, youngest daughter of the Rev. J. Stapleton, minister.

Dec. 20, at the baptist chapel, Stogumber, by J. Mills, pastor, Mr. Henry Shorney, of Colford, Elworthy, to Miss Mary Dudridge, of Halsway, Crowcombe.

Dec. 20, at the baptist chapel Harborne, Birmingham, by the Rev. Thomas McLean, Thos. D. Miller, D.D.S., Birmingham, to Sophia Elizabeth, youngest daughter of the late Rev. J. Blakeman.

Dec. 20, at Sion chapel, Bradford, by the Rev. Henry Dowson, Mr Thomas Pickles to Miss Martha Fowler.

Dec. 25, at Portland Chapel, Southampton, by the Rev. R. H. Caven, Mr. Edmund Berry, to Clara, eldest daughter of Mr. J. R. Hunt.

Dec. 25, at the baptist chapel, Queen's-road, Dalston, by the Rev. Philip Gast, Mr. Jas. Whittaker, of Hoxton, to Miss Emma Bolton.

Dec. 26, at the baptist chapel, Wincanton, by the Rev. Thomas King, of Semley, Mr. A. G. Perman, to Sarah Anne, eldest daughter of the late Rev. James Hannam.

Dec. 26, at the baptist chapel, Honiton, by the Rev. W. Evans Foote, Mr. Isaiah Cole, of London, to Miss M. A. Canniford Hellier, of Honiton.

Dec. 27, at the baptist chapel, Crayford, John Cox, of Enfield, to Eliza Emma Dennis, of Bexley Heath.

Dec. 31, at the baptist chapel, West Street, Rochdale, by the Rev. E. C. Pike, Mr. Edmund Wrigley, to Elizabeth, third

daughter of the late Mr. Francis Heyworth, of Bacup.

Jan. 3, at the baptist chapel, Evenjobb, by the Rev. G. Phillips, Mr. W. Boundford, to Miss Martha Havard.

Jan. 3, at the baptist chapel, Bishop Stortford, by the Rev. R. Hodgkins, Mr. John Haggard, to Emma Freeman, of Thorley.

Jan. 7, by license, at the baptist chapel, Salendine Nook, by the Rev. D. Crumpton, John, second son of the late David Haigh, Esq., of Pond House, Quarumby, to Ann, eldest daughter of William Shaw, Esq., Dale House, Longwood, near Huddersfield.

Jan. 15, at the baptist chapel, Northgate, Louth, by the Rev. W. Orton, Mr. D. Fridlington, to Mrs. Wass.

## Deaths.

Oct. 2, at Sydney, New South Wales, the Rev. R. Wing, baptist minister, formerly of Rawdon College.

Dec. 20, at his residence, Upper Thames Street, London, Geo. Chambers, Esq., aged 49 years, for many years deacon of the baptist church, Spencer Place, Goswell Road. He was most devout and Christ-like in his life, and his end was peace. And on Dec. 31, Hannah Elizabeth Chambers, the beloved wife of the above, aged 49 years. She sleeps in Jesus. "They were lovely and pleasant in their lives, and in their deaths they were not divided."

Dec. 20, at Berwick-on-Tweed, in his 83rd year, Charles Robson, for fifty-three years pastor of the baptist church, Castle-gate, Berwick.

Dec. 20, aged 79, the Rev. Zenas Clift, of Westbury Leigh, pastor of the baptist church at Crockerton, Wilts.

Dec. 20, Mary the wife of the Rev. Daniel Gould, baptist minister, Dunstable, aged 60.

Dec. 22, at his lodgings, Mr. Alexander's, Walcot Place, Kennington Road, London, after a short illness, Joseph Hammond, eldest son of Mr. F. H. Roleston, baptist minister, Chipping Sodbury, Gloucestershire, aged 17 years and 6 months. He was baptized by his father at the age of sixteen, was beloved by all who knew him, and has left the most satisfactory evidence of his genuine piety.

Dec. 24, the Rev. Daniel Jones, baptist minister, Tongwynlas, near Cardiff. This venerable and popular preacher was better known as "Daniel Jones, Liverpool." He preached in his usual health on Sunday, and expired suddenly on the Wednesday following.

Jan. 2, Mr. Miles Clark, of Woodhouse Carr, near Leeds, aged 58. He was baptized amongst the General Baptists at Newthorpe, near Ilkeston. He was present with us at our sabbath morning prayer meeting at South Parade chapel on the last sabbath in the old year. He fervently engaged in prayer, and all the

brethren present were solemnly impressed. On the Thursday following he rose in his usual health, lighted the fire, bid his wife good-bye, went to his work, and in a quarter of an hour afterwards was carried into his dwelling a lifeless corpse!

Jan. 5, at Barlestone, aged 29, the Rev. J. Holroyd, junior pastor of the General Baptist church, Barton, Leicestershire, a young minister of much promise, and highly esteemed.

Jan. 6, at his residence, Union Crescent, Margate, after a short illness, borne with calm resignation, in the 76th year of his age, Mr. C. S. Lewis, for fifty years the respected principal of Church Field House Academy, and for more than a quarter of a century a devoted and esteemed deacon of the baptist congregational church in that town. He daily walked with God, and his end was peace.

Jan. 7, at Caerphilly, Glamorganshire, Mrs. Edmunds, widow of the late Rev. J. Edmunds, baptist minister for many years at Bassalleg. Mrs. Edmunds was an Israelite indeed, in whom there was no guile; was most liberal and kind; and had been a constant supporter of religious societies, as the various reports of the past fifty years can testify. She departed to be with Christ in the 87th year of her age.

Jan. 7, at Farnham, Surrey, in her 78th year, Mrs. Vince, mother of the Rev. Charles Vince, baptist minister, Birmingham.

Jan. 10, at Penzance, G. C. Smith, aged 81, long known as "Boatswain Smith." For nearly sixty years Mr. S. had been a preacher, either in connection with baptist churches, or as a sailor's missionary.

Jan. 19, in his ninetieth year, Mr. Robert Verow, of Hinckley, for many years pastor of the General Baptist church, Earl Shilton, greatly beloved by a wide circle of friends for his amiable disposition and generous hospitality. He died as he had lived, in peace with God and all men.



# YOUTH'S MISCELLANY.

## YOUNG MEN'S BEREAN, OR BIBLE-SEARCHING SOCIETY.

WHILE so many questionable means are now resorted to for the entertainment of young men, it gives us pleasure in being able to present a report of the way in which an evening was spent by the young friends in connection with the baptist chapel, Arthur Street, Walworth. One year ago a Young Men's Berean Association was formed, and the first annual *soiree* was held on Thursday, the 4th Dec. For the members and their friends, tea was provided in the old chapel, now used as a Sunday school room, and the place was filled to excess. Much pains had been taken by the young men to provide for the evening's entertainment. The walls were covered with painted diagrams and sketches; an evergreen arch covered the platform; and the sides of the spacious room, from one end to the other, were lined with tables three feet wide, and covered with curiosities, so constituting a pleasing and useful museum; whilst on a table at one end of the room were a steam-engine and galvanic battery, and at the other end, several powerful microscopes. After tea, and at half-past six, the meeting was opened with prayer by the president of the Association, the Rev. S. Cowdy. The report having been read by the secretary, then came the chorus, "Lift up your heads," Miss Cooper playing the instrument; after which Mr.

Buttfield read a long poem on the "Bible and the Bereans." Half an hour was then spent in a circular promenading the room to view more closely all the curiosities. An anthem came next, and after that, recitation by Mr. C. Baker, of the "Psalm of Life;" then three more anthems, and the recitation, by Mr. C. Hooper, of "Horatius." The chorus, "The heavens are telling," was then sung, after which the president reviewed the labours of the association. Some sixty essays and recitations had been gone through by the young men, with criticism and discussions; psalmody had been practised; twelve meetings had been held for religious fellowship; a course of twelve lectures delivered publicly by the young men, and a second course was now in progress. It was specially stated that three young men had been led to give their hearts to the Lord, and are now members of the church. The young men had resolved to take the old chapel, and speak in it on the Lord's-day evenings, for the benefit of the surrounding district, where no city missionary is found. Several other pieces were then sung. The usual votes of thanks having been moved by Mr. Evans, and seconded by Mr. Fillett, and carried by acclamation, the friends separated evidently highly gratified with the evening's entertainment.

## THE SOUTH-SEA CONVERT.

A MESSENGER, says a missionary, came to say that Kaisara was drawing near to his end. I went directly to see him, and found him very weak, scarcely able to speak.

"Well, brother," I said, "how is it now, on the borders of Jordan?"

"My ship," he replied, "is moored; the anchor is within the veil; all is well, there will be no shipwreck; all is calm."

Calm, indeed, it was. Not a ruffle was on the surface of his soul; not a doubt of safety was expressed. We spoke together of the labours of past years, and talked of the great love of God to the South-Sea Islanders. It was a soul-cheering visit to one just entering the unseen state.

"What shall I say to the church after you are gone?"

"Tell them," he replied, "to hold fast their confidence to the end—that faith in Christ is necessary to salvation;" and then, as strength would allow, his quivering lips repeated John iii. 36.

"This may, perhaps, be our last meeting below."

"Well," said he, "ere long we shall meet again in the far brighter world above, to dwell for ever with the Lord, there to 'see the King in his beauty,' and that land (pointing to the heavens) which is very far off."

I prayed with him, and left his humble cottage.

Just as I was going to the out-station, a little after this, I was again sent for to see our dying friend.

"You will soon leave us," I said.

"Yes, the chariot is at the door. The body is the clog which keeps back my spirit; but soon the thread will be cut; then shall I fly away."

"Have you any fear in the prospect of leaving us?"

"None at all."

"What is the reason of this peace of mind as death approaches?"

"Christ is mine. To Him I have committed my soul; why should I fear?"

"Is your trust entirely in Christ?"

"In Christ alone I trust for salvation; He is the true foundation—the way—the door."

As I prayed with him and asked the Divine presence with his soul, he joined with much feeling. I then took my leave. Next day his son came to say that he was near death. I went. His pulse was scarcely to be felt; his breathing was short.

"How is it with you?" I asked.

He replied, "With Christ is my soul."

"Entirely?"

"Yes, entirely."

"No fear?"

"None at all."

"This is the hour of your death."

He was unable to speak, but pressed my hand. After a while he revived, and opened his eyes.

"You will, I trust, soon be with Christ," I said.

"Yes, I shall."

"To-morrow," I said, "is the sabbath."

He said, "I shall be in heaven."

"How great the love of God in not leaving you in the ignorance of your heathen state!"

Raising his eyes upward, he said: "Great! great!"

With his son-in-law and daughter I then conversed on the difference between the death of a saint and sinner, all of which he heard and understood, as a reply he made fully showed. I left him for a little; but ere I could return his spirit had fled to be with Him who had redeemed him with his precious blood.

Thus died Kaisara, a good man, a consistent follower of Christ, who was born a heathen, but died a christian.

*Carrier Dove.*

## TWO AGED DISCIPLES.

We sometimes are permitted to furnish the younger portion of our readers with some pleasing examples of early devotion to the Saviour, resulting, it may be, in some instances, in an early removal to a better world. In such cases, early death is early glory.

"Long do they live, nor die too soon,  
Who live till life's great work is done."

Others, spared for many years to serve their Lord and Saviour, afford encouraging examples to the young of the happiness real religion imparts to its possessor, and the honour God confers on those who honour him. We are happy in being able to furnish two pleasing illustrations, on reading which we hope our young readers will desire to live the life that they may die the death of the righteous.

Mrs. ANNA BARFOOT was born at Husbands Bosworth, Nov. 20, 1775, and died Dec. 16, 1862, aged 87 years, full of hope of a glorious immortality! Her parents were pious, and she was early brought under the influence of christian teaching. She knew the Scriptures from her youth, and at a very early age was the subject of serious impressions. Removing from Bosworth to a situation in Coventry, she attended the chapel at Cow Lane, and sat under the ministry of the late Mr. Butterworth. Here she made a public profession of her attachment to the Saviour by baptism, when nineteen years of age, and was received into christian fellowship. In a few years she returned to Bosworth, where she continued for more than sixty years, a co-worker with her late lamented husband in furthering the cause of Christ.

Mrs. B. had the welfare of immortal souls at heart, especially among the young, who listened to her with much regard, while the more aged found in her a wise counsellor. Her name was a household word in families. Ever active, and going about doing good, she would often say, "I dare not lose these precious moments God has given me. I must either have in my hand my Bible, my pen, or my needle." She was truly a "mother in Israel," a good woman and true, and one that feared the Lord above many. She was of a cheerful disposition, and though domestic trials and afflictions sometimes assailed her, yet she would exclaim, "I know this is sent for my good. Why should I repine? Do with me, Lord, as shall seem good in thy sight, *only profit my soul.*" Her house and heart were always open to all those who loved the Lord Jesus in sincerity. She was a thorough baptist, but no bigot. When there was no evening service at her own chapel, she would attend preaching at the Wesleyan chapel, or walk nearly two miles to a neighbouring village to hear the gospel. She could not neglect attending the public means of grace, when an opportunity offered. She loved the house of God. Besides the usual weekly-night meeting for prayer, she had one expressly for females of the church and congregation for prayer, praise, and expounding the scriptures, which were often seasons of great refreshing. She was mighty in the scriptures, and in prayer. The bible and prayer were her delight. About forty years since, when on a visit to Birmingham, she was taken seriously ill, so much so, that her life was

despaired of. It was thought by herself that she was nigh unto death. But she had a great desire for longer life for the sake of her children and the cause of Christ. She therefore made it a matter of earnest prayer that if the Lord would restore her to health, and enable her to return once more to her native village, vowing that if the Lord answered her prayer, she would do more for the cause of the Redeemer than she had ever done. Her prayers were mercifully answered, and when she returned home, she immediately set about performing her vow. She established in her own and a neighbouring village an auxiliary Baptist Missionary Society, for the promotion of the gospel in foreign parts, and went from house to house explaining its object and soliciting contributions, and in this she was greatly successful. The writer remembers with what joy she saw the result of her labours for this great and good object. Her health was remarkably good until within about two years of her decease, when she became very helpless, and was thus deprived of attending the public means of grace. But she enjoyed much of the spiritual presence of her Lord in her retirement, and held sweet communion with her Father in heaven. Resigned to the divine will, she departed this life in full confidence of inheriting a glorious eternity. Her end was perfect peace.

*Coventry.*

J. P. B.

The other brief memoir is furnished by the aged husband of the departed, who says—"If these lines should benefit any young reader, my design in writing them will be accomplished."

MARY, the wife of Mr. J. W. Walters, of

Harborne, near Birmingham, died Jan. 6, 1863, aged seventy years. Mr. W. says:—

"On looking over some papers of my departed wife, after her decease, I found the following carefully wrapped up by itself:—'I have made a public profession of the name of my dear Saviour by being baptized, May 29, 1814. O that I may walk worthy of the vocation wherewith I hope I am called, and may I never grieve the Lord or give his people cause to mourn by my bringing a reproach on the good ways of God by an unbecoming walk and conversation; but may I be enabled to glorify God with my body and spirit which are his!' How this serious prayer was answered we well know. She attended the baptist chapel in Cannon Street, Birmingham, from her childhood, and for the last forty-nine years was never absent when the doors were opened for worship; and for more than fifteen years she walked above five miles to the week night meetings, always twice and sometimes three times a week, ever contriving to be there some time before the service began. For the past nine months she suffered greatly, but from no particular disease; her medical attendant said that it was simply a decay of nature. Her last moments were peaceful. Her continual cry while her speech lasted was 'None but Jesus!' When she could no longer speak her lips continued moving as if in prayer.

I have lost one who was always a wise counsellor, and greatly aided me in the discharge of my duties as a deacon of the church. May I, with her children and grandchildren, be enabled to follow her as she followed Christ, and meet her again in the Father's house!"

#### HEAVEN'S REGALIA.

'Twas night; a Christian lady slept,  
And dreamed a dream of Heaven;  
She thought within its pearly gates  
To her was entrance given.  
She stood upon the sea of glass,  
Amid that white-rob'd throng;  
She walk'd the golden streets, and sang  
The everlasting song.  
The conquering palm was in her hand,  
She tasted bliss untold;  
And on her radiant head she wore  
A crown of shining gold.  
Oh! clime of glory, no regret  
May ever mar thy rest;  
Yet sigh'd the sleeper as she dreamed—  
She was not wholly blest.  
She mark'd the flashing diadem  
O'er many a princely brow,  
Resplendent with the diamond blaze  
And the rich ruby's glow.

O'er turquoise fair and princely pearl  
The emerald glory stream'd;  
But in her heavenly crown, alas,  
No radiant jewel beam'd.  
Oh! that to grace her coronet  
One gem she yet might win;  
Oh! could she but return to earth,  
And save one soul from sin.  
For well she knew what jewels gave  
Those crowns so rich a blaze;  
They were the souls of sinners shewn  
The error of their ways.  
She woke, and lo! 'twas but a dream,  
But, in the Book divine,  
She read who in the courts of bliss  
Shall first in glory shine;  
That they who unto righteousness  
Do many sinners turn,  
Like stars in Heaven's firmament  
For evermore shall burn.

## BAPTIST REPORTER.

MARCH, 1863.

## REV. C. H. SPURGEON ON THE DOOM OF RELIGIOUS SOCIETIES.

THE indomitable and irrepressible minister of the Metropolitan Tabernacle seems just now to be determined to find those of us whose duty it is to report what is doing in the religious world, and especially in our own denomination, plenty of employment. No sooner had he startled us by the declaration that he is himself an "Episcopalian-Presbyterian-Independent," and alarmed us by the announcement that the baptist body had sustained "a loss of power" by being "foolish enough to bind itself to isolation," than out he comes again with an oracular delivery, so tremendous and astounding, that it is enough to frighten every religious organisation for the diffusion of the gospel in the world from its propriety!

The occasion on which this deliverance was made, the London papers inform us, was the annual meeting of Mr. Spurgeon's college for young ministers, held on Friday evening, Jan. 30, when among other remarks made by the young minister as its president were these—one reporter gives them thus, "The days of societies are over and gone;" another, "The age of societies was at an end"—both of the same import.

It is not our intention to dispute the right of Mr. Spurgeon to

assume the character of a prophet. But if he be one, he is the son of one, and the grandson of another; from the traditions of both of whom, we believe, he is in this case, as well as in the matter of baptism, departing. But with this we have little to do. If the son and grandson has found out "a more excellent way," by all means let him walk in it. What we have to do with is the prediction, and the authority for its utterance. Amos, the humble herdsman of Tekoa, said, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." The predictions of Amos were fulfilled. Mr. S. cannot produce like authority, and therefore we are not alarmed by his oracular deliverance.

Before we proceed further we desire to state, that so far as we have seen, no other baptist publication has made any comments on these extraordinary declarations of the metropolitan preacher. And thereby hangs a tale; but we will not tell it; neither will we be tempted to insinuate why they have deemed it expedient to be silent. But we may speak for ourselves. This is

now the thirty-seventh yearly volume of this publication, the Editor of which has always acted on his own responsibility, free alike from denominational patronage and control. His object has ever been, and yet is, to report impartially the proceedings of the evangelical baptists, without regard to their doctrinal differences. Whatever has concerned the baptists has concerned him. Discussions on what might divide them he has avoided. Whatever might have a tendency to unite and strengthen them in their attempts to do good he has reported and advocated. As evidence he is able to call Mr. Spurgeon himself, who, writing to the Editor, observed, "I am a decided Calvinist myself, but you keep to your engagements so well that I wish you the largest possible circulation." And hundreds of such testimonies are in our possession. Moreover, we have been glad, from the commencement of his career, to report the success of Mr. Spurgeon's labours. Baptisms at the Tabernacle we reported, bare though they were of incidents, so long as the secretary thought proper to send them; but it is rather ominous that we have not received any during the present year. This, however, will not prevent us from the fearless discharge of our duty to the denomination. We make these explanations in self-justification.

And now in vindication of our impartiality we will give some extracts from the *British Standard* of Feb. 6, in which we find more than four columns occupied with the most laudatory commendations of Mr. Spurgeon we ever read, under the heading, "SPURGEON'S CHURCH AND COLLEGE." We guess that the article is from the pen of our dear old friend Dr. Campbell, who seems to have gone beyond himself in his expressions of admiring eulogy. After a description of the building

and the continually crowded congregations, which we are told are equal to six ordinary chapels and their six congregations, the writer proceeds—

"Well, as we have six large chapels and six large congregations, so have we six large churches! The following figures will show the facts:—

Number on books end of 1861 ..	1,854
Increase:	
By baptism .. .. .	347
By letter .. .. .	106
By profession .. .. .	10
	<hr/>
	463
	<hr/>
	2,317
Decrease:	
By death .. .. .	27
By dismission .. .. .	65
By exclusion' .. .. .	4
By non-attendance .. .. .	15
	<hr/>
	111
	<hr/>
	2,206
Clear increase during 1862 .. ..	352

"You stare, stranger; you well may. Such an aggregate of professed believers is nowhere to be found in Christendom. There are several things in this table remarkable. First, for so vast a multitude, the number of deaths is greatly below the average of London churches, which, we presume, arises from the fact, that the mass of the members are in their youth and prime. Again, the number of exclusions for misconduct is a thing of nought; we remember nothing to be compared with it. You may probably question the expediency of such an aggregate of professors under one pastorate, but the truth is that we have a number of pastorates. The whole city is divided into districts, in each of which is placed an active, vigilant, discreet, and zealous man, whose business it is to look after the members, and periodically, at the special meetings appointed for that purpose, to report. It may be doubted whether Mr. Spurgeon's flock is not as well seen to as most flocks—comprising not more than one or two hundred

members — better, perhaps, than many of them. These are, in fact, the presbyters, and Charles Haddon Spurgeon is the bishop. This is in keeping with his own notions of ecclesiastical polity. He repudiates the idea of isolated Independency, holding by something which may be designated Baptist Presbyterianism."

This writer then proceeds to describe the College Meeting to which we have alluded. He says:—

"Friday night has come, and here we are, in the midst of a most interesting company of tutors, church officers, leading men, students, and friends. The assemblage takes place at five o'clock, and the tea is, of course, excellent. Mrs. Spurgeon, with her modest vivacity and kindly attention to all, is the soul of the hour, and the young bishop is moving airily about, loving all, the beloved of all, pleasing all, and amusing not a few. Tea being over, the assembly repairs to the large lecture-room, which is completely crowded; and, after devotional exercises, Mr. Spurgeon, as president, rises slowly, and commences in a simple, off-hand way the history of the college for the year now closed, which serves strikingly to illustrate another and a principal feature of his many-sided character. This college, in all points, is an exceedingly interesting affair. It is a thing by itself; there is nothing to be compared with it in these islands. It shows its founder to be the very incarnation of the spirit of ecclesiastical revolution; perhaps we should rather say, it shows him to be a singular ecclesiastical originality. Not satisfied with things as now existing in colleges, and guided by his strong instincts, he determined, in a happy hour, to create something for himself. His habit has, from the first, been to do things in a new way. Heedless alike of novelty and antiquity, he desires

the useful, and is never satisfied till he has found it. In nothing has he studied singularity for its own sake. He has simply given himself up to the inspiration of his own genius, which has led him here and there and yonder, to do this and that, and he has always been successful. He acts in everything as if he had been the first actor, and as if this were the first age of christian society, with neither ancestry nor precedent. What is good? What is better? What is best? This point settled, to work he goes, and he rests not till the object has been accomplished.

"To the College, then: many wise people jeered at the proposal as ridiculous. Contempt was their contribution to the undertaking; Mr. Spurgeon thanked them, and moved on. They said, 'The thing is impossible;' he replied, 'It is to be,' and there the matter ended. 'But where will you find students?' Echo answered, 'Where?' Students were speedily forthcoming, three for one that was required. 'But where will you find money?' Echo again answered, 'Where?' The money was found. Again came the question, when the first batch of students was ready for service, 'Where will you find charges for them?' Once more echo answered, 'Where?' Already upwards of twenty students have been disposed of in England, in Ireland, in Wales, and in the Colonies. We have the list before us, and a very striking one it is. The success which everywhere attends the young men is said to be most cheering: one has baptized no fewer than five hundred people—a fact which indicates an amount of acceptance such as falls to the lot of very few of any denomination at the outset. The only difficulty is to meet the applications, or even the half of them.

"Hitherto, nothing has been required of us but eulogy, but for a

moment we must be allowed forthwith to change our voice, and to enter a protest. Few of our readers require to be told that our affection for Mr. Spurgeon hardly admits of increase, and that our admiration of him, perhaps, trenches on the precincts of idolatry! There is, therefore, no danger of our lacking candour in anything we may say of him or his doings. We can afford to dissent, to dispute, to remonstrate, to chide, and almost to reprove. We know, moreover, that he will take in good part whatever we say; at the worst, he will put it down to the score of a morbid solicitude for his honour and usefulness, and perhaps to the conservative habits engendered by years and experience.

“Mr. Spurgeon, while justly extolling the liberality of his people, exclaimed, ‘The days of societies are over and gone!’ Indeed! Would that they were so. But they will not be till the whole earth shall have been filled with the glory of the Lord. We hold that the day of societies is only begun. The day of societies will be as lasting as the day of nations. They have much in common; the principle in which they originated and which cements them is the same; it is union for purposes which exceed the powers of individuals. If societies be no longer needful, it is a proof that they never were necessary, and, indeed, Mr. Spurgeon in effect said as much. He judged by his own leviathan congregation, which may be safe and well when the whole land and all Christendom shall be filled with such congregations, but not till then. How bibles could have been distributed by tens of millions, and tracts by hundreds of millions, and how missionaries could have been sent forth to the ends of the earth without societies we cannot comprehend. We do hold, therefore, that it is the policy

alike of piety and philanthropy not to uproot, but to fortify societies, enlightening, purifying, and properly regulating their movements. The world owes everything that is great, good, and beneficial to associations. They have constructed our mightiest docks, they have raised fifteen hundred millions sterling for the formation of railways; time would fail to recount a tithe of their achievements both in this and other lands. We trust, therefore, that Mr. Spurgeon will revise his views, and correct what we hold to be his error. We deeply lament to hear such language proceeding from the lips of such a man. Where power for good is great, it is a pity that it ever should deviate even into a doubtful path. Mr. Spurgeon’s congregation, however, is at this moment the most potent supporter of missions in the baptist body. Nor is their generosity confined to subjects denominational. In truth, Mr. Spurgeon has very little denominationalism about him. He and his people are ready to every good work; they contributed no less a sum than £700 at a stroke for the famishing operatives in Lancashire.

“Mr. Spurgeon went on to make some interesting observations on the working of the college. They had, he said, three members of the Jewish family, one of whom distributed with his own hand some 2,000 copies of the sacred scriptures at the Great Exhibition. They have two Primitive Methodists, one of whom lost his balance and got into the water, but the other stands firm on the solid earth. This institution was actually, in point of numbers, already at the head of the colleges of the baptist body! It numbers no fewer than fifty-one regular students! He then went on to recount the marvellous statistics of the weekly offering for the support of the college. That offering

alone exceeds the entire revenue of many respectable churches that hold their heads high among the thousands of Judah.

REV. C. H. SPURGEON IN ACCOUNT WITH THE EDUCATIONAL INSTITUTE.			
Dr.	£	s.	d.
Balance brought forward ..	73	9	0
Weekly Offering at Tabernacle	983	5	8
Donations by friends at the Tabernacle .. . . . .	237	13	4
Do. per Rev. C. H. Spurgeon	592	6	2
Collections after sermon by Rev. C. H. Spurgeon .. . .	185	16	10
Cash towards support of stu- dents paid by their friends	50	7	9
Ditto for books .. . . .	47	2	9
Collections after sermons by students .. . . . .	29	5	0
Baptist Fund .. . . . .	50	0	0
	2,249	6	6
Cr.			
Salaries .. . . . .	605	6	0
Board and lodging students..	1,001	15	4
Books .. . . . .	383	12	11
Preaching stations.. . . .	23	15	3
Printing .. . . . .	33	19	9
Travelling expenses .. . .	5	0	0
Subscriptions .. . . . .	3	1	0
Sundry small payments .. .	17	19	6
Transfer to reserve fund .. .	70	0	0
Balance in hand .. . . . .	104	16	9
	2,249	6	6

In a similar style of commendation the writer then tells us that the course of study is limited to two years, that preaching, or the use of "tongue power," is their great object, that "numbers of the young men are actually preaching four, five, and six times a week." He then says:—

"We frankly confess that we think it is time for the old Baptist Colleges to bestir themselves. Their reign is in peril. They are about to be subjected to the most intense competition. It is impossible for them to compete with the Metropolitan Tabernacle College unless they change their course and improve their system. In truth, we almost pity them, for the contest seems to us hopeless. They are not in a condition by possibility to inspire such enthusiasm, nor can they bring

such a body of influences to bear upon their students. That mighty edifice, and not less mighty church and congregation, exert a most elevating effect on the Spurgeonites, such as it is impossible to bring forth in Regent's Park, Bristol, or elsewhere. They will even have difficulty in bringing such an amount of tutorial agency in any case to bear upon their young men. There is an economy, moreover, connected with this superabounding tuition. There is nothing paid for college premises at the Tabernacle.

"Should Mr. Spurgeon, who, we believe, is only yet in his twenty-sixth year, have before him forty or fifty years of life and health, which is quite possible, and the present measure of Divine approbation, his work will be its own witness. He will very probably, however he may deprecate the idea or struggle against it, become the founder of a denomination bearing his own name, which will occupy a place of no ordinary usefulness and honour both at home and abroad. But, meantime, is there no benefit to result from his brilliant example? Paul speaks with praise of those whose 'zeal provoked very many.' What say the authorities of New College, St. John's Wood? What the authorities of the baptist college, Regent's Park, and some other Colleges? To what will the readers of these columns liken them as compared with Spurgeon's Institution? We leave it to themselves to answer the question."

We have given these lengthy extracts that our readers may hear what one—who confesses that his "admiration of him, perhaps, trenches on the precincts of idolatry!"—has to say in favour of Mr. Spurgeon and his proceedings. But we have scarcely given a moiety of his exuberant encomiums. And yet our readers will not fail to notice that even he, upon the subject of



our present notice, says, "We deeply lament to hear such language proceeding from the lips of such a man."

In a more brief and business-like, and certainly a more sober report of the meeting in the *Freeman*, other facts respecting the College are mentioned, highly creditable to Mr. Spurgeon, to the tutors, and the students, which our want of space prevents us from giving in detail. For this reason only we refrain, for the present, from noticing some of the remarks of the writer we have quoted, on the baptists and their Colleges, and other matters.

For our part we are grieved that Mr. Spurgeon should have given utterance to such unwise and inconsiderate expressions as those to which we have referred in this and our previous numbers for the present year. His declaring himself an "Episcopalian-Presbyterian-Independent" was simply ludicrous—the "loss of power" in the baptist body, through its having been "foolish enough to bind itself to isolation," was not founded on fact—but this last deliverance is the most serious of them all, and coming "from the lips of such a man" is calculated to do more extensive injury to the cause of Christ, both at home and abroad, than could have been effected by all the avowed and secret enemies of the gospel united.

We say so—to quote Mr. Spurgeon—"seriously and solemnly," and with much grief; but the interests of religion demand that we be faithful. Let our readers bear in mind how many thousands who now hear or read Mr. Spurgeon have more than faith in all he says. Many of these are now supporters of our religious societies, which afford to such persons facilities for aiding the spread of the Gospel in the world. Let them hear that Mr. Spurgeon, without regret, but rather with satisfac-

tion, pronounces their speedy dissolution, and they may doubt whether they ought to render any further aid to them. While others who seek occasion, may find occasion to justify themselves in absolutely refusing to continue even that little aid they have grudgingly bestowed to societies which God has blessed, and made a blessing to the world.

We think we see whither the brief but portentous sentences on which we have commented are intended to drift us; but our limits prevent us from proceeding further at this time. We only add, that hitherto we have rejoiced in all God has done with and by Mr. Spurgeon. But now our rejoicing is mixed with trembling. For aware of the many solemn cautions of the Holy Word against giving the praise in things pertaining to the kingdom of Christ to man and not to God only, we cannot but tremble for the consequences when we hear so much laudation bestowed on any human being; and especially when it is given at the expense of those humble yet faithful servants of the Saviour who are doing, it may be, only a "few things" in his service. We advise Mr. Spurgeon to shut his ears to the praise of man. Let him revisit an imaginative scene of his childhood, and listen again to the voice of the Shepherd Boy in the Valley of Humiliation, as he sings:—

"He that is down need fear no fall,  
He that is low no pride;  
He that is humble ever shall  
Have God to be his guide."

By the grace of God Mr. Spurgeon is what he is. Let him magnify that grace, and neither magnify himself unduly, nor allow others to exalt him beyond measure. We hope that in future we shall hear of less glory being given to man and more to God. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

## Spiritual Cabinet.

### INVITATIONS TO THE WATERS OF LIFE.

Who is there among us that remembers near the home of his infancy, or the play-ground of his youth, some cool and crystal spring that burst forth from its covert of rock, or its margin of grass, and freshened all the scene around? Such an object of natural scenery lives long in the memory. To such a source of innocent delight we resort again and again, without weariness and without satiety. That which attracted us first, charms us still, and the reason is, that it is living, perennial and inexhaustible, yielding supplies to wants which are perpetually returning. As long as men thirst, they will value the clear cold fountain. But if, even in this temperate climate, we are often made to comprehend the invaluable excellency of this great and lavish gift to our craving humanity, how much livelier must be the feeling, in those torrid regions, where most of the scriptural scenes are laid! A spring of water is always a desirable object; but how surpassing its fascination amidst tropical heats, or in the scorching wastes of the desert, where the panting caravan looks out for hours to catch the first signs of verdure! Consider this, and you will no longer marvel at the large place which is occupied by wells and fountains in the beautiful pastoral and nomadic pictures of the Old Testament. The literature of the patriarchs is eminently an outdoor and a summer literature, which we best understand when we leave the luxuries and constraint of cities, and dwell abroad, under the fair heavens, and amidst the bright and picturesque surroundings of an oriental life. The imagination and

memory of the Bible-reader are familiar with such objects in the ancient landscape; the wells of Abram, Isaac, and Jacob; the fountain opened to despairing Hagar; the well of Rebekah, and the not less lovely well of Rachel; the well of Jethro and Moses; the palm-tree wells of Elam; and that fount of which thirsting David cried, "O that one would give me drink of the water of the well of Bethlehem, which is by the gate!" Bearing these associations in our minds, we can the better catch the meaning of such invitations to the waters of life as these, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."

But so subtle and protean is self-righteousness, that even the free words of the invitation may be distorted into a legal condition. "Every one that thirsteth." The busy demon at the ear, who dreads nothing so much as that the sinner should believe, here whispers, "But perhaps you do not thirst, or you do not thirst enough, or you do not thirst aright." Such queries might indeed be urged for ever, and run to an infinite series, if any sort or kind of preparatory condition were required. The question might still

be, Do I possess this condition? And it is a question which can never be answered. We have known persons who were engaged during the entire course of their lives in agitating the inquiry, whether they feel enough; whether they feel their need of Christ; whether they are not too unfeeling; whether they hate sin enough; whether they are sufficiently in earnest. All these are proper questions *in relation to another matter*; but here they are out of place, and serve only to keep the sick away from the physician. These lingerings and scruples arise from a source to which I beg your profoundest attention. They arise from founding hope on feelings of our own, instead of founding it on God's veracity. The truth of God's promise is the everlasting rock. Here build and be safe. All else, especially all within us, is a quicksand. The word of the Lord endureth for ever. True faith utterly forgets itself, and credits the assurance of God's free pardon. It looks away from its own worthiness and unworthiness, and hears God saying, "Ho!" "Come ye!" Come without money and without price! And it comes: without turning to the right hand or to the left. The question no longer is, What am I? but what is God? Is he true? Has he spoken? It sets to its seal that God is true. It acquiesces in a righteousness already finished. So it saves.

Look at the universality of the offer. "Ho, every one that thirsteth." Salvation, or in other words, Christ the author of salvation, is offered to all nations of mankind. The blessings of religion are hereby offered to men of every state, class, and character. To be a human creature, and to hear the gospel, is to come within the comprehension of this grace. It proclaims its fullness and freeness to young and old, rich and poor, learned and simple,

high and low. It does not single out certain classes as those who may be saved, but declares that all may be saved, even as all who are athirst may drink. It does not indeed promise that men shall be saved in their sins, for the very salvation delivers from sin, and this water is in each who tastes it a well of water springing up to everlasting life, and manifesting its virtue by holiness of thought, affection, speech, and work. But as to the prerequisite for accepting the offer, the Gospel does not demand holiness; this does not yet exist; it is to be produced; it is part of the benefit to be sought. No one should suppose himself excluded from the promise of free pardon and life, because of anything in his condition or character. Provided he come as a sinner all athirst for pardon, and believes in Him who justifieth the ungodly, he is sure of welcome. And, as no man's proper name is in the grant, the only warrant which *any* has, is the promise which is made to *all*. The general invitation becomes particular, when it is appropriated by faith. In a mutinous army, if the commander or prince publishes an act of forgiveness and amnesty to all who are willing to receive it, the rebel who hears, believes, and submits himself, makes the gratuity his own. Thousands hear the terms of the gospel, but do not accept them. But the reason why any one accepts and is saved, is not that the provision was not sufficient for all, or the proffer of life equally made to all, but simply that he, an undeserving wretch, yields to the moving of the gracious Spirit, takes God at his word, and makes the universal offer his own particular salvation. To the very end of the present dispensation, the preaching of the gospel authorises all sinners of mankind to come and be freed from sin.

*Dr. J. W. Alexander, of New York.*

## Poetry.

### SUPREME LOVE TO CHRIST.

Long have I loved Thee, Lord,  
 Though as a wayward child too oft I've roved,  
 Nor in the way of Thy commandments moved;  
 Yet to Thy blessed Word  
 I turn, and in its consolations find  
 Peace for the weary heart the doubting mind—  
 Even for me.

Earth, sun, and skies are fair,  
 With varied glories opening to my view,  
 Charming my wondering eyes with aspects new;  
 But if Thou art not there,  
 How dull, how blank do nature's beauties seem,  
 While longingly I seek a brighter beam  
 Of love from Thee.

Friends, ye are very dear;  
 My heart rejoices in your happiness,  
 And aches responsive to your deep distress,  
 With sigh and bitter tear:  
 But O, my Saviour, dearer, sweeter far  
 Than earthly friends or nearer kindred are,  
 I cling to Thee.

Take all that Thou hast given—  
 Health, friends, enjoyment, competence and ease,  
 Wealth, intellect and beauty; take back these,  
 And all on this side heaven:  
 Gladly I part with all—they are but dross—  
 Encounter any grief, bear any loss  
 Rather than loss of Thee.

When my brief life is done,  
 And sin and sorrow are for ever o'er,  
 And I shall grieve my patient Lord no more,  
 And glory is begun,  
 Then, blessed Jesus, on Thy faithful breast  
 At last my weary heart shall find its rest,  
 Sweet Lord, with Thee.

*American Messenger.*

## Reviews.

*Miscellaneous Poems.* By the late J. H. Moss, of Calder House Academy, Hebden Bridge. London: Hall, Virtue, & Co.

THE father of the author of these poems was a deacon of the baptist church under the pastoral care of the amiable Dr. Fawcett. When the father died the son wrote an "Elegy" in remembrance of him, a copy of which he sent to JAMES MONTGOMERY, who

returned the following characteristic reply—

"Sheffield, July 12th, 1827.

"Dear Sir,—I have to thank you, and I do it cordially, for your kindness in furnishing me with copies of your truly affecting verses on the happy release of your father from his sufferings in this life, which, no doubt, to him was release from all suffering for ever, and admittance into that land of rest and peace with love and joy beyond what spirits groaning in the

body can attain, which the Lord hath laid up for those who fear him and keep his commandments. Though I can offer no other advice respecting publication than I gave at first; I can say, for your encouragement, that you need not be ashamed of such compositions as you have sent me. It cannot indeed be expected that they should engage much of the attention of a giddy or censorious world. Poems of far greater power, on sacred subjects, would fail to do this; but if, at any favourable time you are enabled to bring your various pieces of this kind out, they cannot fail, at least, to give pleasure to your friends and neighbours, who may subscribe for copies. I am sure I, for one, shall be willing to be pleased, and pleased because willing. I ought long ago to have made these acknowledgments, but have been much from home, and laboriously occupied, I may say, as well as anxiously occupied, in bringing out a volume of poems of my own, with little prospect of great success. I am yours truly,  
J. MONTGOMERY."

Mr. J. H. Moss was a remarkable man; a fair sample of a honest and intelligent Yorkshireman; and his descendants inherit the abilities and reputation of their honoured parent.

As a specimen of his poetic talent and real piety we give what he called

"MY LAST LINES.

Oh! that I could this world resign,  
Its pomps, its vanities, and pride;  
And make the suffering Saviour mine,  
And hide me in his wounded side,  
And hear the gathering storm roll by,  
Without a shudder or a sigh,  
Then peaceful die."

*The Marriage Gift Book and Bridal Token.* By Jabez Burns, D.D. London: Houlston & Wright.

COVERED with scarlet and gold, the very sight of such a handsome book is enough to excite admiration in any young lady to whom it is presented; but tell her its title, and then, if she be expecting a certain event, or if that event has just been consummated, her heart will beat quicker, and you may depend upon it she will not give sleep to her eyes until she has become acquainted with the—to her just now—very interesting contents.

What those contents are, Dr. Burns shall himself tell:—

"This volume is just what the title indicates—a Gift Book for the newly-married. As such, it is designed to present a general view of those interesting subjects con-

nected with the married state.—Love, with its kindred train of joyous themes.—The reciprocal duties and enjoyments arising out of the conjugal union.—Marriage rites and customs of different ages and peoples.—A Portrait Gallery of justly celebrated wives—with 'Table Talk,' &c., of great and illustrious men on the subject of Woman. Poets, Moralists, Biographers, Philosophers and Divines, have been laid under contribution. That the work may add to the brightness of many a newly constituted domestic hearth, and cheer, and instruct many a newly-married pair, is the earnest desire of the author."

*True Life the Object of True Glorifying.*

*A Sermon occasioned by the death of James Sheridan Knowles, Esq., with a Sketch of his Christian Character and Life.* By Alfred C. Thomas, minister of Cross Street Chapel, Islington, London: Elliot Stock. 6d.

WE regret that we cannot now say all we wish respecting the talented and amiable man who is the subject of this discourse; but we endorse in full all Mr. Thomas has said of him, and thank Mr. T. most cordially for his faithful and excellent discourse. All who love to peruse records of the grace of God will willingly spend sixpence in reading how that grace turned an hereditary theatrical writer and actor into a sincere and devout christian. We shall take an early opportunity for giving extracts from the discourse, with some remarks of our own; at present we give the closing sentence.

"You who knew his ardent piety, will not wonder that he died 'in perfect peace;' for you know that a life closely united to Christ, is a life cemented, not severed by death, and that the *exultations* of that life, instead of confessing their unreality in the agonies of dissolution, oftentimes mount the higher, as you know they are destined to outlast the fiercest mortal pangs.

Thanks be unto God who hath given him the victory through our Lord Jesus Christ."

1. *Church Discipline.* 2. *The Office of Deacon.* By C. J. Middleditch. London: Heaton & Son. 6d. each.

MINISTERS, and members too, of our churches, may find in the first of these small publications, a good digest of scriptural rules and precedents, calculated to aid them in the exercise of the very important matter of church discipline. Students, about to undertake

a charge, would act wisely in providing themselves with a copy.

Not less valuable are the hints to deacons in the second. We wish for both of them a wide circulation in our churches, the order, peace, prosperity, and reputation of which might be promoted by a careful regard to the advice the author offers them.

*Punch in the Pulpit.* By Philip Cater. Second Edition. London: W. Freeman.

It is a noticeable fact that the preachers who minister in the pulpits of those who have persuaded themselves, or suffered others to persuade them, that they, of all men, are the peculiar favorites of heaven, are remarkable, not only for their unbounded self-conceit, but their low buffoonery. Mr. Cater appears to have had a long acquaintance with these gentlemen, and we really cannot blame him for having made a parody

of Hamlet's Instruction to the Players from Shakespear to form a motto for his title-page.

"O, there be preachers that I have heard preach, and heard others praise, and that highly—not to speak it profanely—that neither having the accent of Christian, nor the reverence of Christian, Pagan, or Man, have so strutted and bellowed, that I have thought that some of Nature's journeymen had made them, and not made them well, they imitated Christianity so abominably."

In noticing some of the reprehensible fooleries of these men, Mr. C. furnishes numerous anecdotes, many of which had better have been buried in deserved oblivion. We do not think the parties the author exposes can be made to feel the sting of sarcasm. They are too "hard-shelled." Our hope of the extinction of the race is in the improved good sense and piety of the religious public.

## Correspondence.

### THE BAPTIST REPORTER.

ONLY now and then, after intervals of years, have we given any extracts from "letters of commendation" of this publication. Since we last produced a few we have received many, which reached us without solicitation or expectation on our part. We are not skilled in the art of "puffing," so adroitly managed by some; neither have we, though aware how such things are done, so managed matters as to secure votes of approval and recommendation from the annual meetings of associated bodies. We have generally been content, after furnishing the best information we could obtain, to let our pages speak for themselves, and then at the close of the year in our annual Editorial address, we have briefly solicited a continuance of that patronage which we have now, for an unusual, perhaps unprecedented, number of years, been permitted to enjoy. We trust, therefore, that we shall not subject ourselves to the charge of egotism in making a few selections from our correspondence.

An active friend, in a large manufacturing town, says:—

"Thanks for your prospectuses and samples of magazines, which I have taken care to distribute in the various baptist sabbath schools in this town; and am pleased in being able to inform you that many new orders have already been given."

"For the last ten or eleven years I have been a regular reader of your *Reporter*, and my interest in its pages has continued to increase from the time I commenced to take it. I would not be without it on any account."

"Your *Reporter* always contains much religious intelligence of a refreshing and encouraging character. But I have always regretted the omission of one department—the three great curses—Slavery, War, and Intemperance." [We thank our friend for the hint. But we never forget them. We yet give facts respecting them as they occur, which we conceived would produce a more natural and powerful effect on the minds of our readers.]

"I read your *Reporter* always with much pleasure, and I anticipate its arrival when due. Send me twelve copies for next month, that I may introduce them to others, and I will remit stamps for them."

"I send you a few scraps of intelligence for your excellent *Reporter*. I pray that you may go on with great success."

"I have taken the *Reporter* for the past twenty years, and have had much pleasure in perusing its contents."

A zealous and successful minister in Wales writes:—

"Ever since I have been able to read anything, I have been taught to read the *Reporter*. My father, who is a minister in Pembrokeshire, took it for several years before I was born. He took it, I believe, from its commencement. I look for the *Reporter* as I would look for my dinner. I really have always admired it, and consider it a very useful organ for promoting the interests of the baptist denomination, amongst whom especially I wish it may have a wider circulation than ever."

Another of our correspondents is almost too laudatory, but we let him have his own "say." Our friend, from the style of his writing, appears to be a person in humble life. But we do not hesitate to give his opinion among those who might be deemed more competent to judge; because it was to meet the circumstances of such as could not afford to purchase a larger publication that the *Reporter* was first published and is continued.

"As we are coming to the close of another year, I am anxious to say a few words about your excellent periodical, the *Reporter*, this being the ninth year of my subscription to it. I can say truly that I love it better than any of the periodicals I ever read, and I have read a good many. Yet none have been more interesting to me than your *Reporter*, and I say it without the least flattery. Its monthly visits I hail with joy and gladness. Many a time has it cheered my heart with its joyful, cheering, and heart-stirring news of our baptist brethren in all parts of the world. For, being a thorough baptist, I love to hear of their labours and progress; and I don't know of any publication that gives more intelligence with such strict impartiality and variety. Its reports of baptisms, its general news, the missionary intelligence, and other interesting matter which it contains, are all calculated to stir up in our minds a holy and Christ-like zeal for his glory. Go on, Sir, go on in your good work, and may God in his abundant mercy and goodness crown your efforts with great and glorious success."

We only wish to add, that if any of our readers are disposed to "give us a lift" onward—and it is not too late for the present year—prospectuses or samples of the *Reporter* for the present year may be had by post, *free*, on application to WINKS & SON, Leicester.

## Christian Activity.

### AN ENERGETIC APPEAL TO THE WHOLE CHRISTIAN CHURCH.

AMONG the beneficial results of the Bicentenary commemoration of 1862, the publication of numerous treatises, now spread over all the land, may be mentioned as not the least important. Valuable facts, long buried, have been brought to light; scriptural principles have been repeated in new forms, and reinforced; and stirring appeals, calling to renewed activities, have rung in our ears. One of the most eloquent and energetic of these we find in "*The Model Church*," by the Rev. L. B. Brown, of Berwick-on-Tweed. We select one paragraph.

"The millennium—the golden age of innocence and bliss—is not yet; and, judged by appearance, it would seem to be far away in the roll of future years. At home we stand face

to face with crimes that are a damning satire upon our boasted civilisation and refinement; and multitudes, oblivious of the dread problems of human life and human destiny, are dancing the mad dance of death with delirious footsteps, living without God and dying without hope. Abroad there are millions of heathens cursed by the grossest idolatries, strangers to the true God and his Son Jesus Christ, ignorant of the thrilling story of redemption by the cross, and, in hopeless longings and cruel self-tortures, sending forth their wailing cry, Orestes-like, for a peace that never comes, and for a rest they never find. And who shall care for the world's bitter wants and woes, but they who, as stewards of God's manifold grace, are entrusted with means of satisfying those wants, and of alleviating those woes? Who

shall prophesy in sackcloth and ashes; and, standing between the porch and the altar, lift up their voice with a sigh and cry against prevailing wickedness, but the faithful and true witnesses who have the mark of heaven upon their foreheads, and the law of heaven in their hearts? Who shall go forth into the earth's highways and hedges, and invite to the wedding feast the poor and maimed, the halt and the blind, but those who wear the badge and receive the wages of the Great King? Who shall explore the moral wastes, the backwoods and prairies of unsanctified nature, break up the fallow ground, scatter wide the incorruptible seed, and when the laughing produce is white for the harvest, reap it into the friendly barn—who but they that are the plighted servants of the heavenly Husbandman, and to whom is given in their daily toil the cheering promise, 'They that sow in tears shall reap in joy; and they that go forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing their sheaves with them?' Education, poetry, science, philosophy, social reform, political legislation, all these have in turn tried their 'prentice-hand' at the work of

human amelioration; but the baffled aspirations of four thousand years have pronounced them utterly incompetent to effect man's spiritual regeneration. The gospel alone is the divine healing balm for a sin-stricken humanity; and the christian church, as the dispensary of that balm, possesses within itself a wealth of life, which it is bound to diffuse through every available avenue to the perishing myriads outside its pale. As the 'light of the world,' it must not only *be* luminous, but like the full-orbed moon, must send forth its borrowed beams into the realm of darkness till the round globe is girdled and bathed in its radiance. As the 'salt of the earth,' it must conserve from putrefaction whatever is true and good in human nature, or in human institutions, just as it eradicates with unsparing hand whatever is false and vicious. And as the 'leaven in the meal,' it must carry on its potent chemistry of conflict and assimilation in the heaving mass of depravity, until it has permeated and sanctified the whole race of man, and thus 'unto the principalities and powers in heavenly places is made known through the church the manifold wisdom of God.'"

## Revivals and Awakenings.

WHAT IS AN AWAKENING? WHAT A REVIVAL? AND HOW ARE THEY PRODUCED?

"A REVIVAL" is the form of expression generally used to describe any extensive movement towards religious objects; but the term is scarcely correct, for among those who are then found under its influence are two classes of character—those who have felt the power of gospel in their own hearts, and those who have not. In the case of the former, if their faith has waxed cold, and they feel and lament their condition, then there is a "revival" of that right feeling towards God they once realized—but in the case of the latter there cannot be a "revival" of what never existed; they are now for the first time "awakened" to a consideration of their eternal interests. When we speak or write of a "revival," we usually comprehend

both, for both usually come under the gracious influence at the same time; and yet it would be well to observe the distinction, which is often made when individual cases are reported. An "awakening," then, is the birth of the new life of God in the soul; a "revival" is its resuscitation where it was growing cold.

Neither should it be supposed that in order to such an awakening and revival the movement must acquire the extensive dimensions of those which took place a few years ago in America or Ireland, or those which followed in Scotland, Wales, and Jamaica. A mistake of this kind would be a serious hindrance to the progress of religion. Both awakenings and revivals may and do take place within a more limited sphere. Look at the facts of the position and circumstances of christian men in our



own land. We are thankful to find them spread over its whole surface, in cities, towns, villages, and lone places. What are these to do? Are they to sit still and wait until they hear that some mighty influence is abroad in a certain region, before they work, or pray, or hope for such a manifestation? By no means.

A more excellent way, because the right way, would be for christian men and women in any given locality to seek first to have their own minds so impressed with the momentous importance of eternal realities, that their visible seriousness of deportment shall attract the notice of their hitherto thoughtless neighbours; to whom let them speak, as opportunities offer, with affectionate earnestness on the worth of the soul, its danger, and salvation. This done, let them unite with each other in humble prayer to Almighty God, that he will bless their efforts to save souls; and He, knowing that this is their one object, will not fail to hear and answer their sincere petitions.

All this is very different from what some call holding a revival meeting, where one after another of the people pray in set terms for some wonderful visitation, and then wait to see when and where and how it will begin. They should rather work and pray—and pray and work, as the apostles did; and then if God vouchsafe a more copious blessing, let them praise Him for his grace; but let them not expect the greater blessing until they have done all they can by prayer and labour to secure the lesser.

Here is an instance. In a village—no, hardly a village, but a colliery district of houses on the borders of Derby-

shire, a small baptist chapel was built nearly forty years ago. It was never filled, and the people were very careless, and worse than that. A son of the good man who built it, went, a few years ago, to reside there. There was a small sabbath school. He thought, What can I do? I will get the young people together. I will take my violin and teach them to sing. They were pleased. Now and then he dropped a few serious words. At last, one evening after singing a short time, he said, "We must not go on in this way, or we shall fiddle ourselves into hell. We will pray." Many were affected and awakened. More meetings for prayer were held. Crowds filled the place on week evenings. Some most remarkable conversions took place. Since then, the chapel has been enlarged and a large school-room built. At the re-opening, a month ago, both chapel and school-room were crowded. This was both a revival and an awakening, singular certainly, but sincere and beneficial.

Pray then, and labour in your own sphere. The Master has stationed you in that part of his great vineyard and says, "Occupy till I come." Let him see you at your work. And then having worked, look up to Him with confidence and hope for his blessing. Be not diverted by those who cry, "Lo here! or lo there!" Mind your own work, cultivate your own allotment, and if you should hear that God has put forth his power and revealed his glory over a wider region, you will be better able to appreciate the blessing, and raise to higher notes your song of praise for His goodness whose mercy endureth for ever!

## Narratives and Anecdotes.

### FACTS OF THREE YEARS' PRAYER.

By B. Scott, Esq., Chamberlain of London.

"A holier summons now is given  
For Freedom in the name of Him  
Who came to raise earth's drooping poor,  
To break the chain from every limb—  
The bolt from every prison door!  
For this o'er all the earth hath passed,  
An ever-deepning trumpet-blast,  
As if an angel's breath had lent  
Its vigour to the instrument." WHITTIER.

I MUST first ask you to call to your aid your geographical knowledge, to

picture to yourself the round world hanging before you, and to accompany me in a survey from east to west. When we shall have performed that inspection of our planet, you will, I think, be constrained to exclaim devoutly, "What hath God wrought!" You will find, if I mistake not, that, for the amelioration of the condition of the human race, for the removal of obstacles and hindrances to its elevation

and progress, for the breaking of yokes and the loosing of heavy burdens, and for the opening of doors of usefulness and evangelisation, there have been no such three years since the world began as the years which have witnessed so much united and intercessory prayer. I except of course from all comparison the year which witnessed the great crowning event upon which all our hopes are based; and I say there has not been in any three years such progress made in exalting what is depressed and bringing low what is exalted, and in making rough places plain and crooked places straight, in "preparing in the desert a highway for our God," as has been effected during the last *three* years. I affirm, moreover, that no such progress has been made in any *thirty* years; and I will even add, after a very careful survey of history, that I believe there has been no such progress effected in the course of any *three hundred* years. As the world has been "girdled with prayer," so we shall find that it has been simultaneously girdled with progress, and promise, and blessing; and I claim for these two facts that they stand to each other in the relation of cause and effect, and that we have corresponding encouragement to continue instant in prayer.

*In the last three years*, China, with its teeming millions hermetically closed during two thousand years to the influences of civilisation and christianity, has been unexpectedly opened to our ambassadors, to trade, to travellers, and to missions. During the same period, a rebellion has extended with surprising rapidity over a large portion of that vast empire, at the instigation of a singular body of fanatics, who cast down and destroy the idols wherever their power extends, and who circulate broadcast the Christians' Book, although they neither submit themselves to its precepts nor call themselves christians. Whatever opinions may be entertained of the character of these rebels or of their leaders, it is unquestioned that their mission is directed to the overthrow of a hoary system of idolatry; and in all this we see an unexpected preparation of the soil for a harvest of truth, whenever, in the purpose of God, it shall be ripe for gathering.

*In the last three years*, Russia has unexpectedly emancipated her serfs—slaves in all but name. Tied to the soil of their owners, and unable to obtain the legal sanctions of marriage without the license of their masters, they are now free labourers, enjoy the fruit of their industry, and are henceforth possessed of legal rights as it regards home and family. I have ascertained from reliable authority that the number of the human race so benefited may be moderately estimated at 25,000,000, a number so vast that an illustration is needed to assist the mind in realising the amount of the blessing.

*In the last three years*, Austria, the most despotic of sovereignties in Western Europe, has lost Lombardy to the King of Sardinia; has torn up a Concordat with the Pope; extended toleration to her Protestant subjects, and commenced a career of constitutional government.

*In the last three years*, the following states, dukedoms, or kingdoms have fallen in Italy:—Lombardy, Parma, Modena, Tuscany, the States of the Church, Naples, and Sicily; all of which have been incorporated with Sardinia, forming, with the exception of Rome and Venice, the kingdom of Italy. These changes might have been merely a series of moves on the political chess-board, without any moral or religious significance. Nations have, before the last three years, exchanged rulers, and may have substituted King Log for King Stork without advantage either to themselves or to humanity. But it is not so here. All has been gain to humanity, to progress, and to the kingdom of the Redeemer. Freedom political has brought with it free worship, free bible, free school, and free colportage, which had been denied under the previous régime. The Waldensian witnesses have arisen from their valleys and retaliated the murderous persecutions which they suffered at the hands of the Romish powers in Italy, by carrying the gospel to their Italian brethren. Nine thousand Italian priests have memorialised the Pope to divest himself of his temporal power. The Bible is read even in sight of the walls of Rome, and it is not an improbable event that, at any moment (the bayo-

nets of France being withdrawn), the Epistle to the Romans by the Apostle of the Gentiles may be read and expounded in the city to which he addressed it 1800 years since.

*In the last three years*, France has abolished passports, and has entered into a treaty with Great Britain, by which the free interchange of commodities and manufactures has been secured. Henceforth it will be all but impossible to embroil in war two nations so intimately connected with, and indispensable to, each other as customers. Let it not be said that this is merely political. It is more; its moral results surpass those which are political, and cannot at present be estimated at their full value for the peace and prosperity of the world.

*In the last three years*, Holland has issued an edict, manumitting, on the 1st July next, all the slaves remaining in her colonies. These, I have ascertained, upon reliable authority, amount to 12,000 in Curacao, and 37,000 in Surinam, both in South America, making a total of 49,000 manumissions. And it is remarkable that in the past year a work of religious revival commenced in a very singular way amongst those Surinam slaves. Aroused by God's own teaching, first communicated to one of them in a series of dreams (Acts ii. 17), they sought out a Moravian missionary, and the result has been that very many of them found that freedom which makes "free indeed" at the very time that they were obtaining their personal liberty.

*In the last three years*, the Atlantic Ocean, which we have now in imagination crossed, has witnessed beneficent changes. Captain Gordon, engaged in the execrable slave traffic, having run a cargo of Africans upon United States territory, has been hanged as a pirate and his slaves liberated, while other vessels used as slavers have been forfeited and sold. Thus a law of the United States, passed in 1807, but virtually inoperative, has been for the first time put in force for the protection of the helpless beings brought from Africa. During the last year also a treaty has been entered into by Great Britain and the United States which concedes the right of search of vessels bearing the American flag, so that the protection of that flag for the

purposes of the infamous traffic is now withdrawn.

*In the last three years*, God has been answering prayer by "terrible things in righteousness" on the continent of America, and in our own land. One christian nation, England, had planted slavery in her colonies there, and another christian nation, the United States, had retained it when she obtained her independence, and the system grew and increased until 500,000 slaves, left by England, had increased *nine-fold*. One nation grew rich in planting and selling slave-grown cotton, and the other grew rich in purchasing and working it into fabrics. In the last three years the judgment has come. Directly upon one nation by a fearful civil war, and indirectly on the other nation by collapse of her staple manufacturing interest; as it has been said, "God sent the sword upon one, and laid the rod upon the back of the other." Even here there is reason to believe that prayer on both sides of the Atlantic had some share in the mitigation of judgment; for was it not in the midst of prayer in 1862, "even while we were yet speaking," that the welcome tidings fell on our ears, that war international, and that of the most dreadful character as between brothers, would not be added to the judgments inflicted?

With the political and constitutional bearings of this American question, I meddle not; it suffices for our present purpose to notice that the war—one of the most undecisive and sanguinary on record—has nevertheless been overruled, contrary to the expectations of many, to the breaking of the yoke of slavery to an extent which could not have been anticipated by the most sanguine three years since. In addition to the facts already alluded to, and within the period which we are reviewing, the slaves in the central district of Columbia have obtained their freedom by purchase. More than 200,000 slaves have, in various ways, escaped from bondage by the operation of the war; Hayti and Liberia, black republics, have been recognised diplomatically by the United States Government. Many thousands of freed blacks are receiving education and reading the Bible at Beaufort and parts adjacent, in South Carolina. The

expedient of paying blacks wages has been tried successfully in Louisiana and elsewhere. Men of colour have been declared citizens of the United States. An emancipation edict, second in importance only to that of Russia, has been issued, declaring freedom to 3,000,000 slaves on the first of January of the present year. The results of this proclamation belong to the future, but the fact of its promulgation is too remarkable an event to be omitted in this review; while, lastly, the vast Territories of the Union (as large nearly as the continent of Europe) have been reserved for freedom by United States legislation.

These Territories bring us to the shore of the great Pacific Ocean, from which we look across to our starting-point—the coast of China. Our circuit of the world has been continuous and complete.

It remains, however, to add some directly spiritual advances, of too important a character to be overlooked.

*In the last three years*, Christianity, which had been persecuted in Madagascar, even to extinction, as it was believed, has risen to life and stands upon its feet, multitudes professing their faith in Christ, and adorning their profession.

*In the last three years* a great revival of religion has taken place amongst the black population of Jamaica.

*In the last three years* there has been

manifested a spirit of hearing, in our own and other lands, such as has not been witnessed heretofore. Not only the naves of our cathedral churches, but theatres, halls, exchanges, and the open-air, have been resorted to by thousands and tens of thousands, for the purpose of listening to the preaching of the gospel. This is so much the case that, exclusive of churches and chapels, seven theatres, three large music halls, and a public bath, are filled with attentive listeners every Lord's-day evening in London alone.

I ask then, with these facts before us, is not God the hearer and the answerer of prayer?—the rewarder of such as diligently seek Him? And, if so, shall we relax? shall we not rather redouble our prayers? And let me ask also, if we are to be found in future “praying always with all prayer,” should we not also be found “watching thereunto with all perseverance?” which includes, I presume, persevering watchfulness for *answer* to prayer which has been offered in faith. In this latter respect, the church has been, I fear, negligent. It has treated prayer too much as a duty to be practised, a form to be observed, a privilege to be enjoyed in bringing the believer nearer in communion to God. It has not yet risen to the realisation of the fact that it is an *infallible*, divinely-appointed conductor of blessing to the church and to the world.

## Baptisms.

### FOREIGN.

JAMAICA.—*Results of the Revival.*—Mr. John Clark, missionary at Brown's Town, writing at the close of the past year, says:—“Many thousands of the people were awakened to a sense of their danger, and to anxiety about their souls; but there were some manifestations which gave us great anxiety. We therefore rejoiced with trembling. The extravagancies, however, for the most part, soon passed away, and the good that remained filled our hearts with gratitude, and led us to exclaim, ‘Truly the Lord hath again visited his people.’ The reports for last year showed that 3,757

persons had been baptized, and 1,570 restored to the churches in the Union—fifty-nine in number—and as there are about twenty churches unassociated, most of which had also been graciously visited, it is probable that 1,000 or 1,200 more had been received by baptism and restoration, making about 6,500 altogether; besides which there were upwards of 6,000 inquirers applying for baptism and christian fellowship. The present year, as might be expected, has been one in which a sifting process has been going on. Satan has been very busy. Those who were madly excited during the revival, and brought so much

disgrace upon it, have, with few exceptions, returned to their evil practices, and vice has again become fearfully prevalent. We have also had a season of great temporal distress. For several months we have been visited with a severe drought; this has been followed by destructive rains; so that growing crops have been destroyed, as well as roads, bridges, and houses, swept away. The distress has caused a great increase in crime. What the drought left, the rains injured; and what the rains left, thieves have, in many instances, stolen. The prevalence of sin on the one hand, and distress on the other, has tried the faith of many. A considerable proportion of the inquirers have been drawn aside from the path of life. Some of the churches have had numerous exclusions both of old and new members; but others have not had to exercise this painful discipline to a greater extent than usual. On the whole, I think it may be safely affirmed that the revival has been to us a blessing of incalculable value; for although the love of many has waxed cold, numbers who then felt the power of Divine grace are adorning the doctrine of God their Saviour, and are amongst the most consistent and useful members of our churches. If we had had no revival, we should in all probability have had the same 'time of temptation;' and it seems to me that the revival was graciously sent to prepare us for the trial, and to enable us to bear up against it. Previous to it our churches were diminishing in numbers. From 30,000 in 1840, we were reduced to 20,000 in 1860. Towards the close of 1860 the good work began, and continued to 1862; and now, I suppose, in associated and unassociated churches, we number 25,000 members, and there is still a goodly number inquiring the way to Zion, we trust, with their faces thitherward. The earnestness and zeal of our deacons and leaders during the revival was beyond all praise. Many of these brethren still devote a large portion of their time in visiting from house to house, holding meetings, and in every possible way seeking to advance the cause of the Redeemer."

*Green Island.*—Mr. Teall baptized six persons at this station, and eleven at *Lucea*. One is a Hindoo coolie named Noouoo Ram.—At *Kettering*, Mr. Fray was about to baptize thirty candidates. The congregations are very good.

**AMERICA**—*The Northern States.*—We are not surprised to observe, in the religious newspapers, complaints of inattention to the interests of religion. The war absorbs the thoughts of nearly all the people, and many neglect attendance on Divine worship to talk on the great struggle between North and South. This might be expected; for in such a disturbed state the love of many will wax cold. Under these circumstances it is refreshing to read anything of a more pleasing character. We give a paragraph of this kind. "A few souls have recently found peace in Christ in South Dover, Maine. The baptist church in Springvale is being blessed with special revival influences. Eight or ten have recently been received by baptism into the Cross River baptist church, New York. Nineteen have been baptized at Ashford, Connecticut, recently—and seventeen at Waterford, Canada West. In Massachusetts there have been upwards of fifty conversions recently at Reading. Six have professed conversion at Dedham, and others are enquiring the way to life. In Woburn, fifty persons have expressed religious anxiety, and half that number are rejoicing in hope. The baptist churches in Lebanon and Dunbarton, in this state, have recently had considerable accessions by baptism. Over one hundred have lately professed conversion in Hannibal, New York. In Broad Top City, Pennsylvania, a glorious revival is going on. Fifty have requested prayers, twenty of whom are rejoicing in hope. And in Easton, a revival is progressing. Sixty have been added to the baptist church. The work is spreading to adjoining towns."

**INDIA, Dacca.**—Mr. Bion reports having baptized, at Jangaliah, eight candidates; and at Munshigunge, seven more. Two were heads of the sect called Satya Gurus.

**BAHAMAS.**—At Fox Hill ten believers had been baptized, and Mr. Davey was anticipating the pleasure of baptizing twenty or thirty more at Nassau.

**CAPE OF GOOD HOPE, Port Elizabeth.**—Mr. Adams writes that the congregations are improving, and he has added six to the church by baptism.

#### DOMESTIC.

**LONDON, Walworth.**—In our last we briefly alluded to the "Baptism of a Clergyman", at page 65. We now give a more extended report:—"On the even-

ing of New Year's day the Rev. W. Lincoln, minister of Beresford Episcopal chapel, Walworth, was baptized in Lion Street chapel, Walworth, by the Rev. W. Howieson. Prior to the administration of the ordinance a solemn address was delivered by the Hon. and Rev. B. W. Noel; also the Rev. W. Lincoln, with much feeling, delivered a brief address to the congregation, in which he said: 'I must confess that my sentiments upon baptism are changed. It may be asked how they were changed? It is known to my congregation that I have been studying the Seven Epistles to the Churches of Asia; and, in doing so, I noticed how God brings upon his Church the charge of Judaism—the blending of Judaism with Christianity. You are aware that the main argument of Infant baptism is thrown upon Judaism. This led me to think, and after much prayer and deep study of the word of God, I decided to follow my Lord and Master in his own appointed ordinance. The union of Church and State was that which first attracted my attention some five years since, and I have now by the grace of God been brought out of bondage; and to those of you who are of my congregation I would say, if God gives you a ray of light beware of quenching that light. Some say, what is the extra drop of water? For instance, if a clergyman leaves the Church of England, is it not more than a drop of water in his case; when persecuted and afflicted, is not this more than a drop of water? That is a mere excuse; but it will not stand the light of Divine scrutiny. Jesus often tests our obedience by giving us what we think little commands. As I was preaching a sermon on infant baptism, doubting infant baptism, a friend said to me, 'What is the use of being baptized with water? you have the Spirit, that is quite enough.' It is of no use answering a man when he is disposed to be obstinate. But I tell you what I thought when he said that is quite enough. I thought of this text, Acts x. 47, 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?' I have been addressing you longer than I intended. I only want to be identified with Jesus, to share His cross now, and to be crowned by Him hereafter. I know that he has joined the two—one is good, and also the other. I wish to be a Christian in every way.

But some of my friends seem to misunderstand me; some stand aloof, and others give the cold shoulder, but I know in whom I have believed, and that He is able to keep that which I have committed unto Him until that day. So when I come up out of the water my Father will be saying to me, in one sense, as he said to Christ, 'This is my beloved son, with whom I am well pleased.' I want to be one with Him in Christ—buried in Christ, built up in Christ, rooted in Christ, to love God as far as a poor sinner can. I want to be nothing out of Christ, but seeking close communion with Him. Lord, remember me when thou comest into thy kingdom!' Immediately after his baptism, Mr. Lincoln baptized his wife, and the whole service was concluded by the Rev. B. W. Noel."

**BAPTISM BY IMMERSION IN THE CHURCH OF ENGLAND.**—The ceremony of baptism by immersion took place on Wednesday morning last, in Trinity Church, Marylebone. Immediately after the termination of the usual morning service, the young lady who was to be baptized, accompanied by her friends and sponsors, proceeded to take her place near a large bath specially constructed for the occasion, and placed immediately in front of the communion table. The rector, the Rev. W. Cadman, read the baptismal service, and the candidate then underwent immersion in the cold water with much firmness, after which she retired to change her wet clothes. During her absence the congregation engaged in prayer on her behalf, and the remaining portion of the service was read on her return. It is stated that the young lady was previously a member of the congregation.—*Times*.

**SUTTON-IN-ASHFIELD, Notts.**—After a long time of deadness, the Lord has answered the prayers of the few amongst us who continued to plead with him to revive his work in the midst of us. Since we enlarged our chapel and cleaned and painted it, we have had good congregations, and our prayer meetings are now well attended. It would do you good to be there and hear our young friends plead for the pardon of their sins. On the first sabbath in February we baptized six candidates, five of whom are teachers, and four of these had been scholars. We hope to have another baptism before long. If you could send us a few tracts on baptism, we should be much obliged. J. E.

**HEYWOOD, Lancashire.**—We had a solemn and most interesting baptismal service on Lord's-day evening, Jan. 25; on which occasion our pastor, Mr. Dunckley, baptized three females on a profession of their love to the Saviour. One of the candidates had been a member of the Wesleysans for many years; but on hearing our minister preach on the subject, and seeing the ordinance administered, she became convinced that it was the right way, and she could no longer refrain from thus following her blessed Saviour in his own ordinance. The other two were from our sabbath school. Thank God for our sabbath schools, and for what they are doing for our churches. On this occasion we had a thousand spectators. Our chapel was literally crowded, and numbers had to go away unable to get in. W. M.

**LONDON.**—The *Record* newspaper, which is the organ of the evangelical episcopalian party, on Feb. 16, favoured us with the following paragraph:—"We understand that Mr. S. A. Blackwood, Captain Hawes, (son of the late Sir Benjamin Hawes), Mr. Ord, and another lay evangelist, were baptized last week in Mr. Spurgeon's baptistry, adjoining his Tabernacle." From the description given of these gentlemen as "lay evangelists," we presume they are thus connecting themselves with the "Brethren." But we beg to inform the *Record*, for of course its clerical editor could not set his foot in such an unconsecrated conventicle, is not "adjoining," but *within* the Tabernacle.

[On the 18th the *Record* stated that the paragraph quoted above was an error in several of its details. Mr. Ord was not baptized, and Mr. Blackwood and Captain Hawes were not baptized at the Tabernacle, but at some "undenominational chapel," two months ago.]

**LOCHGELFHEAD, Argyleshire, Scotland.**—I am glad to inform you that we had two baptized on Jan. 4, and one on the 19th, by our pastor, J. McIntosh, and there are more inquiring the way to Zion, who, we hope, will join us soon. May the "little one become a thousand, and the small one a strong city." D. F.

**WOOLWICH, Queen Street.**—Four believers in the Lord Jesus were immersed upon a profession of their faith in Him, Jan. 24; and on the following sabbath were received into the church.

W. H. W.

**ELGIN, Scotland.**—On the evening of Feb. 15, after a solemn discourse, to an over-crowded congregation, from, "Behold he cometh with clouds, and every eye shall see him," Mr. Macfarlaine administered the ordinance of baptism to two believers. The case of one of them, a young widow, is very interesting. A few years ago she accompanied her husband to Australia, in fond anticipation of many days of happiness and prosperity; but her cherished hopes were not of long duration, for the once joyous wife returned home to Scotland a desolate widow, with the additional responsibility of providing for her fatherless children. Her cheerful obedience to this divine ordinance was very pleasing; and to see a timid woman breaking up old religious connections for the answer of a good conscience, was instructive and admonitory. The other candidate is an intelligent labouring man, and father of a young family. May God bless them, and make them a blessing. W. U.

**BRAUNSTON, Northamptonshire.**—Mr. Thomas Brimley, of Daventry, formerly an acceptable preacher among the Wesleysans, was baptized here by Mr. Veals, on Lord's-day, Jan. 25. In the evening Mr. B. preached an interesting sermon in the same place, and in a lucid style gave the reasons for his adoption of baptist sentiments. Mr. B. and his friends have fitted up a neat place of worship in Daventry, which was opened on Lord's-day, Feb. 8.

**BIDEFORD, Devon.**—Our pastor, the Rev. G. Williams, had the pleasure of baptizing four candidates in November; and on Feb. 1, four others thus publicly put on Christ. The sermons preached were appropriate and impressive, and the ordinance was attended to in the most solemn manner. We rejoice to add that there are others who, we trust, will shortly in like manner follow the Saviour. W. T. K.

**SUTTON-IN-THE-ELMS, Leicestershire.**—Our pastor, Mr. Bull, baptized six believers in December. These were all men; four of whom were from the sabbath school, but most of them advanced in life. One was truly "a brand plucked from the fire." They were all, on the same day, added to the church. May they all be faithful. Others seem to be on the way. T. R.

LIVERPOOL, *Great Crosshall Street, Welsh Baptists*.—Mr. W. Thomas, pastor of this church, baptized five female friends, on Lord's-day evening, Jan. 25; one of whom had formerly been a member with the Welsh Calvinistic Methodists.

T. G.

#### WALES.

NEATH, *English Baptists*.—I have again the pleasure to inform you of another celebration of the ordinance of believers baptism in connection with our cause. On last sabbath evening, Feb. 1, our pastor baptized two candidates, a young man and young woman, both of whom have been trained up in the sabbath school, and under other blessed auspices; they now promise to be of great comfort to us, both being already actively engaged in connection with our sabbath school, and of decided and earnest piety. I also beg to hand you an extract from a local paper, which I shall be glad to see inserted in your next issue. I fear, from the reports I hear, that the sermon was anything but appropriate, as it sought to show that infant baptism was perfectly scriptural, and in accordance with natural maternal feeling, &c. Altogether rather a Puseyite than an Evangelical production.

A. C.

"*Baptism by Immersion*.—On Sunday last, an interesting scene occurred at the Episcopal chapel of ease for Cadoxton, near Neath. During the evening service, after the reading of the second lesson, the Rev. D. H. Griffith, vicar, proceeded to the 'Baptistry' in the chapel, which had been previously supplied with water,

accompanied by a young man named Thomas Peters, assistant master at Cadoxton National School, clothed in a white robe. The vicar wore his white surplice, and both descended into the baptistry, when the minister, in a most impressive manner, baptized the individual by immersing him in the water. The vicar afterwards concluded the service, and preached an appropriate sermon in allusion to the subject of baptism. The building referred to was, we understand, formerly a baptist chapel, but had been purchased by the Church of England as a chapel of ease for Cadoxton."

*Swansea Herald*, Jan 28.

ABERDARE.—At *Calvaria*, on Jan. 11, five were baptized; four of them belonging to the church at Cwmbach.—At *Bethel*, on Jan. 25, two were thus buried with Christ. This baptism took place in the open-air, in the presence of a very large congregation.—At *Ynyslwyd*, on Feb. 1, seven more thus put on Christ, one of whom had been more than thirty-five years a consistent member with the Calvinistic Methodists. This was the first public service, and the first baptism in the new chapel. All these candidates were baptized by Mr. T. Price, of Aberdare, the pastor.

CARDIFF, *Bethany*.—On the first sabbath in February, Mr. Griffiths baptized a candidate who had been in the habit of attending the means of grace from his youth, but had long halted between two opinions. At length duty gained the mastery over procrastination, and he was mercifully enabled to decide for Christ and let the world go. He was added to the church.

J. J.

## Baptism Facts and Anecdotes.

### CLOSE COMMUNION OF THE BAPTIST CHURCHES IN WALES.

We give an extract, without note or comment, from the last Annual Letter of the Glamorganshire Association.

"The Welsh baptists have sometimes been condemned for being narrow in their judgment, and close in their practice, because they confine the privilege

of church membership and a place at the Lord's table to those only who are baptized on a personal profession of faith in Christ Jesus. We at once admit, and we glory in the admission, that *all* the Welsh churches, and all the churches in Wales, with five or six exceptions, hold to this form of doctrine and practice; yet it is evident that God smiles upon



them, and prospers their efforts while holding fast the practice of admitting none to the Lord's Supper but baptized believers—those who have rendered a personal and voluntary obedience to the baptism of the gospel. 'Judge the tree by its fruit,' said the blessed Saviour; and we have a right to judge this conduct of the Welsh baptists by the fruit, and the fruit certainly justifies the practice. We shall be able to form a judgment by comparing the state of the denomination in Wales, and the state of the baptist body in any part of England comprising a population similar to that of the Principality. Let us take Yorkshire for example: this county alone is larger than the whole of Wales. According to the census of 1861, Yorkshire contained 2,033,051 souls, and the whole of Wales, including Monmouthshire, contained 1,286,495, so that the population of Wales was less than that of Yorkshire by more than seven hundred thousand souls (747,556). The character of the population, the wealth of the people, and the nature of their employments, will prove favourable to Yorkshire, compared to the mountainous nature of Wales, the scattered state of the population, and the poverty of the vast majority of the people of the Principality. But what is the position of the baptists in the two places? In order better to see this, we will take a view of York-

shire and Wales at two different periods, the year 1790 and 1861:—

County.	Date.	No. of Churches.	No. of Ministers.	No. of Members.	No. of Sunday Scholars.
Yorkshire.....	1790	24	22	No account	No account
" "	1861	100	72	11434	18433
Welsh Churches...	1790	48	61	No account	No account
" "	1861	545	351	64958	67651

We see that the population of Yorkshire in 1861 was 2,033,051, thus giving one baptist to every 178 of the population; while the population of all Wales, Monmouthshire included, only numbered 1,286,495, thus giving one baptist to every twenty of the inhabitants. This is the comparative position of Yorkshire and Wales. This table does not require from us any explanation, but it is quite sufficient to show that the Lord has owned and blessed the honest and apostolic spirit of the Particular Baptists in Wales; and they ought not to be found fault with for being too close and narrow until some one will show them a more excellent way—a way that will bear a clearer resemblance to that of the apostles, and the simple and clear teachings of the gospel before it was robbed of its beauty by the traditions of men."

## Sabbath Schools and Education.

### SCHOOLS FOR OLD SCHOLARS AND WORKING MEN.

*Concluded from page 61.*

In a cottage in Hurst there was a gathering of men almost every night, whose amusements were smoking, drinking, and gambling. This resort was broken in upon, and numerous visits were made. On the first occasion they looked with great surprise at their visitor, who so unceremoniously stood before them, and interrupted them in their game at dominoes, by calling their attention to the useless and unprofitable manner of spending their time. They were then shown the importance of improving

their minds, that they thus might also improve their circumstances, and secure real happiness for their families. One sabbath morning these men were found assembled in an old loomhouse, without a particle of furniture, or even a stool on which to sit, the only furniture in the room being a large pigeon cage made of net work, inside which was a numerous family of these, their household gods. The room was unflagged, having a deep trench dug out in the middle running parallel with the wall, against which was erected a rude fireplace of bricks. So the side of the trench provided a sitting place for these unhappy men. The windows were whitewashed to prevent

observation; and in this dismal abode were these immortal men in the habit of spending their sabbath-days when the weather did not permit them to go out to fly their pigeons. In this gloomy den their visitor spent a full hour, showing them the folly of thus spending their time, and desecrating God's holy day. Some of them urged objections to join the class, such as their age, their ignorance, and want of suitable apparel in which to appear. These objections were fully met, the advantages of the institution were pointed out, and examples of the good already secured by many members of the class were mentioned for their encouragement.

Meanwhile we went on with our work, until the class had become two bands. The night school, too, continued to increase, and we could number fifty in regular attendance. Now we witnessed some interesting sights; and the teachers were amply rewarded in the progress that was made. There were old men with spectacles delighted to find that they could spell out words, and write their own names. Every week witnessed new efforts to overcome difficulties; but the progress already made was a stimulus to renewed effort.

The men were now able to speak to others of the good they had received, and urged their companions to join them. Thus the week-day class continued to improve, until we numbered one hundred in attendance, with two hundred on the books. Of course we were not able to secure the attendance of the whole number on Sundays, but efforts were constantly made to induce them to come, until the Sunday class slowly and steadily reached the number of seventy or eighty.

The first class was taught by Mr. Bede on the Sunday morning, and by Mr. C. Wild in the afternoon. Mr. B. took a lively interest in the work until his heavenly Father called him home. In addition to his gratuitous labours, he contributed very liberally towards supplying the class with anything necessary for its efficient working. Our friend Mr. James Platt became Mr. Bede's successor, and he and his colleague have continued their labours with untiring zeal and increasing usefulness.

In course of time we began to witness the fruits of our toil and anxiety in the conversion of souls to God. It may be interesting to record one case. One

Sunday morning a visit was paid to one who was discovered to have been an old scholar in our school. He was now the father of five children. On entering into conversation with him, his wife produced a Bible that had been given to her husband by the late Rev. J. Sutcliffe, as a reward of diligence, and he spoke of the happy days he spent in the school. The visitor mentioned the existence of our new class, and soon after he made his appearance at the night school, bringing his eldest boy with him; and both father and son became constant in their attendance, sitting at the same desk. His progress was pleasing and satisfactory to himself. He then found his way to the class taught in the vestry on the Sunday; and soon became very regular in his attendance, taking great interest in the lessons of the sabbath. His evenings were now spent at home, with his children round the table, reading verse after verse out of the Bible; at other times he would read "Bunyan's Pilgrim's Progress" to them. No one can so well appreciate the advantages he received as the wife of this changed man; and the altered appearance of her house also bears witness. She was now able to visit the house of God, and, better than all, there she heard of Jesus, and soon rejoiced in God her Saviour. She now attended the means of grace, became one of Mr. Rogers's inquirers, and was constrained to give her heart to God, and unite herself with his people. In her statement to the visitors appointed by the church to see her, she expressed her gratitude to God not only for her own change, but for that of her husband. She said in most emphatic language, "I have had two husbands in one man; the first had no regard for the temporal or spiritual welfare of his family; the second is a sober man, clothed, and in his right mind, whose greatest desire is to make his family happy and comfortable."

Many happy results have been accomplished by this class; numbers have been induced to attend the house of God, and many have become members of the church. Tea meetings have been held periodically, which have been numerous attended by the fathers, mothers, and wives of the members. One circumstance in connection with the history of this class is worthy of record. A collec-

tion of natural curiosities was obtained for an exhibition, and the proceeds were laid out in furnishing the rooms for week-day evening meetings with desks and gas fixtures. The exhibition was numerously attended, the rooms were tastefully decorated, and the visitors invariably expressed their great satis-

faction with the manner in which it had been carried out.

In conclusion, we desire that the Working Men's Class may yet become a greater blessing to the church and the neighbourhood, for there remaineth yet much laud to be possessed, and "many souls are perishing for lack of knowledge."

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## Religious Tracts.

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### EAGERNESS FOR TRACTS IN INDIA.

AMONG the means employed by missionaries in India for the diffusion of the knowledge of the gospel, religious tracts have from the beginning, been found peculiarly adapted. The people are fond of reading, and will willingly, nay eagerly, receive these light-winged messengers of mercy. The Rev. E. Johnson, describing an evangelistic tour in Bengal says:—

"We arrived at Gopalgunge just in time to preach at the market. Here we obtained a good audience, and though the people were very wild, and in their eagerness to obtain tracts more than once precipitated me from my mora into the mud, yet their disposition I consider good, as they are very anxious, and attentive, and hear the word, and the field altogether seems far from unpromising. In the Fureedpore district we stopped at Cassanea Bazar, where we preached to a deeply attentive audience, some of whom seemed much interested in the word of salvation: here an interesting circumstance occurred. A great rush was made to obtain tracts, and even after we had taken refuge in our boat, numbers followed us with petitions for tracts; young men and boys clung with a desperate eagerness to the sides of the boat. We satisfied their wants, as far as our limited stock and reserves for other stations would allow, but at length finding our tracts disappearing rapidly, we put off into the stream; but even here the zeal of our young applicants received no check, three followed us in a leaky dingy, and the remainder swam; admiring their zeal, we again made demands on our fast-diminishing stock, and the happy possessors of tracts holding their acquisitious in one hand, struck out with the

other towards the shore,—some endeavouring to obtain a passage in the dingy, but its owners, fearing an upset, drove them away. At length a little boy who had striven harder than the rest, but had not obtained a tract, implored us to give him one, which we did. He then craved a passage to shore in the dingy, but was refused, though the boat was now in the middle of the stream; the little fellow, nothing daunted, holding his hard-acquired prize in the left hand above water, struck gallantly out for the shore, but the boiling waters of the Barashee, swollen and turbid by the heavy rains, would not allow him to proceed far. Uttering a cry of fear he let the hard earned fruit of his toil drop into the water. Seeing his danger, we requested the dingy not to delay but to stand off to the shore, and on the way to take him in; but even the dingy was unable to make much progress in the angry flood. Twice the little fellow's head was almost immersed, when, seeing his imminent danger and the inability of the dingy to reach him, we pulled hard and picked him up, just as his strength was almost exhausted. Then rewarding his perseverance with another tract, we put him safely ashore."

Near Magoa, tracts were given only to those who could read. Here a Hindoo read aloud a portion of the tract (Holy Incarnation) saying, "These are good words; I should like to know all about this religion." He requested a Bible, and I thought would follow me to my boat; but somehow or another in the crowd he disappeared. Here a little boy bought for four pice the book called, "Anecdotes of Providence," saying he would buy some oil in the bazar, and sit up all night and read.

# Intelligence.

## BAPTIST.

### FOREIGN.

CANADA.—The number of missionaries employed by the Missionary Convention (West) during the year, or a part of it, has been twenty-five—two more than last year. The average attendance of hearers at all stations during the year, 7,710; church-members on the whole field, 1,403; sermons preached, 3,320; pastoral visits made, 4,703; number of miles travelled in discharge of missionary duties, 30,574; baptized, 95; sabbath-school teachers, 130; scholars, 1,071. The object of the Ministerial Education Society is to aid those students in destitute circumstances who may be called of God to the Gospel ministry, and who give promise of usefulness as labourers in the vineyard. It further provides for the training of all the theological students during the last three years of their course. There are thirty-five young men at present studying in the institute who have the work of the ministry in view. Six of them are expected to graduate next summer. The aggregate attendance of students at the institute last year has been 158. The new building of the Institute at Woodstock was completed and opened at the time expected. By enlargement, improvements, and additional land to the playgrounds, the new edifice considerably surpasses the former that was burned. The number of missionaries assisted by the Missionary Convention (East) during the whole or part of the past year was six. Since its commencement much good has been accomplished by it—a number of churches has been the direct fruit of its efforts. There are ten Associations in Canada. In nine of these there were baptized last year, 614; there are 175 ministers, and 50 licentiates—total membership in all the Associations is, 13,335. There are 429 members in associated and mission churches—total, 13,764. The actual total must be much greater than is shown above, as the membership of many of the unassociated churches cannot be ascertained, and is not given. The number of Regular Baptists in the United States is, 1,037,576; Baptist Associations, 588; churches, 12,648; ordained ministers, 8,018; licentiate preachers, 1,035; baptized in 1861, 60,073.

AUSTRALIA, *Queensland*.—A new baptist chapel was opened at Brisbane in December, when Mr. Kingsford was recognised

as pastor of the church, which admits "none but baptized believers to sit down at the table of the Lord." Mr. K. was presented with a handsome pulpit bible.

### DOMESTIC.

BAPTIST CHAPEL-BUILDING IN LONDON.—That enlightened and important body the baptists have been greatly at fault; they have yet to learn their duty, and to provide for the discharge of it. The Rev. C. H. Spurgeon alone may be said to have been doing more than the whole community together. This ought not to be. They are a generation behind the Independents. Sir. Morton Peto is their Thomas Wilson; the principal additions have been made by him, and we rejoice to understand that he has no intention of remitting his evangelical labours. He is at this moment making arrangements for the erection, in suitable places, of several spacious edifices with a portion of the materials which now constitute the building of the Great International Exhibition. The baptists, however, must not lean wholly on the great and generous Baronet; they require a society of the utmost strength for the express purpose of promoting the erection of meeting-houses in London. Some faint attempts have been made towards such an institution; but the result has hitherto been comparatively trifling. We hope the day is not distant when we shall have to report something much better.—*British Standard*

LYME REGIS.—A few weeks since a tablet was erected in the baptist chapel to the memory of the Rev. A. Wayland, whose christian character needs little more eulogy to show the estimation in which he was held, than is given in the inscription, which is as follows:—"Sacred to the memory of the Rev. A. Wayland, for forty-one years the faithful and devoted pastor of the church worshipping in this place. By the holiness of his life and conduct, he won the love and esteem of all who knew him. He departed this life, deeply lamented, August 7th, 1862, aged 69. This tablet has been erected by the church and congregation, together with a few of his most intimate friends, all of whom admired his devotion and christian consistency. A good minister of Jesus Christ." The above fully expresses the opinion of all who knew him. He was not one of those men whom nature had endowed with a strong constitution, and from constant study, with scarcely an interval of relaxation, he gradually became weaker, until he was compelled to relinquish

what had been to him for so many years a source of great pleasure—preaching the unsearchable riches of Christ. After much persuasion he accepted the proposal of the church and congregation, to retire for six weeks (or more if needed) to Ryde, for a change of both air and scene. Six weeks he said would be sufficient, and on that very day six weeks he peacefully “fell asleep—laid down his weapons of warfare, and entered into the eternal city of peace.” In his life he was highly respected, and in his death he was deeply lamented.

**ABERDARE, Glamorganshire.**—Our ever-active friend, the Rev. Thomas Price, continues to find out and cultivate new fields of labour. Another new chapel, about a mile from that in which Mr. P. preaches, was opened in December—a neat place, with a dwelling house attached. And in the first week in February another chapel, half a mile off, was opened, with galleries, vestries, &c. Mr. P. preached the first sermon, and then baptized seven believers, one of whom had been with the Methodists over thirty-five years. Churches of about two hundred members are to be formed in each of these places.

**WILLENHALL.**—The new (Calvary) baptist chapel was opened for divine worship on Tuesday, Jan. 30, with sermons by Messrs. Brown and Vince, of Birmingham; and on Lord's-day the 25th, by Messrs. Evans, of Dudley, and Lees, of Walsall. A tea meeting was held on Tuesday, Feb. 3, followed by a public meeting, the pastor, Rev. J. Davies, presiding; when congratulatory addresses were delivered by several ministers. More than £50 were obtained.

**FROME.**—Previously to the removal of the Rev. S. Manning to enter upon his new engagement with the Religious Tract Society, he was presented by his friends at Sheppard's Barton with a purse of sixty guineas, and a handsome timepiece. The removal of Mr. M., after fifteen years' service, is much regretted in the neighbourhood. Should he have gone?

**MELTHAM, Yorkshire.**—The foundation stone of a new baptist chapel was laid here on Christmas Day by Mrs. Crowther, of Lockwood; the Rev. T. Thomas, pastor of the church, presenting her with a silver trowel for the purpose. A tea meeting, followed by addresses, was held. The place is designed to seat six hundred persons, and the friends hope to be able to pay for it when opened.

**MAINDEE, near Newport, Monmouthshire.**—The newly-formed baptist church in this locality has secured ground on which to build a place of worship. Mr. T. L. Davies is the pastor. Sermons were preached and a tea meeting held a few weeks ago in furtherance of this object.

**CHESTERFIELD.**—The new baptist chapel in this town was opened with sermons by Messrs. Larom and Campbell, of Sheffield, Mursell, of Manchester, and Dr. Evans, of Scarborough, in January. On Tuesday the 20th, a tea meeting was held, after which a public service, F. E. Smith, Esq., of Sheffield, presiding; when several encouraging addresses were delivered. About £50 were obtained. The friends propose to open a Bazaar in May, and would be glad to receive contributions.

**MONTAGUTE, Somerset.**—A very interesting tea service was held on Monday, Feb. 2, to commemorate the thirty-eighth anniversary of the opening of the chapel, and the ordination of the esteemed pastor, Mr. T. Price, which took place on the same day; when a very elegant timepiece, with a suitable inscription, and a purse of £34, were presented to Mr. Price. Addresses of mutual congratulation and affection were exchanged, and a happy evening enjoyed.

**BIRMINGHAM, Heneage Street.**—The friends at this place enjoyed a happy social tea meeting on the evening of Jan. 6, after which addresses were delivered in the chapel by several ministers from other churches in the town, and Mr. Green from Rawdon College. Music and singing added to the enjoyment of many, and we hope to realise twenty pounds as the proceeds.

J. B.

**LANDPORT, Portsmouth.**—*Commissioner's Hall.*—This spacious hall was crowded on the occasion of the first annual tea meeting on Jan. 20. Mr. H. Kitching, the minister, took the chair. Several ministers were present, and a plan of a new chapel about to be erected was submitted to the inspection of the friends.

**SOUTH PETHERWIN.**—A Thanksgiving service was held on Thursday evening, Jan. 15, to celebrate the entire removal of the debt from the place of worship during the past year. Many friends from the neighbourhood were present, and “voices of joy and thanksgiving were heard in this tabernacle of the righteous.”

**OLDHAM.**—The place of worship in Manchester Street, vacated by the congregation twelve months ago to occupy a larger chapel, has been re-opened after repairs and improvements. A new church was formed by Dr. Acworth on Feb. 1. Several ministers have engaged to supply the pulpit.

**NECTON, Norfolk.**—We are requested to state that the Rev. G. Binnie, having tendered his resignation, will close his labours here on the last sabbath in March, and is open to invitations to supply destitute churches with a view to the pastorate.

**COSELEY, Ebenezer.**—The "Round O Class" had its annual tea meeting on Monday evening, Jan. 26, when five hundred sat down; after which a public meeting was held, S. Thomson, Esq., of Coppice Hall, in the chair. Prizes were distributed to the scholars, and several neighbouring ministers delivered addresses.

**BRIGHTON, Bond Street Chapel.**—At a social meeting the friends of the Rev. G. Isaac presented him with a purse of thirteen pounds, and a handsome copy of Bagster's comprehensive Bible, as expressions of their sympathy and attachment.

**ALDBOROUGH, Suffolk.**—The pastor of the baptist church, the Rev. T. M. Roberts, B.A., has been presented by his friends with a beautiful timepiece, and an elegant statuette in bronze, as testimonials of esteem and affection.

**FIFEHEAD, Dorsetshire.**—The new baptist chapel in this village was opened for Divine worship and the preaching of the gospel, on Tuesday, Jan. 27. This place will be a branch station of the baptist church at Bourton.

**REMOVALS.**—Mr. W. Best, of Coleford, to South Parade, Leeds.—Mr. G. Ward, of Nayland, to Walton, Suffolk.—Mr. J. Upton Davies, of Sabden, to South Street, Hull.—Mr. T. Phillips, of Haverfordwest College, to Burslem.

**RECOGNITIONS.**—Mr. Hugh Owen, at Milford Haven, Jan. 1.—Mr. E. G. Gange, at Lake Road, Landport, Portsmouth, Jan. 5. Mr. B. May, at Buxton, Norfolk, Jan. 29.

### MISSIONARY.

**INDIA, Orissa.**—The Rev. William Hill, one of the General Baptist missionaries in this province, gives the following interesting details of a baptismal service:—"Lord's-day, Nov. 2, was an interesting day with us at Cuttack. In the morning, after a sermon by Mr. Buckley, I had the pleasure of baptizing ten candidates. The baptism should have taken place in the chapel, but as we were on our way thither we met the hearers in a state of excitement coming to inform us that something had happened to the baptistry, and that the water was all running out! Had such a thing occurred in many chapels the baptism must have been postponed, but fortunately we have a tank with 'much water there' in the chapel compound, so all we had to do was to adjourn from the chapel to the tank, and there administer the sacred ordinance. Of our native christians there was an unusually large attendance, and as they stood alongside the tank clad in their white robes, the sight was

particularly interesting. Not a few of the heathen stood on the road to witness the administration of the ordinance. During the whole service the greatest order and stillness prevailed. Six of the candidates were from the Girls' Asylum, and one from the Boys'. The latter is the son of the respected deacon of the church at Piplee, and is a quick promising youth. Among the girls was one whose parents perished on the Juggernath pilgrimage, and she, when quite a child, was rescued and placed in the asylum about thirteen years ago. When conversing with her on the state of her mind, I took the opportunity of reminding her of God's goodness to her in saving her from a premature death, and affording her saving knowledge which her parents never possessed. By such a reference a tender cord was touched, and tears rolled down her cheeks. She, we hope, has become a 'pilgrim for Zion's city bound,' thus differing from her parents, who were pilgrims to wicked and hateful Pooree. In the afternoon we had a precious season around the table of the Lord, when the newly baptized were received into the fellowship of the church; and in the evening we meditated on Luke xv. 10, when reference was made to the joy which angels would experience in witnessing the transactions of the day. 'This is something like the day of Pentecost,' observed one of the native brethren, and ardently do we desire to see such days occurring more frequently. Oh for an outpouring of the Holy Ghost similar to that enjoyed in apostolic days! The longer we live in India, and the more we see of the depravity of the human heart, the more do we feel that it will not be by human might, but by the Spirit of the Lord, that India will be converted to Christ. Among others a good work seems to be going on, as we have ten more candidates."

**HAYTI.**—The baptist mission has during the past year suffered much affliction. The congregations are now wearing their wonted aspect. Much trouble, however, has been occasioned by the conduct of the Romish priest at Jacmel, who has kept up a perpetual agitation in the town since the conversion of one of the teachers in the Government school. This event, at the time, led to the interference of the Minister of Public Worship, and induced the directress of the school to resign her position. Although known to be a protestant, the President refused to receive her resignation. Recently he has paid a visit to the place, and opportunity was taken by the priest and his partisans to resume the agitation for her dismissal. Some thirty applications were made to him to this

effect. Seeing this, the lady again placed her resignation in the President's hands. He would not accept it; but told her, amongst other things, that "he had placed her in the school, and also retained her there, in order that the gospel might be propagated among her pupils; that he believed the gospel would be the only true means of civilisation for his poor country; and that, though other mistresses should be given her to teach the Catholic religion, he wished her to maintain her own convictions as a protestant, and not to violate her own conscience."

WESTERN AFRICA.—The baptist mission at Cameroons has been thrown into great peril by the assault of a body of native slaveowners on the missionaries. A woman, held in slavery in King Aqua's Town, ran to the mission-house for protection. She was fed, and sent away. The aid thus given exasperated the slave party among the people, and threats of destruction were freely uttered. The mission-house was surrounded. Mr. Peacock received blows on his shoulder, and for nearly a week there was great danger of the entire destruction of the mission property. The enraged slaveowners were finally appeased by the payment of £20.

### RELIGIOUS.

ITALY.—During the past year, the colporteurs of the Scottish Bible Society have sold as many as 5,000 Bibles and Testaments, and not fewer than 50,000 of the best Evangelical books. They have sometimes seen their books burned or torn before their eyes; but generally they have been bought to be eagerly read. Simple toleration is gradually merging into practical liberty. Not only, for instance, are cases of persecution in the hospital and churchyard become rarer, but the authorities are everywhere according separate rooms in one, and large portions of ground in the other, for the use of dissentients from the still national Roman Catholic Church. At the various centres of Protestant activity the work prospers, and the hearts of those who labour are encouraged to hope for larger success. In the island of Elba prejudices are disappearing, and the loving spirit of the little Protestant community is commending the Gospel to the people.

MADAGASCAR.—The friends of the London (Independent) Missionary Society, have met the appeal of Mr. Ellis, to send £10,000 for the erection of chapels on this island, in a prompt and generous spirit. More than £6,000 have been voluntarily subscribed; and a large public meeting

was held a few days ago, the Earl of Shaftesbury in the chair, to further this noble object. The King of Madagascar has given permission for the chapels to be erected on the very sites where the native christians, a few years ago, suffered martyrdom.

FRANCE.—"We understand," says the *Journal de Rouen*, "that the Protestant ladies of France are at this moment signing a petition to be addressed to the Queen of Spain, praying for the pardon of Matamoros and Albama, lately condemned to nine years' imprisonment for having circulated the Bible in Spain and read the prayers according to the reformed religion. The petition is said to have already received a large number of signatures."

BURMAH.—The American mission is prosecuting its labours with energy and success. It is now about nine years since Qualah first proclaimed the Gospel of Christ on the Toungoo mountains. Already nearly 5,000 Karens and a few Burmans have been gathered into the churches there. Nearly 300 have been baptized during the year; and there are 120 Karen preachers or helpers now employed.

NATIVE CHRISTIANS IN INDIA.—The number of native christians and missionaries (Protestant) in India was recently taken by a careful census, by Dr. Mullens. In 1861, there were 418 European and 81 native ordained missionaries. There were 1,079 catechists, 890 churches, 118,983 native christians, of whom 21,252 were communicants; 54,888 boys and 14,723 girls in schools.

### GENERAL.

THE LATE PRINCE CONSORT.—The design by Mr. Noble for a bust of the Prince Consort, which is to be placed in the new building of the Bath United Hospital, has been completed, and photographs of the same have been submitted to the Queen. Her Majesty has been pleased to express her "entire approval of the design," and has also graciously suggested the following inscription:—"His life sprang from a deep inner sympathy with God's will, and therefore with all that was true, beautiful, and right."—These words will be inscribed on the plinth.—*Athenaeum*.

CHURCH REFORM.—Lord Ebury has expressed his intention to re-introduce into Parliament the bill for abolishing the requirement of "unfeigned assent and consent" to all and everything contained in the Liturgy. His Lordship will also move an address to the Queen for an enquiry with a view to the revision of the Burial Service.

**MARRIAGES IN INDIA.**—A bill has been introduced into the legislature to legalise all marriages of christians in India contracted since 1851 in the presence of persons not in holy orders; and to prevent all doubts as to the legality of Dissenters' and native Christians' marriages for the future, a simple form of registration is provided for the native christians scattered in thousands over parts of India under pastors of their own race. They are to be subject to the christian law of affinity and consanguinity, and polygamy is not permitted.

**ENGLISH SUTTEES.**—Deaths by burning continue to occur through the wearing of tindery muslins distended by crinoline, especially among dancing girls in public theatres. How long will this terrible infatuation make victims of these slaves of a foolish fashion? Indian Suttees were put out, to be re-lighted, it seems, by English women! Shame on them! Have they no sense of propriety—no instinct of self-preservation—no desire to allay the alarm of their friends for their safety?

**NEGRO EMANCIPATION IN AMERICA.**—Great meetings, for the encouragement of the North in the work of negro emancipation have been held in this country both in London and other populous places, and we hope to hear of many more, if held only for the purpose of contradicting the false statements made in the *Times* of the views of Englishmen on the question of slavery.

**SUGGESTED TOUR FOR DR. GUTHRIE IN THE HOLY LAND.**—A London literary journal states that Messrs. Strahan and Co., the enterprising publishers of "Good Words," have placed 5,000*l.* at the disposal of the Rev. Dr. Guthrie, to enable him to make a tour in the Holy Land, with the view of writing a commentary on the Bible, to be published in periodical numbers.—*Witness.*

**STAYING AT HOME.**—A few days ago, Mr. Charles Reynolds, patten-maker, of Wellingborough, died, aged eighty-two. It is very remarkable that he was born in the same house in which he died, and not only had he lived in the same house all his life, but he had not slept out of it a single night during the whole of his life.—*Stamford Mercury.*

**DR. LYMAN BEECHER,** the father of the Rev. H. Ward Beecher and Mrs. Beecher Stowe, died lately at Brooklyn, at the age of eighty-seven.

**SHAKESPEAR'S CLIFF, DOVER.**—We hear that this classic ground, to which our great poet had given such celebrity, is no more! having toppled down headlong upon the beach beneath.

**AIR-POWER.**—Pneumatic despatch is now reported to be a success. A tube has been laid, underground, from Euston-square Railway Station to a district post-office in Eversholt Street, a distance of a third of a mile. Cars, loaded, and weighing between one and two tons, and also passengers, were puffed from one station to the other in a minute and a few seconds.

**ELIHU BURRITT,** so well-known some years ago when in this country, as the "learned American blacksmith," has left the uncongenial scenes of strife in his native land, and is now in England, engaged, we are told, in delivering lectures in promotion of peaceful objects.

## REVIEW OF THE PAST MONTH.

*Tuesday, February, 24th.*

**AT HOME.**—The Queen did not open Parliament in person on Feb. 5, but the Prince of Wales took his seat as a peer of the realm on that day. The most extensive preparations are in progress for the royal marriage at St. George's Chapel, Windsor, on the 10th of March; when a legal general holiday will take place in all parts of the kingdom. The Princess is expected at Gravesend on the 7th. The Princesses of Prussia and Hesse will be present at the nuptials; but a shadow of gloom has just arisen from reports of the illness of Prince Alfred, at Malta, from fever. This month England has lost one of its truest patriots, and the House of Lords its wisest councillor, in the death of the venerable Marquis of Lansdowne.

**ABROAD.**—The news from America is of a varied character. A bill for arming the negroes has passed the House by a large majority, and there are reports of risings among the slaves in the extreme South. On the other hand some of the North-western States are protesting against the policy of the President; and the blockade of Charleston was broken for a few hours by a sudden attack from Confederate gun-boats. Gold in the North was at a premium of 53 per cent., but in the South it was 250. McClellan, it is said, will be invited to resume the command of the Federal army.—The insurrection in Poland, owing to the cruel conduct of Russia, is assuming a serious aspect. Prussia, whose King is setting his own parliament at defiance, is aiding Russia in her tyrannous proceedings; while England and France are protesting against them, and Austria remains neutral. These complications may possibly lead to an European war.—The new Viceroy of Egypt, son of the famous Ibrahim Pacha, is very popular.



## Marrriages.

Jan. 15, at Turret Green Chapel, Ipswich, by the Rev. M. S. Ridley, of Lydney, brother of the bride, James Rogers Bayley, Esq., Ipswich, to Catherine, daughter of Frederic Ridley, Esq.

Jan. 17, at the baptist chapel, Barnsley, by the Rev. J. Compston, Mr. W. Banks, to Miss Ann Parker. This being the first marriage celebrated there, a family Bible and a hymn book used at the chapel were presented to the newly-married couple.

Jan. 17, at the baptist chapel, Sutton-in-Craven, Yorkshire, by the Rev. W. E. Archer, John Smith, Colne, Lancashire, to Miss Margaret Lister, Sutton.

Jan. 17, at Badcox Lane baptist chapel, Frome, by the Rev. William Burton, Mr. B. Wilcox, to Miss Jane Pointing, both of Kilmersdon.

Jan. 18, at Sheppard's Barton baptist chapel, Frome, by the Rev. S. Manning, Mr. John Ashman, to Miss E. A. Williams, both of Frome.

Jan. 18, at the Independent chapel, Honiton, by the Rev. W. Evans Foote,

baptist minister, Mr. W. Moore, to Miss Charlotte Sparkes, both of Up-Ottery.

Jan. 20, at Grange Lane chapel, Birkenhead, by the Rev. S. H. Booth, baptist minister, Walter Henry, second son of the late J. J. White, Esq., of Lloyds, to Emily Georgina, only daughter of the late Henry Skinner, Esq., of Honolulu.

Jan. 20, at the baptist chapel, Beckington, by the Rev. W. Cloake, Mr. W. Bull, of Beckington, to Miss M. Smith, of Frome.

Feb. 4, at the old baptist chapel, Great Yarmouth, by the Rev. J. Green, the Rev. Henry Platten, baptist minister of Stradbrook, Suffolk, to Miss Elizabeth Douglass, of Yarmouth.

Feb. 16, at the Independent chapel, Norley Street, Plymouth, by the Rev. C. Wilson, M.A., the Rev. W. Jeffery, baptist minister, Torrington, eldest son of W. Jeffery, Esq., Chiselhurst, Kent, to Catherine, fifth daughter of the late G. Gidley, Esq., Plymouth.

## Deaths.

Jan. 1, at Benares, Amelia, the beloved wife of the Rev. John Parsons, baptist missionary, sister of the late Mrs. W. W. Evans, of Calcutta, of the Rev. J. Baynes, of Wellington.

Jan. 10, at Sandwich, Kent, in the 68th year of her age, Mrs. Harvey, for many years an honourable member of the baptist church at Eythorne, and relict of the late Thos. Harvey, Esq., who was deacon of the same church upwards of forty years. She sleeps in Jesus.

Jan. 18, at the house of her uncle, Mr. Sykes, of Oxford, Agnes Sophia, youngest daughter of the Rev. J. Wenger, baptist missionary of Calcutta, of diphtheria, aged eleven years.

Jan. 19, in his ninetieth year, Mr. Robert Verow, of Hincley, many years pastor of the baptist church at Earl Shilton. Mr. V. was an active cheerful christian, "given to hospitality." A brief memoir of our venerable friend will appear in our pages next month.

Jan. 22, Mr. Enoch Bowker, aged 52, many years a member of the first baptist church at Acerington, Lancashire.

Jan. 28, in his eightieth year, Mr. Robert Bruin, who had been a member of the

baptist church, Sutton-in-the-Elms, Leicestershire, more than fifty years; forty of which he had been a deacon, and a punctual and useful sabbath school teacher. He filled every office well, being a lover of peace, and having the welfare of souls at heart.

Jan. 30, after a lingering illness, but divinely sustained and peaceful to the last, Francis Sarah, the beloved wife of the Rev. E. Pledge, baptist minister, Downham, Norfolk, aged 42 years. A husband and four children mourn their heavy loss.

Jan. 30, at Hastings, in the 77th year of his age, Thomas Nelson, Esq., of Graham's Town, Cape of Good Hope, who for upwards of fifty years had been a consistent and devoted christian, and a member of the baptist church.

Feb. 9, at Erith, Kent, Mr. Edward R. Tiddy, of the Baptist Mission House, London.

Lately, at his residence, Bourn, Mr. William White, formerly of Spalding, and for many years an active member of the baptist churches in those towns. Our departed friend was a zealous advocate of education, and of civil and religious freedom.

# YOUTH'S MISCELLANY.

## EPISTLE OF CONDOLENCE FROM NEW ZEALAND CHIEFS TO THE QUEEN OF ENGLAND.

THIS Epistle was forwarded by the Governor of New Zealand, Sir George Grey, to the Duke of Newcastle, for presentation to Her Majesty. It may be regarded as a literary curiosity. The figures of speech which these islanders so much indulge, are similar to those employed by the North American Indians, and are borrowed from the natural objects with which they are familiar. It must have been gratifying to Her Majesty in her deep affliction to receive such peculiar expressions of sympathy from the ends of the earth.

“O VICTORIA, our mother!—We greet you! You, who are all that now remains to recall to our recollection Albert, the Prince Consort, who can never again be gazed upon by the people.

We, your Maori children, are now sighing in sorrow together with you, even with a sorrow like to yours. All we can now do is to weep together with you, O our good mother, who hast nourished us, your ignorant children of this island, even to this day!

We have just heard the crash of the huge-headed forest tree which has untimely fallen, ere it had attained its full growth of greatness.

O, good lady, pray look with favour on our love. Although we may have been perverse children, we have ever loved you.

This is our lament.

Great is the pain which preys on me for the loss of my beloved.

Ah, you will now lie buried among the other departed kings!

They will leave you with the other departed heroes of the land,

With the dead of the tribes of the multitude of “Ti Mani.

Go fearless then, O Pango, my beloved, in the path of death; for no evil slanders can follow you.

O my very heart! Thou didst shelter me from the sorrows and ills of life.

O my pet bird, whose sweet voice welcomed my glad guests!

O my noble pet bird, caught in the forests of Rapaura!

Let, then, the body of my beloved be covered with royal purple robes!

Let it be covered with all rare robes!

The great Rewa, my beloved, shall himself bind these round thee.

And my ear-ring of precious jasper shall be hung in thy ear.

For O! my most precious jewel, thou art now lost to me.

Yes: thou, the pillar that didst support my palace, hast been borne to the skies.

O my beloved! you used to stand in the very prow of the war-canoe, inciting all others to noble deeds. Yes: in thy lifetime thou wast great.

And now thou hast departed to the place where even all the mighty must at last go.

Where, O physicians, was the power of your remedies?

What, O priests, availed your prayers?

For I have lost my love; no more can he revisit this world.

MATEUE TE WHIWHI.

RIWAI TE AHU.

WIREMU TAMIHANA TE NEKE.

PARAKAIA TE POUEPA.

HOROMONA TOREMI.

ARAPATA HAUTURU.

KARANAMA TE KAPUKAI.

PARAONE TE MANUKA.

MUKAKAI.

MOROATI KIHAROA.

HAPE TE HOROHAU.

TAMIHANA TE RAUPARAHA.

RAWIRI TE WANUI.

KINGI TE AHOARO.

HANITA TE WHAREMAKATEA.

HUKIKI.

PARAONE TOANGINA.

HOHUA TAIPARI.

KEPA KERIKERI.

PITA TE PUKEROA.”

## A TOUCHING INCIDENT OF THE LANCASHIRE DISTRESS.

In a bale of promiscuous clothing recently received in Manchester for distribution among the distressed operatives, from some place the name of which is not given, there was found a boy's Scotch cap. In the cap was a letter, addressed “For an orphan, or motherless boy.” On opening the letter a shilling was found enclosed,

and the following touching epistle:—“May the youthful wearer of this cap meet its late owner in heaven! He was beautiful and good, and was removed by an accident from this world to a better. A weeping mother's blessing be on the future wearer of her bright boy's cap.—Nov. 22, 1862.”

## THOUGHTS ON A SURVEY OF THE HEAVENS.

WHEN from this lower scene we turn our eyes  
 To contemplate the volume of the skies,  
 What noble truths of power, of love, and praise,  
 Are then unfolded to our upward gaze!  
 There in bright characters of mystic light,  
 Deeply engraven on the brow of night,  
 Through those illimitable fields of space,  
 The mighty handiwork of God we trace!  
 Systems and suns in wondrous numbers shine,  
 O'erwhelm'd I tremble at the sight divine!  
 For sweeping heaven's entire majestic arch,  
 In one unbroken and unceasing march,  
 Undimm'd by ages and the lapse of time,  
 The glorious lights pursue their paths sublime,  
 And still proclaim (as when at first with light  
 God pierced the darkness of primeval night,  
 And clothed in azure robes the spreading sky,  
 And paved with stars the firmament on high)  
 The same unchanging, and almighty power  
 Of Him alone whose goodness to this hour  
 Has kept these many worlds from year to year,  
 Each in the bounds of its appointed sphere:  
 Upholding, guiding with His own right hand,  
 In perfect harmony and order grand,  
 Their complex motions, as they ever trace  
 Their paths mysterious through the deep blue space.  
 O wondrous power! O majesty divine!  
 All might in heaven and earth, O Lord is thine!  
 No other hand could form the arching sky,  
 And spread abroad the firmament on high!  
 No other voice could chaos dark appal,  
 And into being worlds from nothing call!  
 And none but wisdom infinite could plan  
 This scheme so vast, so wonderful to man!  
 Moving in happy concert through the sky,  
 These all fulfil their wondrous destiny,  
 Obedient to the word of Him alone  
 Who first from nothing form'd the starry zone.  
 O what is man! will He who guides aright  
 The starry millions in their ceaseless flight,  
 And by his power their rapid course controls,  
 E'er deign to note the sigh of suffering souls;  
 Or lend an ear attentive to the call  
 Of erring mortals on this distant ball?  
 O yes! above the music of the spheres,  
 The contrite sinner's prayer Jehovah hears;  
 From God's own throne descends the gracious dove,  
 With proof of recognition and of love,  
 Inspiring hope and joy within the breast,  
 Calming its tumults, and imparting rest.  
 Rest such as only by the Lord is given,  
 A blessed foretaste of the rest of heaven.  
 Then, O my soul, in solemn numbers raise  
 To God thy song of gratitude and praise!  
 Praise Him for boundless goodness, as display'd  
 In the creation His own hands have made!  
 Praise Him for wisdom and for matchless skill,  
 With which, according to his righteous will,  
 All things on earth, all things in heaven above,  
 Are regulated by paternal love!  
 But chiefly, O my soul, employ thy powers,  
 Through the brief span of life's uncertain hours,  
 In lauding Him for the rich boon He gave—  
 His only Son who died thy soul to save!

THE  
BAPTIST REPORTER.

APRIL, 1863.

FIRST PRINCIPLES OF NONCONFORMITY.

It was our intention, at the close of the past year, to commence the present with some of the choicest selections from the numerous volumes and pamphlets that appeared during the "Bicentenary" year; but Mr. Spurgeon found us other work to do. Having, however, discharged what we believed to be our duty in respect to that, we now turn to the great question of the Principles of Nonconformity. And we do so from the conviction that they are but ill-understood by many who call themselves dissenters, or are placed in abeyance through neglect, or from a spurious charity, by others; but chiefly that our younger readers may be able to give scriptural reasons why they do not conform to the law-established church.

First Principles are of the utmost importance. Human governments have their first principles; and the apostle refers to "the first principles of the oracles of God," which the obedient christian willingly and cheerfully adopts as his own. Having satisfied himself that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works," he submits himself to their divine authority in all things pertaining to

religious matters. And more than this, he recognises the right of the Divine Lawgiver to be imperative and dogmatical, when propounding his laws to men. He feels that he has no right to offer an opinion respecting them. His duty is to give them unquestioning obedience.

And hence it is that he cannot admit the authority of man in things sacred. Human interference in such matters he feels himself under a solemn responsibility to resist. To God, and to God alone, he gives his undivided allegiance.

But men will be meddling, notwithstanding all the warnings of the Divine word, and the terrible examples of the Divine displeasure with those who dared to usurp his high prerogative. We might comment on the folly as well as the sin of such conduct. For human folly has reached its climax when it vainly imagines that it can improve on Divine legislation.

All this, and much more, is well set forth in one of the Bicentenary volumes to which we have alluded—"Church Questions: Historical and Moral Reviews. By Joseph Parker, D.D."\*

This volume consists of a series of lectures of great value. From the first on the "Principles of Nonconformity" we give an extract.

\* Published by John Snow, London.

“Nonconformists maintain that the church is constituted of men who have been born again by the mighty power of the Holy Spirit through faith in our Lord Jesus Christ. The kingdom of the Saviour is established in the renewed heart, and any external manifestation of that kingdom should be the expression of a living and loving faith in the glorious Gospel. This Gospel is the power of God, and as such is essentially independent of any aid which the most influential patronage can supply. It seeks the dominion of nations, by seeking first the dominion of the individual heart. Its business is with the personal conscience. It is a most daring mockery of its spirituality to elect it as the form of national faith. Any religion claiming to be simply a philosophical theory of moral relations might be so elected; but a religion that is nothing if not the ruling power of the whole heart and life, is necessarily self-excluded from any such election, except by an arrangement which is mockingly and degradingly nominal. If I am at all justified by Holy Scripture in regarding christianity as a power that deals with human questions solely through the human heart, then I cannot see the shadow of a reason for believing that it comes at all within the range either of individual or national patronage. You may patronise the discoveries of science or art, you may guard a mechanical invention with the solemn sanctions of national law, you may single out certain military tactics for special approbation, and you may even go so far as to mark the boundary of certain actions which involve the external morality of the State; but to treat the GOSPEL in this manner appears to me not only unscriptural, but irrational and profane. The Bible is not to be treated as we are bound to treat the statute-book of the nation. Every inhabitant of this

country is compelled to accept the statute-book as his guide in all civil relations and transactions. He may or may not have read the statute-book, he may or may not have even seen the statute book; but, independent of all such considerations, he is, under all litigated circumstances, to be heard, and tried, and judged, according to the provisions of that book. And this is obviously right. Apart from this, national life would be an impossibility. But we hold that the Bible and the statute-book are not to be regarded as upon an equality in this respect. The heads of a nation are not at liberty, we conceive, to summon before them Plato, and Confucius, and Mahomet, and Christ, and to elect one of them, by majority or otherwise, to be regarded as the author of the national religion. The question of religion we hold to be entirely personal and spiritual; every man is to give an account of himself to God, and an unregenerate man will as certainly be doomed to ruin from a so-called christian country as from a land that ignores the name and righteousness of Christ. Let no man imagine himself safe simply because he belongs to a nation that is nominally christian. Christ's kingdom must be *in* a man, as the only condition of a man being in Christ's kingdom. The question is not what religion the monarch professed, but what religion is in the man's own heart. “The kingdom of God cometh not with observation.” “The kingdom of God consisteth not in meats and drinks.” “The kingdom of God is *within* you.”

There is a distinction often maintained about Jesus being the supreme head, and the reigning sovereign the secondary or human head. As nonconformists, we utterly repudiate the distinction. And why do we repudiate it? Because we find no warrant for it in scripture; and because our experience as a nation

has abundantly shown that such headship has been dishonouring to the purity and grandeur of the christian faith. The headship of the church involves qualifications too sublime, issues too momentous, to be entrusted, in any sense whatsoever, to any monarch but the Monarch of the Universe. The Church of God is not a commercial corporation, or a theological guild, to require the sanction and patronage of a human head. The church is redeemed by the precious blood of Christ. He who died and rose again, and now intercedes before the throne, is alone worthy to be described as the Head of the Church. We cannot consent to an arrangement which proposes that Henry VIII should sit even at the *feet* of the Lord Jesus as the human head of a kingdom, of which kingdom, alas! he was never a subject. And are we unreasonable in refusing consent? Would you promote an alien to the monarchy of England? How much less, then, regard a man as head of the kingdom of God on the earth who had never entered that empire of purity, and light, and love, and freedom? Call him, if you please, the head of a theological college, call him the head of a polemical community, call him a defender of certain dogmatic notions; but, in the name of the Saviour who hated sin unto death, never call him the head of a church that is redeemed by blood and sanctified by grace. We are not ignorant of the distinctions and refinements which are made use of by the supporters of a human headship; but so long as right and wrong exist, it cannot be right that the most despotic of tyrants, the most atrocious of adulterers, the most degraded of monarchs, should have any official standing, high or low, in the Church of the holy and righteous God. It is true that every king is not a Henry VIII., or a Charles II.; but

what guarantee have you that he will be better? Every heir presumptive to the throne is *born* head of the Church, and defender of the faith! And whatever may be his opinions or his character, he must, on becoming king, nominally maintain those high positions! We cannot but regard this as an outrage upon common sense, not to say a direct affront offered to the holiness and dignity of the Gospel. Even if it could be infallibly guaranteed that the king would be the holiest man in the nation, we should conscientiously oppose his claim to the human headship of the Church—this being a question of principle, and not merely of personal character; how much more, then, when there is a dread possibility that he may dishonour the very simplest decencies of life. I know that many an attempt is made to establish a distinction between the man and the king, but all such attempts are, in my estimation, quite out of court in the consideration of such a question as this. The human headship is either a reality or a fiction. If it is a reality, you cannot separate the office from the officer; and if it is a fiction, it is a fiction which involves the eternal destiny of mankind, which to my mind is simple blasphemy. A dishonest man would not willingly and knowingly be permitted to be the head, even the nominal head, of the simplest commercial enterprise that ever was intended to gain the confidence of the community; nor would a wicked man knowingly and willingly be permitted to assume the headship of a school in which respectable families are being educated; yet, wonder of wonders! a man is hailed as head of the visible Church of Christ who *may* be the scandal of society—the master-patron of every institution of the devil! This has been done, and may be done again, and, according to the nature of the

Church as by law established, the absolute prevention of its recurrence is a moral and political impossibility. Had we no other reason for embracing Nonconformity, I hold that this would amply justify our dissent from the Church of England. Christianity has a vital relation to human character—it aims to regenerate and sanctify mankind—it is an eternal protest against every form of evil—and, therefore, to acknowledge any man as its royal defender who not only has never felt its power, but is actually living in open violation of its plainest requirements, would be to stultify our understanding, and to shock the tenderest sensibilities of our heart. As Nonconformists, then, we hold Jesus Christ to be the only Head, as He is the only Redeemer and Saviour of the Church. We draw our vitality from Him. He who gave us existence shall also give us the laws by which that existence is to be maintained. We cannot allow any name to be even second to His; that name must for ever stand alone, the solitary light of our spiritual day, as it was the solitary hope of our moral night.

I cannot but think that those who argue strenuously in favour of Church establishments, unintentionally do dishonour to the Divine energy of the truth. It is too often implied, if not directly affirmed, that but for royal patronage the Gospel could hardly maintain an existence in the empire. I hold that such a view is most dishonouring to the Gospel. What is Christ's own commission to His disciples, and upon what basis does that commission rest? If I address any who are at all impressed with the notion that God's Gospel can run only in paths along which the chariot of a king has rolled, I invite such to hear this word: "All power is given unto me, in heaven and in earth; go ye therefore and teach all nations. Lo, I am with you alway, even unto the end

of the world." What is there in such thrilling language to cause the heart of a Christian to tremble, lest the purposes of the Gospel should be foiled? Our blessed Saviour bids us run with the good news, and pour it into the ear of every child of man, and to sustain us in this holy labour He says all *power* is His, and that in all our endeavours He himself is standing by our side! He says nothing of kings or governments—He gives no hint of human patronage—He speaks not of a favouring throne—He speaks only of himself and the Gospel, and with these two guarantees of success He bids His disciples go forth and evangelise every nation under heaven.

Christianity is emphatically and distinctively a self-propagating religion. Once holding the sovereignty of the heart, it gives a man no rest, but the rest of joyous and ever-active philanthropy. The truly regenerate heart *must* speak. The power of salvation is a power that lives by dissemination. I need not pause to prove this. A Christian has only to interrogate his own experience in order to be assured of the blessed reality that a child of God must be the servant of man. Not only so, we can recur to the divine promise: "My word shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I send it." You observe that the success of truth is dependent upon the Divine *will*. To this it may be answered, that God may choose to employ the patronage of kings for the accomplishment of His designs, which, like the most of general assertions, contains a mixture of truth. But it remains to be proved, and will, I cannot but think, for ever remain to be proved, that Almighty God has fore-ordained that a succession of men, whose moral character is altogether a question of uncertainty, shall be the

acknowledged heads of a Church, the distinguishing glory of which is personal holiness. It is repugnant to reason. It is opposed to the plainest deduction from the Word of God. It is an insult to honesty, and treason against the well-understood government of Heaven.

We are reminded, again and again, that but for national endowments there would be many a hill and many a dale without a sanctuary; and hence it is argued that such endowments are necessary to the propagation of the Gospel. I cannot but think that such notions arise very much from want of just distinctions between the formal and the spiritual. The presence of a building is not, in every case, to be regarded as synonymous with the presence of religious life. There are, indeed, many persons who are extremely eager to build churches with money that belongs to other people, and thereby gain for themselves a fame for zealous piety; but the Gospel disowns such people—is ignorant of their names—and their "Lord, Lord," will one day be found to be a hypocrite's cry. In reply to such an assertion, I should further answer that voluntarism has not had free scope for its exercise. Many persons who blame voluntarism for not accomplishing more, would be quite as reasonable in blaming an express for not running at full speed when there is another train only a mile a-head. Voluntarism has had to contend with a monster-system of formality, and a stupendous machinery of public patronage: life has had to struggle along a path filled with the dead and the dying: wisdom has had to encounter the conceit and stubbornness of ignorance: and thus in the accomplishment of a *negative* work many of the energies of voluntarism have been expended. But further, apart from all such considerations, which I hold to be just and unanswerable, I am not at all

inclined to modify my argument even in the presence of the *positive* results secured by voluntarism. Those results are vast in number, and incalculable in importance. Take out of this country, and out of all other countries, everything that has been accomplished by unpatronized spiritual life, and what will remain? We are willing to abide by the test. Take down every sanctuary, disperse every school, destroy all the literature, recall all the missionaries, dissolve every church, annihilate all the benevolent institutions which have been called into existence by an earnest Christian life, and which have continued without even a smile from Government—take away all these, I say, and then in the ruin—ay, the word is not too strong—in the *ruin* of a world you may read somewhat of the power and usefulness of a loving loyalty to the Redeemer's crown. Yet once more—I go further—I put results entirely aside—I cannot consent to resolve the question into parallel columns, one headed "the Church," and the other "Dissent." The issue is too solemn to be tried after any such fashion. The question is not one of figures and details; it is altogether one of principles; it is a question of right or wrong. The appeal must be made to the Word of God; the case must be taken to Christ himself, and the issue decided by His voice. Christianity does, or does *not* require the patronage of secular Governments. Such patronage is, or is *not* warranted by Holy Writ. The question, therefore, must be transferred to a higher court than partizanship, and the sooner it is discussed in that court the better will it be for all the interests that are at stake. The introduction and the history of Christianity are open to all readers; and with them before me, I am prepared to prove that the power of Christianity is in Christianity itself—that Christianity has always been most



successful when unpatronized by secular power—and that not a single word was ever uttered by its Divine Founder which can justify its believers in casting their responsibilities, as evangelists, upon the supreme power of the State. As Nonconformists, we are strong in this persuasion. The testimony of revelation is confirmed by the testimony of experience. "The love of Christ," sublimest and mightiest of all forces, "constraineth" continual, self-denying, world-embracing labour for the salvation of mankind.

This belief is the natural outgrowth of that on which we have just dwelt. To maintain any such belief by an elaborate argument seems to me, as a Nonconformist, altogether unnecessary, forasmuch as it is self-evident and self-defending. The supporters of Church establishments, however, maintain an exactly opposite opinion. They say that as a church is for the good of a nation, the nation must build it and pay for it; and that as every inhabitant of a parish *may* attend the parish church, so he should be taxed for the expenses arising from its support. But such reasoning is only good, provided that the basis on which it rests is good. We do not merely question the rightness of the details; we deny *in toto* the soundness of the principle out of which they grow. We do not merely quarrel with the church after it is erected, but we vehemently protest against the principle on which it is proposed to be built. No lasting service can issue from a controversy on mere details—the platform of discussion must not be erected within the shadow of cathedral, or church, or chapel,—we must begin and end with making clear deductions from the "law and the testimony," and the less will be comprehended in the greater. As to a church being for the good of the nation, and every man being consequently taxed for its support whether he attend it or not, it does

appear to me that such an argument is altogether untenable. The Great Northern Railway is no doubt for the good of the nation, but if I have special reasons for travelling to London by the North-Western, I protest against the Great Northern demanding a fare of me on the plea (notwithstanding its perfect accuracy as to fact), that I *might* have travelled by it, and that it exists for the good of the nation. And if it were possible for the Great Northern to obtain an Act of Parliament by which it could *force* all travellers to pay its demands, whether they availed themselves of its services or not, the circumstance would be justly regarded as a huge oppression, and every effort be exerted to abolish the absurd and odious monopoly. So with any religious body by law established. Religious opinion, and religious service, ought to be left free from all control, except that which is exercised by the Word of God. He who believes in State-churchism is bound to support it, and he who conscientiously disbelieves it, not merely on political but upon strictly scriptural grounds, ought to be exonerated from its maintenance. I believe that compulsory church-rates are an iniquitous impost in the case of men who are sincerely and intelligently opposed to the principle of legalised churches. They are a relic of the worst of barbarism. With regard to them I should urgently counsel—"no compromise." Our civilisation, I apprehend, is too far advanced to hesitate on this matter. Compromise here is compromise everywhere. Tamper with church-rates and you tamper with the whole question. My reading of Christianity has been a great mistake, if God's temple is to be daubed with untempered mortar. I have looked in vain for any warrant in Holy Scripture for the compulsory taxation of unbelievers for the support of the Gospel; and not only so, but

have found no authority for such taxation even in the case of believers themselves. Monstrous beyond all imagination have been the results of a compelled church-rate; you have seen a bed sold by the auctioneer in order to pay for the wine used in the holiest of sacraments; you have seen a Bible sold in the market-place for the dignity of the Church and the honour of God; you have seen a man's house stripped of furniture in order that the man himself might support a system which he honestly believed to be founded in the grossest error. I say again, that such practices are relics of the worst of barbarism—the barbarism of making opinion compulsory—the barbarism of stifling

the free utterance of profound conviction, and, in reference to such barbarism, compromise is cowardice, and patronage is sin.

As Nonconformists we say, let every man come to the Word of God for himself—make Christianity a personal business—adopt his own religious community, and out of a loving heart abundantly sustain the election he has made. Such a principle does commend itself to my judgment and affection. I believe it to be invulnerable. To me it is all but inexplicable that there should be a moment's hesitation as to its hearty adoption; and to me, further, it is matter of happy assurance, that one day it must win the confidence of universal man."

## Spiritual Cabinet.

### JESUS—"GOD MANIFEST IN THE FLESH."

THE Son of God, by becoming incarnate, has made a manifestation of the Godhead, more complete than the universe has ever known. It is not merely, as even Unitarians and Deists may believe, that a certain good man, called Jesus of Nazareth, has taught more clear, and full, and accurate doctrines concerning God. This is true, but infinitely more is true. This Jesus of Nazareth, very God and very man, possessing the two natures in one indivisible divine person, has, in human guise, and with a human body and soul, so lived, so spoken, so felt, so acted, and so suffered, as to reveal the divinity through the manhood, as it was never revealed before; and so as to present those attributes which were otherwise invisible and remote, in near, palpable action. Henceforth, it is not merely Truth, Wisdom, Power, and Love, in distant abstractions, but Incarnate Truth, and Wisdom, and Power, and Love.

Suppose, my brethren, that we were to remove out of the scriptures all *that* knowledge of God which has come to us through the Lord Jesus Christ; what would be left! How would our christianity be shorn of its brightest rays! No; when we would behold Divinity, we look for the light of his glory as it shines in the face of Jesus Christ. In him dwelleth all the fulness of the Godhead bodily. So he taught his disciples that the sight of himself was the sight of God. "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou, then, Show us the Father?" John the Baptist knew this, and testified it in his last recorded speech. His morning-star "paled its ineffectual fires" before the rising sun. "He that cometh from heaven," said he, "is above all; and what he hath seen and heard, that he testifieth."

All the time that Christ was upon earth he did not cease to be in heaven with God. "No man hath seen God at any time; the Only-Begotten Son, which is in the bosom of the Father, he hath declared him." Hence, the Apostle John, in language otherwise unintelligible, speaks of the Word of God as if subjected to the scrutiny of the senses, 1 John i. 1. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life." It is Christ who is the great Revealer, even to our understandings; and no man cometh unto the Father, even intellectually, but by Him. He is not simply the Teacher; he is the Word. He is God himself in revelation. And as incarnate, he is God in the flesh: the mirror, the luminous manifest of God; the "brightness," or radiant effulgence, or outshining of his glory, the express image, or sealed character of his subsistence.

Hence our adoring love of Him. But that which we now love in Jesus Christ, is not his exterior form, of which the scriptures wisely give us no details; but the lineaments of his spiritual nature; the moral features; the virtues and graces of his inner life; his humility, faith, devotion, gentleness, meekness, longsuffering, fortitude, courage, benevolence, and truth. These internal beauties are manifested by his words, his works, and his sufferings. The whole Gospel narrative is a record of them, and as we read, we love. We muse upon them when the book is laid down, as we do over the letter of our dearest friend; nay, we must open it once again, and look at the very words. The picture is formed in our mind, and rises before us, as that of a distant husband to the affectionate wife; but it is a moral image, and the sum of the traits is

holiness. Now, these spiritual attractions, though manifested to us through a human soul, are nevertheless divine; because divinity shines through that manhood. The Godhead, yea, the whole undivided Godhead, has its union there with human nature. Nowhere else in the universe is so much of God presented for our adoration, as in the Lord Jesus Christ. With every thought, emotion, and volition of that holy human spirit, there is a present and consenting holiness of the Divine Nature. These virtues and graces have two sides: one toward us, and one toward heaven. Toward us, all that our eyes behold, is human; toward heaven, is the equal and coincident will of divinity. Not only so: while Christ Jesus, as a man, is manifesting toward us these perfections and attractions, he is one with God. Though there are two natures, there is but one person: the glorious person who is named Christ. The constitution of this adorable person, was for the very purpose of manifesting God. As has been fully said, we behold more of God in the face of Christ than elsewhere in all the universe. Is not the question answered, then? When we love Christ, we love God. We cannot in any way so intelligently love God, as when we love Christ. And, therefore, we need not be afraid to let our thoughts and powers go out with all their fulness toward the Son; we need not be apprehensive lest we defraud the Father of his glory. Christ is God, in human manifestation. The Word was made flesh. God is incarnate, and as incarnate is made ours: the only begotten Son, who is in the bosom of the Father, he hath revealed him. The reverse method is not so safe. There are some who are full of high expressions towards God, in general, but who make little of Christ. Having not come by the only way, such per-

sons have no true apprehensions of God. "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." "He that hath the Son, hath life; and he that hath not the Son, hath not life." This is a great mystery to the world; but it is understood by the people of God. It is indeed the great principle of christianity. But it never could have entered into human minds to conceive it. How new and impossible to be foreseen! This is the reason it is called a mystery, that, having long been hidden, it is now made known. How influential! Religious views are no longer cold

and inoperative. They are brought within the circle of our heart-affections. The Lord Jesus Christ, so to speak, sits by our fireside. All our natural emotions are brought in as auxiliaries to our love of Christ; and in loving him, we are performing our great duty to God. And then how delightful! Here it is, in the love of Christ, that the chief happiness of religion consists. Loving God is no longer an impossibility or an abstraction. We are bound to him by ties of humanity, as by the "bonds of a man;" for, "we are members of his body, of his flesh, and of his bones."

*Dr. Alexander.*

## Poetry.

### THE DISCIPLE AND HIS MASTER;

OR, THE IMPATIENT SCHOLAR.

#### DISCIPLE.

Saviour, beneath Thy yoke  
My wayward heart doth pine,  
All unaccustomed to the stroke  
Of love Divine;  
Thy chastisements, my God, are hard to  
bear,  
Thy cross is heavy for frail flesh to wear.

#### MASTER.

Impatient child of clay;  
Thy sighing I have heard!  
Long have I marked thy devious way,  
How thou hast erred;  
Yet fear not—by My own most holy name,  
I will shed healing through thy sin-sick  
frame.

#### DISCIPLE.

Praise to Thee, gracious Lord!  
I fain would be at rest;  
O, now fulfil Thy faithful Word,  
And make me blest;  
My soul would lay her heavy burdens down,  
And take with joyfulness the promised  
crown.

#### MASTER.

Stay, thou impatient child!  
There is much first to do;  
Thy heart, so long by sin defiled,  
I must renew;

Thy will must here be taught to bend to  
Mine,  
Or the sweet peace of heaven can ne'er  
be thine!

#### DISCIPLE.

Yea, Lord, but Thou canst soon  
Perfect Thy work in me,  
Till, like the pure, calm summer moon,  
I shine by Thee;—  
A moment shine, and all thy likeness trace,  
Then pass in stillness to my heavenly place!

#### MASTER.

Ah, coward soul! confess  
Thou shrinkest from My cure;  
Thou tremblest at the sharp distrest  
Thou must endure;  
Thy foes on every hand for war arrayed,  
The thorny path in tribulation laid.  
The process slow of years,  
The discipline of life,  
Of outward woes and secret tears  
Sickness and strife;  
The idols taken from thee, one by one,  
Till thou canst dare to live with Me alone.  
Some gentle souls there are  
Who yield unto My love,  
Whom, ripening fast beneath My care,  
I soon remove;  
But thou stiff-necked art, and hard to rule,  
Thou must stay longer in affliction's school!

## Reviews.

*Better Times Coming; or More on Prophecy.* London: Tressider.

THE writer of this small book, from modesty or prudence, or both, withholds his name. He says:—

“In studying authors of great wisdom and understanding, I find that they all appear to be too prudent to give anything like a definite meaning to the Scripture terms which they profess to handle. There are four very important times spoken of in Scripture; the last days, the last end of the indignation, the time of the end, and the times of the restitution of all things. I can find no author who has given either the true meaning of these terms, or the dates of their commencement and end.

If any one would understand prophecy, it is of the highest importance that he should possess a clear knowledge of the meaning of these terms. First, then, what is meant by the ‘last days?’ The term last days, unmistakably implies that there have been former days, he who understands what is meant by ‘former days’ will very easily understand what is meant by ‘latter days.’ From the Scriptures themselves, independent of all authors, and contrary to many, I gather that the first days began with the first Adam, and ended with the birth of the second Adam, and that the last days began with the second Adam, and will end when He shall appear in the clouds of heaven. The first days were about four thousand years, and the last days are about three thousand two hundred and thirty one years (I am not particular to half a hebdomad), so the former and the latter days together are about seven thousand two hundred and thirty one years.”

He then proceeds to consider the “Four very important times”—“Hieroglyphics”—Passages in Daniel—and ends with “A Sevenfold View of the Son of Perdition.”

Those who are curious to know this author’s opinions on these mysterious matters will purchase the book. For our part we regard DOCTOR TIME as the best and only safe expounder of unfulfilled prophecy; and we demur to his notion that the “latter days” will not extend over a period longer, or so long, as the “former days.” That would be giving the advantage to satan; whereas our belief, grounded on scripture and reason too, is, that

God, who can spare plenty of time from his eternity, will continue the existence of our world long enough to secure a glorious victory for his Son over the powers of darkness, and that the comparatively brief reign of satan over men, will ultimately bear no comparison with the extended and protracted reign of the Redeemer upon earth. Who would wonder if, as “one day with the Lord is as a thousand years,” the world were preserved as a theatre of his mercy and grace to man for a year of days, or three hundred and sixty-five thousand years?

*The Boomerang; or the Bishop of Natal smitten with his own weapon.* By “A Man of Issachar.” (*Judges x. 1.*) (*1 Chron. xii. 32.*) London: Stock.

DR. COLENSO having put himself into the pillory, he must not complain if all kinds of missiles are discharged at his conspicuous head. He might have calculated upon that.

The anonymous writer of this pamphlet, as his title might lead us to expect, indulges, in his introductory remarks, which he addresses “To the British Christian Public,” in a somewhat humorous strain. He says:—

“You are at liberty to challenge my arguments, judge me, and smite me if you can; but hear me. I recall now the feelings which thrilled me as I stood beneath the emblem of our faith in the Colosseum at Rome. Eighteen hundred years ago the ‘irrepressible conflict’ between light and darkness, truth and error, commenced in the city of the Seven Hills, and in a brief period of time the despised sect, which was everywhere spoken against, succeeded in supplanting and superseding the hoary and venerable system of idolatry, whose imperishable memorials lay scattered around me.

“Mars and Mercury, Neptune and Vulcan, with all the gods that filled the Pantheon, and even the lofty Jove, bowed to Jesus.

“To-day the religion that assailed in turn attacked, and professed friend and profane foe have come up in firm phalanx or single file, to assault the faith of our fathers. My imagination filled those vacant seats with the gay and dissolute Romans who sat there when the gladiator or the

Christian was 'butchered to make a Roman holiday,' and now it surrounds me with British spectators who are as eager to know what will be the fate of the Bible, as those Romans were to see the issue when the cry rang, and was re-echoed by the crowd, 'The Christians to the lions.'

"Are we to have an '*auto da fe*?' or is the Bible to be put upon the shelf among the obsolete and lumberous records of a past age?"

"The latter alternative would be forced upon us by the 'seven champions of unchristendom.'

"We have not yet recovered from our surprise and alarm at their bold attempt, before a solitary but strong successor, stands forth to aim another blow, and demolish a little more of the bulwark of our faith and freedom.

"Stepping into the arena, to combat with one who has his own chosen weapons—one who is mighty in mathematics—may well make a stout, strong, and brave man tremble. Besides, the accomplished editor of 'Guesses at Truth,' says, 'It is not without a whimsical analogy to polemical fulminations that great guns are loaded with iron, pistols and muskets fire lead rapidly, incessantly, fatiguingly, and ninety-nine times out of a hundred they say without effect.' But truth results from discussion and controversy, and I will throw a polemical pebble at the head of the new Goliath.

"I prefer keeping my visor down, having before my eyes the story of Ulysses and his bow, and the 'Black Prince,' in Ivanhoe, as eminent illustrations of concealed strength and skill; and also of less successful men, who had no great reason for raising it.

"I shall then be able to bear my blushing honour or burning shame into the retirement for which I am fitted alike by

constitution and habit. But my chief reason is that truth may go forth in her native worth, without the meretricious garb of a great name, or the mean attire in which the 'great unknown' are, alas! too often compelled to clothe *their* dependents and companions.

"You will not know whether I sit upon the bench of bishops—send my *brief* answer from the 'Temple'—'Wite' from the West end—or proclaim my firm and indignant protest from the lowest stratum of society. It shall be a virtuous indignation, however, such as a true knight felt when defending and protecting the honour of his lady.

"But whether lay or clerical, the rules of fair and lawful controversy shall be observed, and you may rest assured that beneath the mask there is a genial face, with all the warmer glow for the wearer's knowledge of the 'Old Testament,' with its Pentateuch and 'Israel in Egypt.'

"I am conscious of 'short comings,' but you will have *longer* ones from abler hands. I commit this contribution to the interests of truth, to your custody, and the blessing of Him whose cause it aims to defend.

"Your visible, yet invisible, friend,

"THE AUTHOR."

The "Table of Contents" are thus arranged:

"I. A quick calculator.—II. Multiplication—a vexation.—III. Practice (exode) makes mad.—IV. "The tables turned."—V. Conclusion of the whole matter.

'Multiplication is vexation,  
Division is as bad;  
The rule of three it puzzles me,  
And practice drives me mad.'

None will begrudge one shilling spent in the purchase of this publication, or think, when they have read it, that they paid too much for their whistle.

## Christian Activity.

### ON DOING LITTLE THINGS FOR CHRIST.

A SERVANT of Christ may be performing acts which the Lord accepts as benignantly as if terminating on himself in person, when all the while the humble happy servant, though habitually loving Christ, was unconscious of more than the glow of love and pity towards a fellow-creature. Do any good, be it great or small, to a brother of Christ, and you do it to Christ. What new rays of encouragement are here shed

over the walks of our common life, which is made up of seeming trifles! It is as if the Lord Jesus had come with his hallowing presence, into the scenes of our daily occupation; to sit beside our well, to tread the planks of our fishing-boat, to smile on us with remonstrance when cumbered with much serving. Nothing is small, which the Master accepts as tribute. Little things become great, when done in a great cause, and out of loyalty to a

great King. It is not the price, but the homage. Only the sordid, mercenary, venal mind would prefer money to a lock of hair, a word of hearty affection, an old tear-stained well-marked Bible, a smile of love, a dying kiss. These are life's invaluable. The cup of cold water, in the name of a disciple, refreshes the soul of the Master and has its sure reward. The two mites of the widow (less than the cost of three sparrows) go for more than the thousands of the opulent. The heart is all. The giver stamps the gift, and the intention defines the giver. So likewise in regard to the person benefited; little things, we may say again, become great, when done in behalf of Christ's "little ones." And these are continually about us; the poor we have always with us; and God hath chosen the poor rich in faith. Ostentatious charities, of great figures, performed by proxy, should never take the place of personal kindnesses, though known only to God and the recipient.

Life is so ordered in providence, that what we call great deeds occur only now and then. Even princes and conquerors cannot be always magnificent. Especially we, who are not distinguished, must find our occasions of obedience in the shop, the farm, the school, the kitchen, the office, the ship, the family. If we were not doing good here; if a barren sentimentality beguiles us into dreaming of some future, romantic, conspicuous service; if we pass by all just around us, while we plan beautiful schemes of distant and collective good, we are not the persons whom Jesus approves. Common life, in its humblest domestic flow, is full of opportunities for honouring our Lord. You can scarcely make a single turn within the circle of home and daily work, without finding occasion to act

out some inward principle of divine benevolence. "One of the least of these" Christ's "brethren," may be close at hand. Christ may expostulate with you, for your neglect of some kinsman who is "waxen poor," and whom with coldness and pride you abandon to the tender mercies of strangers. Acts of mercy towards those who are daily meeting us in the unromantic paths of ordinary intercourse, fall properly under the head of ministries to the Lord. A true Christian will endeavour to enliven every particular of service to fellow-creatures with this consecrating intention. This spirit of love will give verdure and fragrance to performances otherwise withered and repulsive. Thus, for example, the home duties of Woman, restrained as she is from publicity and the guidance of affairs, may be woven into a blessed tissue of service, often unconscious, to Christ Jesus the Lord. Charity will not house itself, we admit, nor selfishly shut out thoughts of sufferers abroad. But we always discover that those who are constantly and consistently most useful abroad, are those who have first proved themselves most faithful in charities at home. And, whether at home or abroad, the great majority of mankind must expect their usefulness, in other words their work for Christ, to consist in a series of familiar and oft-recurring acts, each apparently inconsiderable by itself.

"Tis a little thing  
To give a cup of water; yet its draught  
Of cool refreshment, drained by fevered lips,  
May give a shock of pleasure to the frame,  
More exquisite than when nectarean juice  
Renews the life of joy in happiest hours.  
It is a little thing to speak a phrase  
Of common comfort which, by daily use,  
Has almost lost its sense; yet on the ear  
Of him who thought to die unmourned, 'twill fall  
Like choicest music."<sup>\*</sup>

\* Lord Talfourd.

## Revivals and Awakenings.

### REVIVAL INCIDENTS.

*Scotland.*—Wonderful meetings were held here, and numbers were awakened to see the awful condition of their souls as unconverted and "condemned already." One night a young woman was weeping bitterly. A man who

was present felt great compassion for her, seeing her in that condition, and though unconverted himself, he asked her very kindly why she wept. Her reply was, "My sins!" The words filled him with amazement, and from that moment he was in great alarm at

his own unconcern and indifference. What fears and agonies he passed through in these hours, when his soul awakened to a consciousness of its own sad state, no one can tell. These are only known to himself and God; but his peace was broken, and now his eager desire was after enduring rest. To rest in Christ he was afterwards enabled, and now is among those who are professing to have passed from darkness to light. He said that before that night he never thought of himself being a sinner.

*Ireland.*—At one of the services in Dublin three policemen testified to their having found Christ. At another a Roman Catholic, whose joy was so great that utterance completely failed. Also a detective, whose silent tears told of the deep exercise of his awakened soul. The last meeting on Sunday evening was one of the largest ever held in the building. The vast edifice was crowded in every part, whilst a large concourse of people remained unprovided with accommodation. It was a scene solemn as it was vast—the converted Romanist and rejoicing Protestant, all mingling with people of every grade and name in one expression of loving farewell, until the time of reunion in the new and beautiful structure now assuming its spacious dimensions in Merion Street is completed, and which in the coming time will be a memorial of the wonderful years of Divine blessing given to our own and other lands in this age of remarkable religious awakening.

*Lancashire.*—For a notorious drunkard and sceptic prayer was desired. He illuded his wife for attending worship. I saw her last week, and said, "Is your husband better towards you than he was?" "Oh, yes; but he beat me the other night, and I beat him at last. He came home and began quarrelling with me, but I went up stairs and left him to himself, while I prayed for him. While I was praying he came up and said, 'What's the use of praying? God can't hear thee. Thee bist acting the hypocrite.' So, after I had done and got into bed, he began beating me; but I never spoke. After a while he said, 'Wilt thou fetch me some tobacco?' 'Yea, I will.' So I fetched it, and he began smoking, and I tried to sleep. When I was almost

asleep he struck me again, and said, 'Wilt thou fetch me some water?' 'Yea, I will, and anything else thou dost want.' So I fetched the water and knelt by his side and prayed out for him, and while I was praying the bed shook beneath me. He was trembling from head to foot. I said, 'Lord, forgive him for beating me.' He began to weep when I was done. 'Well lass, I never see such a thing. I had to swear at thee a month ago to get up and light a candle, but now thou'lt go down stairs and do anything. There is something in thy religion sure, if thou canst pray after I have been beating thee. What's in thee, lass? There's something.' 'Yea, there is; I have got the love of Jesus Christ in my heart.' 'Well, lass, thee canst go to the meetings every night; I won't stop thee; and tell that man from London to come and see me. You have beat me, lass. I'm a miserable man.'

*Wendover, Bucks.*—The recent religious awakening in this town is its own witness. It is the work of God, not of man. A great and notable work, as the least favourable observers were constrained to admit. Its suddenness took all by surprise; most of all, those who had been longest praying for it. Its real extent as to the number of converts to Jesus, and earnest seekers after Him; and as to its effect in expelling indifference, kindling thought, awakening concern, and quickening conscience—the great day alone can declare. The probable number of converts I dare not estimate at less than two hundred, believing it to be considerably more. In Aston Clinton there are probably not less than from thirty to forty. Residing as they do at considerable distances from each other, they were for a while unknown to each other. It was not long, however, before one of them opened his cottage for reading the Scriptures and prayer. This was speedily filled on two or three evenings a week; then the next one to it. These two houses overflowing, and no more suitable place being offered, a publican welcomed them to his skittle-alley, where from two hundred to three hundred persons have assembled for more than two months to hear the word of life from the lips of a Primitive Methodist local preacher of twenty years' standing. In Ellesboro' the converts



have been sufficiently numerous to alter the character of the entire village. Bible classes have been formed, prayer-meetings are held, and an extra service is conducted, all of which are sustained from the attendance of the new converts and inquirers. A gentleman testifies that, with one or two exceptions, all the labourers in his employ, men and lads, are followers of the Lord Jesus Christ; other employers afford similar testimony.

*Staffordshire.*—Some of the worst characters are being brought in. I myself, twelve months ago, was (and it is well known) one of the very best agents the devil had in this place. I was the ringleader of many into all kinds of sin and vice. But, thanks be to our Lord Jesus Christ, He has arrested

me, and stopped me in my mad career. I am now enlisted under his banner. May the Lord enable me to be a useful soldier, and fight manfully the good fight of faith, and by his Holy Spirit's influence be the means of winning many souls to Christ. There used to be a sign-board over my door to draw and entice poor souls to partake of the drinks that drag many of them down to hell. I have seen my house on a blessed Lord's-day jammed full of poachers, dog-fighters, race-runners, fighting-men, and all the worst characters that could be met with; but, blessed be God, the sign is down, and the house wears quite a new aspect—it has become a house of prayer instead of a den of thieves.

## Narratives and Anecdotes.

### MANCHESTER WORKING MEN AND ABRAHAM LINCOLN.

WHEN, at the close of the past year, intelligence reached this country that Abraham Lincoln, as President, and therefore Commander-in-Chief of the forces of the Federal States, had followed up all the other constitutional steps he had taken in favour of freedom, by proclaiming the emancipation of all slaves in the rebel states, the lovers of liberty in Great Britain were re-assured of his sincerity, and hailed this crowning proof of it with hope and joy. The tidings touched them to the quick, and revived in their hearts that undying hatred of wrong which led them, some years ago, to demand the doom and death of slavery in the British dominions for ever.

Action quickly followed. An "Emancipation Society" was formed in London, and an overflowing meeting was held in Exeter Hall. At Manchester, Liverpool, Bradford, Leeds, Newcastle, Leicester, and other populous places, large and enthusiastic meetings were held. But there was one meeting of a peculiar character, convened by working men, in the Free Trade Hall, Manchester, on Wednesday evening, December 31st, 1862. The

meeting was presided over by the Mayor of Manchester, Abel Heywood, Esq. The large hall was crowded with an enthusiastic audience of six thousand persons, principally of the working classes. Thomas Bazley, Esq., M.P., Thomas B. Potter, Esq., Samuel Pope, Esq., Barrister-at-law, Dr. John Watts, and six working men addressed the assembly, and this address was unanimously adopted:—

*"To Abraham Lincoln, President of the  
United States.*

As citizens of Manchester, assembled at the Free Trade Hall, we beg to express our fraternal sentiments towards you and your country. We rejoice in your greatness, as an outgrowth of England, whose blood and language you share, whose orderly and legal freedom you have applied to new circumstances, over a region immeasurably greater than our own. We honour your Free States, as a singularly happy abode for the working millions, where industry is honoured. One thing alone has, in the past, lessened our sympathy with your country and our confidence in it—we mean the ascendancy of politicians who not merely maintained negro slavery, but desired to extend and root it more firmly. Since

we have discerned, however, that the victory of the free North, in the war which has so sorely distressed us as well as afflicted you, will strike off the fetters of the slave, you have attracted our warm and earnest sympathy. We joyfully honour you as the PRESIDENT, and the Congress with you, for many decisive steps towards practically exemplifying your belief in the words of your great founders, 'All men are created free and equal.' You have procured the liberation of the slaves in the district around Washington, and thereby made the centre of your Federation visibly free. You have enforced the laws against the slave trade, and kept up your fleet against it, even while every ship was wanted for service in your terrible war. You have nobly decided to receive ambassadors from the negro republics of Hayti and Liberia, thus for ever renouncing that unworthy prejudice which refuses the rights of humanity to men and women on account of their colour. In order more effectually to stop the slave trade you have made with our QUEEN a treaty, which your Senate has ratified, for the right of mutual search. Your Congress has decreed freedom as the law for ever in the vast unoccupied or half-settled Territories which are directly subject to its legislative power. It has offered pecuniary aid to all States which will enact emancipation locally, and has forbidden your generals to restore fugitive slaves who seek their protection. You have entreated the slavemasters to accept these moderate offers; and after long and patient waiting you, as Commander-in-Chief of the army, have appointed to-morrow, the 1st of January, 1863, as the day of unconditional freedom for the slaves of the rebel States. Heartily do we congratulate you and your country on this humane and righteous course. We assume that you cannot now stop short of a complete uprooting of slavery. It would not become us to dictate any details, but there are broad principles of humanity which must guide you. If complete emancipation in some States be deferred, though only to a predetermined day, still, in the interval, human beings should not be counted chattels. Women must have rights of chastity and maternity, men the rights of husbands, masters the liberty

of manumission. Justice demands for the black, no less than for the white, the protection of the law—that his voice be heard in your courts. Nor must any such abomination be tolerated as slave breeding states and a slave market—if you are to earn the high reward of all your sacrifices, in the approval of the universal brotherhood and of the DIVINE FATHER. It is for your free country to decide whether anything but immediate and total emancipation can secure the most indispensable rights of humanity against the inveterate wickedness of local laws and local executives. We implore you, for your own honour and welfare, not to faint in your providential mission. While your enthusiasm is aflame, and the tide of events runs high, let the work be finished effectually. Leave no root of bitterness to spring up and work fresh misery to your children. It is a mighty task, indeed, to reorganise the industry not only of 4,000,000 of the coloured race, but of 5,000,000 of whites. Nevertheless, the vast progress you have made in the short space of twenty months fills us with hope that every stain on your freedom will shortly be removed, and that the erasure of that foul blot upon civilisation and christianity—chattel-slavery—during your presidency will cause the name of ABRAHAM LINCOLN to be honoured and revered by posterity. We are certain that such a glorious consummation will cement Great Britain to the United States in close and enduring regards. Our interests, moreover, are identified with yours. We are truly one people, though locally separate. And if you have any ill-wishers here, be assured that they are chiefly those who oppose liberty at home, and that they will be powerless to stir up quarrels between us, from the very day in which your country becomes, undeniably and without exception, the home of the free. Accept our high admiration of your firmness in upholding the proclamation of freedom.

ABEL HEYWOOD, Mayor."

Referring to this sensible address, the *New York Tribune* newspaper says:—

"It is remarkable that while the sympathies of the aristocratic, and, to

a considerable extent, of the middle—especially the commercial—classes in England have been given from the beginning of this war to the rebels, the working men have generally stood by the cause of the Union and of freedom. The failure in the supply of cotton has caused little if any pressure among the upper classes; among the lower it has been the fertile source of want, suffering, and famine. The former ought, therefore, to have been free from the bias of self-interest, while it might have been pardoned to the latter if, in the extremity of their distress, they had forgotten to whom their miseries were rightly to be ascribed. Yet it is from the upper classes, from government officials, from parliament orators, from the aristocracy, from the bankers, from the great shipping merchants—above all, from the columns of *The London Times*, the organ of the Rothschilds, that the language of insolent hate, of contempt, of bitter denunciation, of wilful misrepresentation, has constantly proceeded. From the starving operatives of Lancashire we can hear of nothing but christian patience, and charity, and loving kindness to those whom they are in vain taught to regard as the authors of their calamities."

The Address having been beautifully engrossed on vellum, and placed in a neat morocco case, gilt lettered, was delivered by a special messenger, Mr. Barker, into the hands of the Hon. C. F. Adams, the United States Minister in London, who forwarded it to the President, from whom the following prompt reply was received:—

*"Executive Mansion, Washington,  
January 19th, 1863.*

To the Working Men of Manchester, —I have the honour to acknowledge the receipt of the address and resolutions which you sent to me on the eve of the New Year.

When I came on the 4th day of March, 1861, through a free and constitutional election, to preside in the Government of the United States, the country was found at the verge of civil war. Whatever might have been the cause or whosoever the fault, one duty, paramount to all others, was before me, namely, to maintain and preserve at once the constitution and

the integrity of the Federal Republic. A conscientious purpose to perform this duty is the key to all the measures of administration which have been, and to all which will hereafter be, pursued. Under our frame of government, and my official oath, I could not depart from this purpose if I would. It is not always in the power of governments to enlarge or restrict the scope of moral results which follow the policies that they may deem it necessary, for the public safety, from time to time to adopt.

I have understood well that the duty of self-preservation rests solely with the American people. But I have at the same time been aware that favour or disfavour of the foreign nations might have a material influence in enlarging and prolonging the struggle with disloyal men in which the country is engaged. A fair examination of history has seemed to authorise a belief that the past action and influences of the United States were generally regarded as having been beneficial towards mankind. I have, therefore, reckoned upon the forbearance of nations. Circumstances, to some of which you kindly allude, induced me especially to expect that if justice and good faith should be practised by the United States, they would encounter no hostile influence on the part of Great Britain. It is now a pleasant duty to acknowledge the demonstration you have given of your desire that a spirit of peace and amity towards this country may prevail in the councils of your Queen, who is respected and esteemed in your own country only more than she is by the kindred nation which has its home on this side of the Atlantic.

I know, and deeply deplore, the sufferings which the working men of Manchester, and in all Europe, are called to endure in this crisis. It has been often and studiously represented that the attempt to overthrow this government, which was built upon the foundation of human rights, and to substitute for it one which should rest exclusively on the basis of human slavery, was likely to obtain the favour of Europe. Through the action of our disloyal citizens, the working men of Europe have been subjected to a severe trial for the purpose of forcing their

sanction to that attempt. Under these circumstances I cannot but regard your decisive utterances upon the question as an instance of sublime christian heroism which has not yet been surpassed in any age or in any country. It is, indeed, an energetic and re-inspiring assurance of the inherent power of truth, and of the ultimate and universal triumph of justice, humanity, and freedom. I do not doubt that the sentiments you have expressed will be sustained by your great nation; and, on the other hand, I have no hesitation in assuring you that they will excite admiration, esteem, and the most reciprocal feelings of friendship among the American peo-

ple. I hail this interchange of sentiment, therefore, as an augury that, whatever else may happen, whatever misfortune may befall your country or my own, the peace and friendship which now exist between the two nations will be, as it shall be my desire to make them, perpetual.

ABRAHAM LINCOLN."

We have placed this remarkable correspondence, between the suffering working men of Manchester and the President of the (yet) United States, on record in our pages, as one of the most noble specimens of intelligent self-denial to be found in the pages of history.

## Baptisms.

### FOREIGN.

PRUSSIA.—The Rev. G. W. Lehmann, baptist minister, Berlin, writing on February 10th, gives some pleasing details of the results of the "Week of Prayer." After mentioning the opposition of the State Churches, among whom prayer meetings are unknown, and who ridicule the idea of united supplications, he states that the Baptists and Moravians agreed to unite in prayer. On no former occasions were the petitions more fervent, the attendance so large, or the blessings so great. Mr. L. adds,—"The Lord fulfilled his gracious promise, 'while they are yet speaking, I will hear.' Already during the week we heard of several persons who had become anxious about salvation and prayed fervently for grace. But greater things we should experience. On Wednesday, the 14th of January, I had the children of our church with me as usual for religious instruction. After the close of it I addressed them on the eventful time, and desired them to stay for a quarter of an hour for united prayer. Most of them remained, and I summoned first such children to pray as were already baptized, but gradually all followed voluntarily, and with the greatest fervour they cried for grace. Soon it was expressed by them that they could not separate till they had found grace in the blood of Jesus. Now prayer became most fervent and persevering; one after

another engaged, and I supported them by prayer, Scripture and hymns, which at intervals were sung. When I was called away by other engagements I invited some brethren and sisters to continue with the children in their holy wrestlings. Oh, what tears flowed, and what effusions of the heart ascended to heaven! I had meantime the association of the mothers of our church in a lower room, whose children in part were so fervently engaged, and who, of course, were deeply interested in what was going on. The children came down after some time, one after another, with cheerful faces, tears on their cheeks and in their eyes, while their smiles and traits exhibited the joy and peace they had found. They sank into the arms of their mothers with exulting exclamations, and the mutual feelings of celestial happiness cannot be described. Of fifteen children that were engaged in prayer six found peace before ten o'clock, when I admonished them to go home, though some persevered still in unmeasurable weeping, and longing for grace. Oh, this was a day never to be forgotten! The following evening was our weekly service, which was rather better attended than the prayer-meetings in last week. We all felt solemnly exalted. I preached from Isaiah xlv. 21—23, while most fervent prayers preceded and followed. Many children attended again, and after

the close they desired ardently that another prayer-meeting should be held in their behalf. This was done; after prayers by adults they themselves lifted up their voices likewise, and ardently prayed for those that had not yet found peace. Then in the subsequent days one after another came to me with the brightest countenances, blessing the name of the Lord Jesus, in whom they had found grace. A number of adults were also awakened, and soon the number of those that desired baptism rose to thirty. The influence which these extraordinary events had on the whole church was glorious. Previous to this a lethargy prevailed, and strife about secular things. Soon all was changed. The week-night meetings were crowded, and those on Lord's-day evenings could frequently not be contained in our much-enlarged chapel. A fervent spirit pervades the whole church, and all feel and express that *this* is the acceptable year of the Lord! We have had wonderful baptismal scenes already in this year. On one of these occasions I had the unspeakable joy of burying with Christ my dear daughter Theresa, thirteen years of age. This event, in particular, was of a mighty influence on our younger folks; they all told us that *then* they had got the first powerful impression of the beauty and glory of a public profession of Christ. But what I have thus related of the wonderful dealings of God amongst us is surpassed in its *extent* by far in our neighbouring church Templin, formerly an out-station of our Berlin church, since, fifteen years, a church by itself, numbering at the close of 1861, 482 members. *There* the Lord has done still greater wonders. Just now is a brother with me, an eye-witness, who confirms what we have already heard, that just about the same time, and during and after the week of united prayer, a large number of souls have been converted to the Lord, amounting already to 160, who all were awakened during the present year. The particulars are as much interesting as those mentioned above; but time and space prevent to relate them. In various other places we experience similar gracious visitations, and surely this is the accepted time, and now the day of salvation."

JAMAICA, *Salter's Hill*.—The "Salter's Hill Manual for 1863," contains a "Church Report for 1862," from which

we gather these pleasing facts. The Rev. Walter Dendy is the pastor of the church, aided by nine active deacons. "During the past year one hundred and three believers have declared themselves to be on the Lord's side, by being baptized in obedience to the command of their Lord and Saviour Jesus Christ. Of these, forty-four were men, and fifty-nine women: of these, thirteen men and twenty women were married persons, one, a widow; thirty-one men and thirty-eight women were in a single state. Twenty-seven had been prostrated during the awakening under strong convictions of sin. Fifty-six had been in day schools; and seventy-nine had been sabbath scholars. Sixty-four can read in the sacred scriptures, and nineteen are able to write. Seventy-six have enjoyed the advantage of having had parents, members of christian churches. The age of fifty-one range from fourteen to twenty years; of forty-nine from twenty-one to forty, and the remaining three are above forty. The statistics of the church for the past year, are—baptized, one hundred and three; received, eight; restored, twenty-three; died, twenty-five; dismissed, two; excluded and crased, fifty-five. The present number of members, 1,024. From the inquirers' class, as already stated, one hundred and three have been baptized. Some have gone back to the world: others do not manifest that anxiety which their name implies; yet there are about forty who are expecting before long to be baptized, having, we trust, given evidence of the exercise of repentance towards God, and faith in the Lord Jesus Christ. The attendance on the public means of grace was much interrupted during the year by a succession of rains, that made it not only inconvenient to walk to the House of God, but also dangerous to cross the fordings of swollen rivers. In this Island the year 1861 was one of a very great awakening, and this Church, in common with others, had large additions to it. In that year 223 were baptized, and added to the Church; it may not therefore be uninteresting to know how these have stood. On reference to the Church-book, we find twenty-three excluded; two have died; so that 198 are left in full standing as members of the Church. It would have been gratifying to have been able to report that all had remained faithful

to their Lord. We mourn over those who have departed from the path into which they had professedly entered; yet, we rejoice that so many are still found remaining in the Church below, while two have, we trust, gone to enjoy the happiness of heaven."

**INDIA, Bangalore.**—The church at this station, in the interior of Southern India, sprang out of the labour of the Rev. J. C. Page, now of Plymouth, during the time of his residence in Madras. During the past year seven persons have been received into fellowship, three of them by baptism, making the entire number of members on the register forty-one, viz., thirty-two Europeans and East Indians, and nine natives. Mr. Marsden derives his support entirely from local sources or individual gifts. Mr. M. thus refers to the seven years of his pastorate:—"When I was invited seven years ago to take the oversight of this little christian society, it was truly a most unattractive affair, for the church consisted, without one single exception, of persons in the humblest outward circumstances, possessing scarcely any influence or power of a secular description, and it was numerically very weak. But this was of small account. The people appeared to be loving and united, simple-minded and docile, doctrinally sound, and strong in grace, and this contented me. I accepted the invitation, and after a short delay the union was consummated. The number when I became pastor was twenty-eight. I have admitted altogether twenty-seven members, ten of whom I had the privilege to baptize. There have been four taken from us by death, and ten have withdrawn, or been excluded. It is a devoutly gratifying fact, and one for which I cannot be too thankful, that all who have been received into membership by me have continued faithful. *Not one, up to the present time, has had to be dealt with as an offender.*

#### DOMESTIC.

**LONDON, Lion Street, Walworth.**—The Rev. Mr. Lincoln, late an Episcopal clergyman, whose baptism at this place we reported in our last (page 90), baptized sixteen believers on Thursday evening, March 5, after preaching from Psalm cxix. 104. Mr. Howieson, the minister of the place, assisted at the service. Mr. L. intends in future to baptize in his own chapel, Beresford Street.

**GLASGOW, North Frederick Street.**—On the first sabbath in February, our pastor, Rev. T. W. Medhurst, baptized four believers into the names of the Holy Three; and on the first sabbath in March, thirteen others were "baptized into Jesus Christ." "J. M. Ludlow," a writer in the February number of "Good Words," in an article on "The Female Diaconate in the Early Church," page 135, gives us the following important statement. Speaking of the "*Deaconess*," he says, "Her most important offices were those relating to the baptizing of women, the necessity for which has been obviated in later times by the *discontinuance* of the practice of baptism by *immersion* under a form which the early church would not have recognized as *valid*." Had this writer been present at our services as above, he would have discovered a better way, viz., the continuance of believers immersion as it was practised by the early church.

**WOLSTON, near Coventry.**—On the last sabbath in January, after an impressive discourse on baptism, our pastor had the pleasure of baptizing eight believers in Christ. One of the number was a girl of about thirteen years of age; another a local preacher amongst the Independents; and another was a son of the late Mr. John Essex, for many years a preacher among the Primitive Methodists. On the first of March six others obeyed their Lord by being buried with him in baptism. One of these is a Primitive local preacher. These were all admitted into church fellowship with us except three, who continue amongst their own people. The Lord has done great things for us, whereof we are glad.

J. M.

**RAGLAN, Monmouthshire.**—Mr. Johnson, our minister, after a discourse to a crowded audience, baptized seven candidates in our new chapel on the last sabbath evening in February. One of these was his eldest daughter, about fourteen years of age, and a boy of the same age; the rest were women, one of whom was mother of the boy. We hope, by the blessing of God, to report further additions soon.

T. S.

**HATCH BEAUCHAMP.**—Two believers were baptized by our pastor, the Rev. E. Curtis, Feb. 15. We hope that others, in whom a work of grace is evidently begun, will soon decide to follow the Saviour in his own ordinances. S. L.

**DUNDEE, Meadowside.**—On Wednesday evening, Feb. 25, after a suitable discourse by Mr. M. McLean, Mr. J. Henderson baptized two believers, husband and wife, into the names of the Father, and of the Son, and of the Holy Ghost. They were admitted to the table of the Lord on the sabbath following. May they continue to walk worthy of their high calling, and give evidence that they have risen to "newness of life."

J. S.

**BRADFORD, Yorkshire.**—On the first sabbath morning in February, Mr. Wood had the pleasure of baptizing ten candidates at Tetley Street, who were added to the church on the same day. Since the improvements in the chapel, the congregations have been larger, and a better spiritual feeling has been manifested.

**BANBURY, Oxon.**—After an impressive discourse by our pastor, the Rev. W. T. Henderson, he immersed five believers on a profession of their faith in Jesus, Feb. 22. One was a Wesleyan. Others are expected shortly.

W. W.

**NORTHALLERTON, Yorkshire.**—One believer in the Lord Jesus Christ was baptized upon a profession of his faith in him by Mr. Stubbins, Feb. 25.

**BLACKWOOD, Monmouthshire.**—Mr. Ebenezer Lewis, of Ebbw Vale, immersed three disciples of the Lord Jesus, on a profession of their faith in him, in the river Sirhowey, on the first Lord's-day in March. On the same day the first death that has transpired in our church since its formation took place, when our aged sister, Mrs. Morgan, was called to join the general assembly above.

J. E.

[For a notice of Mrs. M. see page 134.]

**MARLOES.**—On sabbath morning, March 15, our pastor, Mr. J. Walker, baptized six candidates. Before going into the water he delivered a clear statement of his views to a large audience, and urged upon all who believed in Christ to submit themselves to the ordinance of baptism.

I. M.

**DARLINGTON.**—We had a very interesting baptismal service on Feb. 26, when, after impressive discourses from the Rev. John Marshall, of Hamsterley, and our own pastor, the Rev. P. W. Grant, six believers in the Lord Jesus Christ thus professed their faith in him before many witnesses.

J. W.

**LONDON, Metropolitan Tabernacle.**—"Feb. 23, twelve; 26, fifteen; by Mr. Spurgeon.

C. B."

## Baptism Facts and Anecdotes.

### REASONS FOR SPRINKLING INSTEAD OF IMMERSION.

By *Pædobaptists.*

*Bower.* "Baptism by immersion was undoubtedly the apostolic practice, and was never dispensed with by the church, except in case of sickness."

*Cheyne. (Geo. M.D.)* "I cannot forbear recommending cold bathing; and I cannot sufficiently admire (wonder) how it should ever have come into such disuse, especially among christians, when commanded by the greatest Law Giver that ever was, under the direction of God's Holy Spirit, to his chosen people, and perpetuated to us in the immersion at baptism, by the same Spirit."

*Edinburgh Encyclopædia.* "It is impossible to mark the precise period when sprinkling was introduced. It is probable, however, that it was invented in Africa, in the second century, in favour of clinics."

*Encyclopædia Britannica.* "The custom of sprinkling children, instead of

dipping them in the font, which at first was allowed in case of the weakness of the infant, has so far prevailed, that immersion is at length quite excluded."

*Eusebius.* "The first instance on ecclesiastical record of pouring or sprinkling, is that of Novatian, in the year 251. Which case is thus described in Eusebius: 'He (Novatian) fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism, being besprinkled with water on the bed whereon he lay, if that can be termed baptism.'"

*Floyer (Sir John).* "..... I have now given what testimony I could find in our English authors to prove the practice of immersion, from the time the Britons and Saxons were baptized, till King James's days, when the people grew peevish with all ancient ceremonies; and, through the love of novelty, and the niceness of parents, and the pretence of modesty, they laid aside

immersion. Sprinkling was brought into the church by the Popish Schoolmen, and our Dissenters had it from them."

*Grotius.* "The custom of pouring or sprinkling seems to have prevailed in favor of those who were dangerously ill."

*Venema.* "Sprinkling was used in the last moments of life, on such as were called clinics; and also where there was not a sufficient quantity of water."

*Wall. (Dr.)* "France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health. All those countries in which the usurped power of the Pope is, or has formerly been owned, have *left off dipping* of children in the font; but all other countries in the world, which have never regarded his authority, do still use it."

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ON THE PRESENT PRACTICE OF THE  
GREEK AND ORIENTAL CHURCHES.

*Hasselquist.* "The Greeks christen their children immediately after their birth, or within a few days at least, dip-

ping them in warm water; and in this respect they are much wiser than their brethren the Russians, who dip them into rivers in the coldest winter."

*Wall. (Dr.)* "All the christians in Asia, all in Africa, and about one-third part of Europe, are of the last sort, (*i.e.*, practice of immersion) in which third part of Europe are comprehended the christians of Græcia, Thracia, Servia, Bulgaria, Rascio, Wallachia, Moldavia, Russia, Nigra, and so on; and even the Muscovites, who, if coldness of the country will excuse, might plead for a dispensation with the most reason of any."

*Witsius.* "That immersion may be practised in cold countries without any great danger of health and life, the Muscovites prove by their own example, who entirely immerse their infants three times in water, not believing that baptism can be otherwise rightly administered. Nor do they ever use warm water, except for those that are weak or sickly."

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## Sabbath Schools and Education.

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### THE TEACHERS' JOY OF HARVEST.

THOSE of you who have been longer in the work than some of us,—who have passed the burden and heat of the day—have, perhaps, been stopped in the street, on some occasion; you have been grasped heartily by the hand; you have seen the eye of the person who greeted you, beam and burn with a joy unspeakable, as it met yours; you have looked till the sound of a well-known voice, grown round, robust, and strong, has struck upon your ear, and wakened up sleeping memories of a class with which you were connected in times long past. It is the voice of an old scholar, who has beset you in the way, and could not let his old teacher pass without a word of kindly greeting. Tell me by what arithmetic you can reckon up the value of such a meeting and parting as that? Is it not a priceless,—a precious thing,—a joy to the heart for ever? And have we not joys of such a sort often, joys too big for utterance, too deep for words to clothe; which we can only express at

all by joyful weeping, like that of the Egyptians over the meeting of Joseph and his brethren, when the whole house of Pharaoh wept aloud?

But the welcome of the Lord Jesus Christ is in the eternal day, the labourers having finished their work, and gathered in the ripe corn; the tares having been separated from the wheat, when the Divine Husbandman has gathered out all his own, not one lost. Then comes the time of joyful meeting for pastor and people, for parents and children, for friend with friend. Then comes also—not the least joyous, sure enough—the meeting of teachers and scholars; then is the time for "sheaves." What will that joy be? Each grain of wheat, each stalk of corn, with which your bosom is filled, will be to you another heaven, a multiplied heaven of heavens, spreading out for ever.

Some of you who work hard, and sow in tears, will have many crowns to cast at Jesus' feet, and He is worthy to receive them all. It will be a joyful thing



to have to say, "Lord, here am I;" but it will be nearly as joyful to add, "and here are the children whom thou hast given me." Then will be the harvest home, then will come the joyful song of the reapers. I know not whether there be anything in that word, "*bringing* their sheaves with them." Do you think, beloved, that God will have us bring one another in? Will it not increase our joy, when we are made to see our own joy reflected in the faces of all to whom our work has been a blessing? The Apostle Paul speaks of "*presenting* every man faultless." Is this the same thing in Old Testament phraseology? Are we to *bring* them in? Are we to introduce them one by one, and say, "Lord, here is this one that thou gavest me, and there that one?" "Bringing his sheaves with him," and so be for ever with the Lord. In a joyful eternity we shall "reap in joy." We sometimes seem to have a foretaste of it here. At our great annual gatherings I often think, as the song swells loud, and sweetly floats past me in living harmony, it wants only a few older voices, and a few children's voices, to enable me to realize heaven upon earth. But, oh, the great multitude which shall sing that song, which we have never yet heard, to a tune which will be new to all our ears; voices of all ages, from all climes; no false or faltering notes there; that song from the multitude that no man can number, their voices one, their hearts one. This is the joy that is set before us; and that all may

reach it, we must go forth to the labour, and when tears fall over our rough work in the sowing, let us think of the joyful reaping. When we feel that the work is hard, and demands a constant series of acts of self-denial, let us remember we are sowing for the great harvest, and that in due season we shall reap, if we faint not. Finally, beloved, let us each for himself make sure of this, that we ourselves are living branches of the true vine. To see others whom we have led up to the kingdom enter the joy of our Lord, and we ourselves thrust out, will be to add unspeakable pangs to the bitterness of death.

First "take heed unto thyself," and then "to thy doctrine," for what if I, having preached the Gospel to others, should myself be found a castaway? This should ever be our first care, that we ourselves be living the life of holiness, and walking the walk of faith. Let us first see to it that our own lamp is trimmed, that our own lamp burns brightly, and that we have oil in our vessels while we wait for our Lord's coming. But then, what we believe let us speak, keeping back nothing that is profitable.

And now, brethren beloved, farewell. May we all be together on that day, at the right hand of the Judge, that we may all share in the joy of the harvest, and that our voices may all blend together in singing that joyful song—

"Oh may we stand before the Lamb,  
When earth and seas are fled,  
And hear the Judge pronounce our name,  
With blessings on our head."

## Religious Tracts.

### DISTRIBUTION OF TRACTS BY COLPORTEURS IN FRANCE.

THE employment of pious men, now known by the French name of Colporteurs, was a happy devise of christian philanthropy, to convey tracts, pamphlets, books, and bibles among the people for sale or gift. This scheme has been found very useful in our own free country, in agricultural districts especially. But it is peculiarly adapted to those nations on the continent where intolerance yet partially prevails, and the public preaching of the gospel is forbidden. In France many colporteurs are now employed,

who beside distributing the contents of their packages, take every opportunity for saying "a word in season" to those whom they visit in their perambulations.

An agent of the Toulouse Religious Book Society in the south of France says:—

"Gard being the department which contains the most Protestants, I thought it right to concentrate there the work of the two colporteurs whom I have in my service; and the rather because the neighbouring departments are visited by the agents of the Paris and Geneva societies. These last distribute the Holy

Scriptures only. As for me, knowing the wants of our Protestant populations, I join to our sacred books your excellent publications, which, without colportage, would not penetrate thither. The eagerness with which our colporteurs are welcomed, shows that you have satisfied a real want in sending them thither.

The two colporteurs whom I employ are trustworthy men. The one, a former pupil of Felix Neff, a man found to be full of zeal, is well known and beloved. The other is a solid, serious man, animated with a desire of bringing souls to the Saviour; and he, too, is received with pleasure.

The first has only been able to act as colporteur seven months—during which he has sold 221 religious books, 1,190 Almanacks, *L'Ami des Familles*, and 1,613 copies of your publications. The other has worked eleven months, during which he has sold 316 religious books, 1,752 almanacks, and 2,370 of your publications; in all, 7,474 copies.

The colporteur C—— relates a fact to me which proves the truth of the saying, 'Cast your bread upon the waters, and it shall return to you after many days.' Several years ago, he had sold at Geneva, during the vintage, a tract to a woman, and addressed a serious appeal to her. He afterwards returned to the same locality, when a woman approached and said:—'You do not know me, but I know you very well. It was you that sold me a book, which has been the occasion of my conversion. Come, I will help you sell your books;' and she actually led him from house to house, and by her pressing words, prevailed on a large number of persons to purchase. Forty copies were thus disposed of.

But here is a still more extraordinary

occurrence; I did not learn it from the colporteur, who is ignorant of it, but from two of our mountain pastors, in whose midst the occurrence took place.

Two or three years ago, during a storm in the month of May, colporteur C——, on his way to Savillette, sought a night's lodging in a hut. There he found a young person reading. Observing that the book she was reading had reference to the Virgin, the colporteur remarked that she ought to read the Gospel. By the grace of God, this word took effect. Vexed with herself at not having seized the opportunity of obtaining this precious book, her attention was anew excited by some exhortations which she heard at two Protestant funerals. She then tried to procure a New Testament, and was ever anxious to hear the preaching of the pure gospel. The Lord, who surely has called her, brought her, in the month of November last, to St. Andrew's, into a manufactory, and the master, on admitting her into the number of the spinners, placed her under the direction of a young Christian, as distinguished for her faith as for her character. The work of God continued, and she was led to see the errors of the Romish church, and to resolve on a separation from it, cost what it would. She little knew how much she would have to endure from her family and from her neighbours, who were all Catholics. Threatenings, blows, and injuries,—she has suffered all with a firmness of which few amongst us could be capable. Her father, at length overcome by her consistency, determined to leave her at liberty to pursue her own course; and she is now united to the Protestant church, and rejoicing in a full and free salvation."

## Intelligence.

### BAPTIST.

#### FOREIGN.

THE BAPTISTS IN POLAND.—Our own denomination seems called of God to maintain a living faith, in opposition to the dead State-Churches of Europe, and to suffer in behalf of its great principles of religious freedom. Mr. Oncken and his

coadjutors of Hamburg, after long and bitter persecutions, have at length extorted toleration by the beauty of their christian life. The Baptist preachers and churches in Prussia and the smaller German States, have endured a great fight of affliction; but their worst trials are over, and they are an admitted power in the religious life of the people. Mr. Wiberg and his fellow-sufferers in Sweden, are gathering strong

chreches of living christians, but have not yet surmounted the enmity of either church or state authorities. The same work of struggle and progress has commenced in Russian Poland, and the *Independent* gives the following sketch of the difficulties encountered by the representatives of our faith:—"Of much greater importance than in Courland and Southern Russia, is the baptist movement in Russian Poland. The beginning of the baptist mission in this country falls into the year 1858. In December, the minister of the baptist congregation at Stolzenberg, in Eastern Russia, went to Poland, and held meetings in several places, but was imprisoned in Pultusk, where he had to remain for six days in the public jail. Among the converts to the baptist creed was a Lutheran school teacher, Alf, who three years before had been dismissed from his position by the Consistory for having organised meetings for reading the Bible. Mr. Alf, soon after having joined the baptists, entered the Baptist Theological Seminary at Hamburg, in order to prepare for the ministry, and after finishing his course of studies returned to Poland to take charge of a Polish congregation. But soon persecution arose again. In May, 1861, Mr. Alf was summoned before the court of Pultusk, where he was threatened with imprisonment in case he should continue his missionary labours. Soon after, five baptists were arrested upon the demand of the Lutheran preacher, and, chained like common criminals, transported over a distance of fifteen miles. Also at other places the Lutheran clergy began to invoke the secular arm against the baptist movement. One pastor is reported to have ordered his parishioners, whenever they should discover a baptist, to cudgel him out of their village. In October, Mr. Alf was again arrested at the instance of a Lutheran minister, transported in chains from one place to another, and finally imprisoned for four days among thieves and robbers. But notwithstanding these severe measures and the strict prohibition of their clergy, the country people flocked in large numbers to the baptist meetings, and the church so rapidly increased as to count, at the close of 1861, 314 members. In many places it became evident that not the civil but the ecclesiastical (Lutheran) authorities were the investigators of the persecution. In some instances, the state officials even extended their protection to the persecuted baptists against the zeal of the Lutheran clergy. In April of the present year, Mr. Alf received from the state officials, who had been petitioned for toleration, the reply that the Consistory had strictly prohibited

to grant to the baptists the least freedom, but that it had, on the contrary, ordered to hold them under the strictest superintendence. Two days later, he was dragged from his bed by a fanatical mob, and transported to the town of Munsck, from whence he was sent a few days later to Warsaw. There he was kept in close imprisonment until June 14. During this time, all the meetings of the baptists were dissolved, and several of the members imprisoned. On June 30, however, Mr. Alf writes that all had been again set free, with the exception of two, who remained in prison at Warsaw, but had likewise received a promise of speedy liberation. The Consistory demanded that Mr. Alf should remain in prison, but his lawyer obtained his freedom. He has, however, been placed under the superintendence of the police, and has still to await his sentence. He has recently petitioned the Grand-Duke Constantine, the present regent of Poland, for the permission of exercising the functions of his ministry, but expects to find it hard to overcome the exertions of the Lutheran clergy, who represent the baptists as men dangerous to the state."—*New York Examiner*.

NOVA SCOTIA.—An excellent member of our denomination, W. S. Jacobs, Esq., of Liverpool, who died last month, has bequeathed the following legacies:—To our home missions, £500; to our foreign missions, £500; to our infirm ministers' fund, £500; to Acadia college, £1000. These bequests will render very important aid to the above-named institutions. In a young country like this property is but slowly accumulated, and legacies for benevolent objects are therefore "few and far between." It may be hoped that Mr. Jacob's good example will stimulate others.

AUSTRALIA, Ryde.—The Sydney *Christian Pleader* mentions the opening services of the new baptist chapel at this place on New Year's day. The ground was given by Mr. Furnell, and the painting and glazing by Mr. Hicks, of Sydney. Others led the stone or gave gratuitous services, for it seems the people "had a mind to work." Only £100 was left of the debt on the place after the services. Mr. Hicks has been the pastor of the church from its formation.

#### DOMESTIC.

FATAL ACCIDENT TO A BAPTIST MINISTER.—We regret to record that a fatal occurrence has befallen the Rev. D. Adam, town missionary, Scarborough. The deceased was at the Mechanics' Institute on Monday evening, and while about to visit the library, he had to step across an open hatch, of which he appeared to be perfectly

aware. His foot slipped as he was striding over the opening, and he fell to the bottom. He was taken up in an unconscious state, conveyed home, and promptly attended. It was then ascertained that he was suffering from concussion of the brain, and inflammation of that organ set in on Wednesday morning, resulting in his death on Thursday afternoon. Mr. Adam was an elderly man, and was very greatly esteemed.—*Leeds Mercury*.

**Bow, near London.**—A tea and public meeting of a very interesting character was held in the school-rooms of the Baptist Chapel, on Wednesday evening, Feb. 25th, in order to present Mr. John Freeman with a testimonial of the esteem of the church, after a membership of fifty-six years, during forty-two years of which period he has held the office of deacon. This movement, when known, was kindly responded to by ministers of various denominations, by several clergymen, and by a number of gentlemen formerly pupils of Mr. Freeman. The Rev. C. J. Middleditch, who presided, Dr. Cooke, an old and intimate friend of Mr. F., the Rev. G. T. Driffield, rector of Bow, Rev. J. Cox, Dr. Hewlett, and other ministers and friends referred to his various public and private excellencies; his large and varied attainments as a scholar; his useful career in the church of Christ and in the local Bible Society, of which he had been the honorary secretary from its commencement, now nearly fifty years since. A purse containing sixty-five sovereigns was then presented to Mr. F., who acknowledged, in a speech of deep feeling and characteristic modesty, the kindness of his numerous friends, giving also a graphic and interesting summary of his early thirst and pursuit after knowledge, and ultimate success in its attainment. Mr. Freeman was for many years the Examiner in Hebrew, Chaldee, and Syriac, in the Baptist College, Stepney. He is a mathematician of the first class. Dr. Cooke informed the meeting that Mr. Freeman once admitted to him, that, with the use of Lexicons, he could read twenty languages and dialects. His botanical knowledge is vast, and in astronomy he has few who surpass him.

**FOLKESTONE, Salem Chapel.**—This sanctuary was reopened, after being closed seven weeks to be enlarged, on Sunday, March 1st, when the Rev. D. Jones, B.A., preached. The chapel is entirely renovated, the old pews taken away, and convenient elegant open seats substituted. Fifty new sittings have been added. The church are now thanking God that he has given them an enlarged building to represent the denomination in this fashionable watering-place.

**ARRIVAL OF THE PRINCESS.**—The Rev. Jesse Hobson, in a letter to the *Freeman*, says:—"In connection with the reception just now given to the Princess Alexandra of Denmark, a circumstance of some interest to baptists has taken place, a coincidence which will be regarded with pleasure. It will be known to many of your readers that when our first missionaries, Dr. Carey and Mr. Thomas, left England for India, they were prohibited a passage in any ship of our own nation; they were actually on board, and compelled to come ashore at Portsmouth; returning to London to take counsel, they fell in with the agent of a Danish East Indiaman, in which they took passage. On landing in India they could not take up their abode in any British settlement, but found a home at Serampore; that too, I believe, was a Danish settlement. The coincidence is this, that the person whose privilege it was to present the first address of congratulation, and to welcome the Princess Alexandra to our shores, was a deacon of the baptist church, the present highly-esteemed Mayor of Margate, Mr. J. B. Flint."

**LONDON, Mile End Road.**—The church worshipping in Grosvenor-street Chapel, Commercial-road, E., have, within the last two years, chosen for their pastor the Rev. J. Harrison (late student of the Rev. C. H. Spurgeon). The congregation, from a few, has become so crowded, that they have secured a piece of ground on Stepney-green, Mile End road, for a new chapel. In the interval the crowd so increased, especially in the evening, that it was found quite impossible to accommodate the people. After prayerful consideration the above hall has been hired for Sunday-evening service during March, (or longer). The sight it presented on Sabbath evening, March 1st, was very gratifying to the friends.

**BIRKENHEAD.**—The church and congregation under the pastoral care of the Rev. S. H. Booth, held their annual tea-meeting on Wednesday, the 25th February. It was resolved to pay off the remaining debt upon the chapel, of £1,900. Subscriptions extending over various periods were promised, amounting to £1,400. It was also reported that a Sunday-school and preaching station had been opened at the north end of the town.

**TORRINGTON, Devon.**—A welcome wedding tea party was held on Monday evening, March 2, by the members of the baptist church and congregation, to receive their pastor, the Rev. W. Jeffery, and his bride. Singing, addresses, and congratulations, varied the social interview, and the pastor was presented with a handsome testimonial of their esteem and affection.

COUNTSTHORPE, near Leicester.—For many years there has been a spacious place of worship in this village, in connection with the ancient baptist church at Arnsby. On Tuesday evening, Feb. 17, the members at Countesthorpe were formed into a separate church. The pastor of the church at Arnsby, Rev. Shem Evans, and other ministers, took part in the services; and after the Lord's Supper had been administered, Mr. Mursell, senr., preached. The Rev. T. Rhys Evans, formerly of Usk, is the pastor of the new church.

DISS, Norfolk.—The annual social tea-meeting at this place is always expected with pleasure, and is usually a season of much spiritual enjoyment. This year it was held on Feb. 3, after which the pastor, Mr. J. P. Lewis, was presented, by the senior deacon, with a handsome copy of Kitto's Pictorial Bible in four volumes, elegantly bound. Next day the parents of the sabbath school children and the teachers had a bountiful repast.

COWBRIDGE, Glamorganshire.—We hear that the English Baptists at this place, who have met in a room for about twelve months, having been formed into a church, have now secured an eligible site for a chapel, and intend to begin to build forthwith. The design is much approved by Messrs. Tilly and Bailey, baptist ministers, of Cardiff. But the friends are chiefly of the working classes and will need help.

A WELSH D.D.—The Senate of the University of Glasgow, at their meeting on the 13th February, unanimously resolved to confer the degree of LL.D. on the Rev. John Emlyn Jones, A.M., baptist minister, Cardiff, author of a "History of Great Britain," "The Half Century," &c. We most heartily congratulate Dr. Emlyn Jones, and may he live long to enjoy his new title.—*Cardiff Times*.

REGENT'S-PARK COLLEGE.—Since the session commenced, the following students have settled as pastors. In every case, the settlement has been the result of a cordial and unanimous invitation. Rev. H. von der H. Cowel, B.A., at Taunton; Rev. J. H. Wood, at Barnstaple; and Rev. T. G. Rooke, B.A., at Frome.

IPSWICH, Stoke Green.—The new school-rooms recently erected at a cost of £600, were opened with a social tea-meeting on Wednesday, Feb. 4, when the remaining debt of £250 was provided for by the generosity of the friends.

REMOVALS.—Mr. T. Hayden of Steventon, to Toddington, Beds.—Mr. J. B. Howells, of Pontypool College, to Mountain Ash, Glamorganshire.—Mr. Tessier, from the Metropolitan College, to Coleraine.—Mr. F. Cockerton, of the same College, to

Payne's Hill, Lynfield, Surrey.—Mr. J. C. Robinson, of New Bradwell, to Brington, Northamptonshire.—Mr. H. W. Hughes, of Pontypool College, to Ledbury.—Mr. T. E. Fuller, of Lewes, to Wellington Street, Luton.—Mr. C. T. Keen, junr., of Londonderry, to Ballymena.

RECOGNITIONS.—Mr. John Morgan, of Pontypool College, at St. Bride's, Monmouthshire, March 1 and 2.—Mr. E. Morgan, at Crewe, March 11.

## MISSIONARY.

### INDIA.

We have much pleasure in furnishing a copy of a letter we have just received from Mrs. Süpper, wife of the Rev. F. Süpper, dated, Burampore, January 31. It may be proper to state that Mr. S. was sent to India by the German Missionary Society at Basle. There he and his colleague, Mr. Bion, became baptists, and were then engaged by the English Baptist Missionary Society. Mrs. S. was daughter of Mr. James Collins, of Wolvey, Warwickshire, and sister of the first wife of the late Dr. Sutton, of the Orissa Mission. About two years ago, with four or five little girls, they visited England, and returned in August last with Messrs. Wenger, Stubbins, and others, to the scene of their former labours, leaving the three eldest of their children at the missionary school at Walthamstow, taking only the youngest, "little Maggie," as we called her, with them.

"My dear Friend,—Here we are at a market, almost out of the world to all appearance! When we reached the place this morning all was still, but it is now swarming with natives. It is a scene that would interest you not a little. Our boat is at rest in the middle of a somewhat narrow but rather deep river, and alongside, close to the shore on my right, are boats of all sizes, filled, or partially emptied of their wares, which are piled up on the shore. The noise is deafening, and might lead one to suppose that an immense amount of business is being transacted. At a few yards distant, under the shade of an old but beautiful tree, whose roots are bared by the washing of the waters during the rainy season, stands my beloved husband with two young native preachers, surrounded by a large crowd, with his hands stretched forth, preaching Christ to these poor benighted people. It is seldom that I get a sight of him in this attitude, the shade of the trees generally being greater a little farther from the shore. But it is a pleasant sight, and it rejoices my heart to behold it. Our young

brethren, too, are, I believe, men of the right stamp; they never shrink from whatever of scorn may fall to their share, and are always ready for their work. The younger of the two has now taken the place of my husband, and is listened to, apparently, with great interest and attention. Oh that this day may be the birthday of many souls, or, at least, the breaking of some of satan's bands! We have been out nearly three weeks, and this is the farthest market but one to which we shall extend our journey; but not the last by any means. We expect to turn our boat on Monday evening, and then take in markets that we did not fall in with when coming up; so we shall probably be out two or three weeks longer. We enjoy our old life again very much, and my good husband is just in his element. It is his only regret that such a short part of the cold season remained to us after we left Calcutta. I wrote a note to dear Mrs. W. last mail. I was quite ashamed to send such a shabby affair, but did not like the mail to go without a proof in some shape that you were not forgotten by us in our wanderings. We met with a gentleman the day before yesterday at an indigo factory (a nephew of the Rev. Mr. Hoare, of Barkby), who kindly offered to send our letters to the post—a favour for which we are very thankful, and of which we hope to avail ourselves on our return: for our dear children in England would be sadly disappointed if a letter did not arrive at the proper time. We have good news of the darlings, for which we are very thankful to the Giver of all good. If you should feel disposed, and have a little leisure to write a few lines to them, I should be grateful, and they would be delighted.—The preaching is over, and we are going to take a walk.—Monday, Feb. 2. We went a short walk through the market and to the next village. It was nearly dark when we returned, and just as we were going to our boat a respectable man, a Brahmin, came to ask my husband to go to his house to converse about those things of which he had been speaking. He went, and found about twenty Brahmins assembled, and enjoyed a most interesting conversation, which gave him so much pleasure that his heart was quite refreshed. Margaret sends much love and many kisses to you all; she is very happy, and cheers our hearts much. Do write us a line if you can. You can scarcely imagine how we miss our precious children. My heart seems almost broken sometimes, but we try to lay our burden upon that gracious Friend who has promised to sustain us. Remember us in your prayers. Give our united and best love to all."

BAPTIST MISSIONARY SOCIETY.—*The Annual Services.*—There will be an introductory prayer meeting at the Mission House, presided over by Dr. Hoby, on the morning of April 23. On Lord's-day, April 26, sermons will be preached on behalf of the society at the various chapels in London. The annual meeting of the members of the society will be held in the library of the Mission House on Tuesday morning, April 28. The Rev. Jonathan Watson, of Edinburgh, and the Rev. W. Brock will preach the annual sermons on Wednesday, April 29, the former at Bloomsbury chapel, the latter at the Metropolitan Tabernacle. The annual public meeting will be held at Exeter Hall, on Thursday morning, April 30. Chair to be taken by Joseph Tritton, Esq., of London.

#### RELIGIOUS.

RICHARD WEAVER, *the Converted Collier.*—This zealous evangelist has lately visited Liverpool. We are told that "He preached seven times, viz., six times in Liverpool and once in Birkenhead; and, as might have been expected, to over-crowded congregations. The sermons were powerful Gospel addresses, terse and direct appeals to the heart, while the vivid death-bed scenes of believers and unbelievers thrilled the vast assemblies. He appears to have been a frequent visitor of the dying chamber, and much of his earnestness, no doubt, arises from the realities and solemnities of such scenes. Whatever may be said as to the style of his preaching, judging from what I saw and witnessed, I cannot but think that great good is done. Eternity alone will reveal the fruits, but immediate results testify to its being owned of God. After-meetings were held at the conclusion of each sermon; many anxious souls remained for conversation; and I doubt not many found peace, while large numbers went away deeply affected, and who, it is to be hoped, will be converted. I know many good people take exception to these after-meetings, alleging that they have no confidence in professions of conversion then made; but why should we doubt? Rather let us believe the promise that God's Word shall not return unto Him void. No christian believes in mere man's converts, but all believe and rejoice in God's converts! let us then pray that by whomsoever the truth is preached, the Lord will work to the salvation of souls after every meeting. For my part, I think it would be well if, after the ministrations in our chapels, meetings for conversation and prayer with anxious souls were held. We should then be looking for blessing, and might reap far more abundantly than

we can either ask or think. Would that we had more desire for the conversion of our fellow-men and more faith to prove that God is faithful to His Word."

**POWER OF PRAYER.**—In the last report issued by George Müller, the founder of the Orphan Houses on Ashley-down, Bristol, the following paragraph occurs:—"Without any one having been personally applied to for anything by me, the sum of £158,732 11s. 5½d. has been given to me for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the amount received for the building fund for the houses already built. It may be also interesting to the reader to know, that the total amount which has been given for the other objects since the commencement of the work amounts to £63,731 6s. 10½d.; and that which has come in by the sale of Bibles, since the commencement, amounts to £2,830 11s. 11½d.; by sale of tracts, £1,847 16s. 0½d.; and by the payment of the children in the day-schools, from the commencement, £2,468 8s. 6d. Besides this, also, a great variety and number of articles of clothing, furniture, provisions, &c., have been given for the use of the orphans."

**VOLUNTARISM IN AUSTRALIA.**—From the *Sydney Herald* of Jan. 21st, we copy this paragraph. "The system of voluntary support to public worship was strikingly displayed at St. Mary's Episcopal church, Balmain, on Sunday last. The officiating clergyman, the Rev. Thomas Smith, at the close of the sermon, made a short but striking appeal to the congregation, on the scandal of having a debt of £1300 upon the church—appealing to their love of Christ and the ordinances of his holy religion. The result was, that one gentleman tore a blank leaf from his Prayer-book, and gave a donation of the whole £1300. The general collection was to be given to church purposes. It is scarcely necessary to say that the princely donation was that of Mr. E. W. Cameron, of the firm of T. S. Mort & Co." Elsewhere it is stated that Mr. C. had already given £500 to the same object.

#### GENERAL.

**THE REV. W. BROCK ON SLAVERY.**—The young men of Bloomsbury Chapel were somewhat struck on Sunday morning by an announcement from the Rev. W. Brock, that he had a most earnest desire to address them on Monday evening. When the time came the body of the chapel was well filled with young men, evidently wondering what it was their pastor had so

weightily upon his mind. It turned out that it was the subject of slavery in America; the rev. gentleman declaring himself concerned in the virtual sympathy with the man-stealer which the young men of London were so generally expressing. Having adduced from official documents evidence of the inherent and enormous iniquities of the slave system, and having shewn that the Southern Confederacy would be based avowedly upon its maintenance and perpetuation, Mr. Brock appealed to his audience against fellowship with the Confederacy. All partisanship with the North was disclaimed, the object of the lecturer being simply the communication of trustworthy information on the whole case.

**A MAN WHO HAS RISEN.**—One day there came to New Cross-street, a youth, one of a class known in those days as a "big piecer." He told them that two of the news-vendors had just been taken to the New Bailey, and added to this effect:—"If I had something to start with, I would go out and sell them; for if they put me in prison they would have to keep me." George Lomax took round his hat, half-a-crown was raised; the lad was furnished with a supply of papers, went out, sold them, took care of the profits; and so on from little to more, till, by dint of industry, steadiness, and an aptitude for business, he achieved a position in society. The lad's name was Abel Heywood; and he is at the present moment the mayor of Manchester.

**A VERY REMARKABLE INCIDENT** was reported from Nottingham a few weeks ago. The union between a very aged family consisting of two brothers and a sister, was broken on Wednesday week, by the death of one brother, aged eighty-four. An hour afterwards the second brother, aged eighty, followed him, and on Monday the last surviving member, the sister, died, aged eighty-eight.

**SMOKING AND DRINKING.**—An idea of the smoking and drinking propensities of the country may be formed from Parliamentary returns just issued. The tobacco duties last year produced £5,714,448, only £157,708, being paid on manufactured tobacco and snuff. The duty on spirits for the same period amounted to £6,201,243; and the wine duty to £1,123,605. Independent of the excise duty on malt, or licenses for the sale of beer, we have a total of £13,039,296, of taxation from smoking and drinking.—*London Review*.

**THE NUMBER OF LETTERS** sent by the post more than doubled between 1847 and 1861, being 126 millions in the former year, and 274 millions in the latter.

**ROYAL CORRESPONDENCE WITH JAPAN.**—The recently published official correspondence from Japan includes two Royal letters. One from the Tycoon to the Queen, introducing his ambassadors, whose descriptions were as follows:—"Takénoôuchy Simodzouké no Kami, our Foreign Envoy and Minister Plenipotentiary; Machudaira Yvami, no Kami, our Minister Plenipotentiary; Kiogok Noto no Kami, our Minister Plenipotentiary, &c." The other letter is the Queen's answer, which commences in the usual form, "Victoria, by the grace of God," &c., "Most High and Mighty Prince!" It expresses regret that "strict retirement" on account of "severe domestic affliction" had precluded the reception of the envoys "in person." But they had been "treated with the utmost attention and respect." The letter concludes by intimating that "with our cordial wishes for your Imperial Majesty's happiness, and the long continuance of your life and reign, we commend you to the protection of the Almighty. . . . Your Imperial Majesty's affectionate sister, and cousin, (signed) Victoria R.; (counter-signed) Russell."

**PAPAL BLASPHEMY.**—The correspondent of the Paris *Presse* at Rome says, with regard to the confirmation of the Imperial Prince, that the Papal Nuncio has been directed by the Pope to assure the Emperor and Empress of the joy he would have "in himself causing the Holy Spirit to descend upon the head of the child destined by Providence to wear the finest crown in the world." It is thought, however, that the great age of the Pope will not permit a visit to Paris.

**DOOM OF DISSIDENTS.**—An Essex letter acquaints us with the pranks of a High-Church curate, who has been assuring some of the people that in the day of judgment the church-goers will be found on the right hand of the Judge, while the frequenters of meetings and conventicles will be on the left!—*Liberator*.

**THE CHURCH-RATE BILLS.**—The second reading of Sir John Trelawny's Abolition Bill has been fixed for Wednesday, April 29th, on which occasion a great struggle is anticipated. Mr. Alcock has postponed his Church-rate Bill to May 6th, and Mr. Newdegate his Church-rate Commutation Bill to the same date.

**THE CORPORATION OF LONDON** have resolved to present the Prince of Wales with the freedom of the city, in a casket value 250 guineas. The Prince Consort was a freeman of the city, and the honour, therefore, hereditarily belongs to the Prince of Wales.

## REVIEW OF THE PAST MONTH.

*Thursday, March 26th.*

**AT HOME.**—The Royal Marriage between the Prince of Wales and the Princess Alexandra of Denmark has, during the present month, occupied the attention of all classes. The reception the Princess met with on the 7th was unprecedented, both as to numbers and enthusiasm, and the scene at the ceremony on the 10th at St. George's Chapel, Windsor, was one of surpassing splendour. The Queen witnessed the service from her private seat. The joy of the nation was overflowing, and in London led to serious loss of life among the crowds that choked the streets to see the illuminations. Prince Alfred was not present through illness at Malta, but is now better. The Royal Princes and Princesses from Denmark and Prussia have returned home. It is said that Her Majesty will receive the congratulatory address of the city of London on the royal marriage in state, for the first time since the death of the Prince Consort. We deeply regret to hear that owing to some change in the mode of relief, serious riots have just taken place at Stalybridge and Ashton. The rioters, it appears, were chiefly low Irish and rough lads—creatures who always love to be "in for a row." Indeed in Ireland on the wedding-day there were riots at Cork, because the Prince had married a Protestant!—Sir James Outram, who with Sir Henry Havelock took a prominent part in the suppression of the Indian revolt, died a few days ago, and was buried in Westminster Abbey.

**ABROAD.**—The greatest event abroad was one to which history, perhaps, cannot present a parallel. On the 3rd, the many millions of Russian serfs were set free. But this noble act of Russia was marred by such foul acts of tyranny in Poland, as excited the people to insurrection, and roused the indignation of Europe.—In America there is no hope that the war, which,

"Like a wounded snake, drags its slow length along,"

will soon be brought to a termination. The Senate and the Congress have closed their sittings, having first made ample provision both of men and money for carrying on the awful contest. Amidst the convulsions of their country two great and good men have departed to their rest—Dr. Robinson, author of "Biblical Researches," &c., aged 68; and Dr. Lyman Beecher, father of Mrs. Stowe and Henry Ward Beecher, aged 87. Grant Thornburn, too, a noted American character, has gone the way of all the earth at an advanced age.



## Marrriages.

Dec. 14, at Melbourne, Australia, by the Rev. D. Evans, baptist minister, Mr. Richard Hammond, of the above place, to Mary Ann, eldest daughter of Mr. Henry Hood, of Clifton, Gloucestershire.

Feb. 5, at the baptist chapel, Evenjobb, by the Rev. G. Phillips, Mr. William Jones, to Miss Sabina Evans; and Feb. 14, Mr. Henry Vockings, of Clungunford, Salop, to Miss Margaret Webb, of Kinnarton, Radnorshire, also Mr. Thomas Webb, to Miss Jane Jones, both of Gladestry.

Feb. 5, at Broadmead baptist chapel, Bristol, by the Rev. W. Brock, D.D., Mr. Henry G. Sanders, of Richmond Road, Bristol, to Mary Courtenay, daughter of Mr. G. Clarke, Sydenham Road, Bristol.

Feb. 17, at Spanish Town, Jamaica, by the Rev. James Watson, of Kingstou, assisted by the Rev. J. M. Phillippo, and the father of the bridegroom, William Carey, eldest son of the Rev. John Clark, of Brown's Town, to Frances Jane, second daughter of William Eden, Esq., of Grand Caymanas.

Feb. 20, at the baptist chapel, Pellon Lane, Halifax, by the Rev. Thomas Michael, John Haggas, Esq., son of Wm.

Haggas, Esq., Keighley, to Miss Ann Fawcett, daughter of Stephen Fawcett, Esq., Halifax.

Feb. 26, by license, at Camden Road baptist chapel, London, by the Rev. F. Tucker, John Jennings, of Mildmay Park, Islington, to Frances, eldest daughter of Allan Templeton, Esq., of Northampton Park, Canonbury.

March 5, at the baptist chapel, Thames Street, Wallingford, by the Rev. T. Brooks, Mr. Joseph Poole, of Long Wittenham, to Miss Jane Bond, of Slade End.

March 10, at South Parade baptist chapel, Leeds, by the Rev. Dr. Brewer, Mr. Wm. H. Pullen, to Theresa, second daughter of Mr. W. M. Taylor.

March 13, at Heneage Street baptist chapel, Birmingham, by the Rev. S. Chapman, the Rev. Thomas Grove, baptist minister, Wednesbury, to Sarah, daughter of Mr. E. Shakespeare, Aston.

March 17, at the baptist chapel, Sawley, by the Rev. W. Underwood, President of the College, Chilwell, Mr. S. A. Bush, Byfield, Northamptonshire, to Grace, youngest daughter of the late Mr. Parkinson, of Wilsthorpe, Derbyshire.

## Deaths.

Jan. 24, at Claybrook, after long suffering, Mr. John Barnes, aged 59, a worthy member of the baptist church, Archdeacon Lane, Leicester, and formerly of that at Austrey, of which his father was many years the pastor.

Feb. 2, Mr. W. Bicheno, for many years a member of the General Baptist church, Gosberton, Lincolnshire. He died in the faith and hope of the Gospel.

Feb. 8, at his residence, Driffield, Mr. Abel Holtby, aged 49 years. He was for nearly fifteen years a deacon of the baptist church in that place, and much respected by all who knew him.

Feb. 12, at Tottlebank, near Ulverston, aged 21, Tom Ebenezer, eldest son of the Rev. T. Taylor, baptist minister.

Feb. 20, at his residence, Amlwch, Anglesea, George Palmer, Esq., aged 72, for upwards of forty years deacon of the baptist church, in that town, and a warm supporter of the cause of Christ in the island. He was much respected by a large circle of friends, and his death is deeply mourned.

Feb. 21, at Castleacre, Norfolk, in the 92nd year of his age, Mr. Thomas Clarke, for upwards of twenty years an exemplary member of the baptist church, leaving upwards of seventy children and grandchildren to regret their loss.

March 1, aged 71, Mrs. Morgan, widow of the late Mr. James Morgan, of Llandilo, Radnorshire, and sister of the late Rev. John James, baptist minister, Newtown. Mrs. M. had been a consistent member among the baptists forty-five years.

March 4, by a fall from his horse, Mr. Frederick W. Westley, of the firm of Westley and Co., Doctor's Commons, aged 31. He had long been a very useful and efficient member of the baptist chapel, Upper Norwood, under the pastoral care of the Rev. Mr. Tipple, and held several responsible offices in connection with that church. His death was instantaneous.

March 17, at his residence, New Basford, aged 30, the Rev. T. Lovekin, the beloved pastor of the baptist church, Old Basford, near Nottingham.

# YOUTH'S MISCELLANY.

## THE ROYAL MARRIAGE.

TUESDAY, MARCH 10, 1863.

THIS month is by no means a favourite with the British people. Winter has then scarcely resigned his cold and cloudy reign; and young Spring has done little more than throw a few flowers along our pathway. It is almost proverbially a rough and boisterous season, relieved by few days of clear and settled weather. Yet this was the month chosen for the celebration of the marriage nuptials of the Heir to the British Crown.

It is not our intention to give you any lengthy details of this auspicious event, as they have already been published in every newspaper in the kingdom. We shall only remind you that Albert Edward, Prince of Wales, the eldest son of our beloved Queen and her late husband the excellent Prince Consort, was born Nov. 9th, 1841. He was, therefore, twenty-one on the same day of last year. For reasons of state it is always deemed desirable that the heir to the throne should be married early. But the laws of England do not permit the royal family to marry into an English family. This, in former times, was the cause of favouritism on the one hand, and of jealousy on the other, among the nobility, and often resulted in contention and civil war. And hence it is that every member of our royal family must marry one who is a foreigner. Moreover, it is required that each of them marry a Protestant.

Hence the choice of the Prince of Wales was limited. The young lady must be fair to look upon, amiable, and accomplished, worthy to receive the title of Queen of England, whenever the best of Queens may be called to resign her earthly diadem for a crown of glory that fadeth not away.

Alexandra, daughter of Prince Christian, the brother of the King of Denmark, was selected, as the most suitable; and after the young Princess had been seen by the Prince and the Queen, the choice was confirmed.

The reception of the Princess at Gravesend, and in the streets of London, was extraordinary, we might say unprecedented. The day of the wedding was observed in village, town, and city, all over England, as a general holiday. The joy of the people was exuberant and universal.

The cause of these general demonstrations of loyalty ought to be noticed. The

admirable public and private conduct of our beloved Queen and her late excellent husband, produced these expressions of attachment and affection, heightened as they doubtless were by strong sympathy for the Royal Widow.

We have only to express our earnest hope that the Prince of Wales will, in future, walk in the steps of his honoured father, Albert the Good! Numerous addresses, expressive of the nation's hope, were presented to His Royal Highness. One of these was so very appropriate that we select a portion of it.

"The Crown of England never shone more brightly than since it has sat upon your Royal Mother's head. We have had in her a woman so truly a Queen that we have learned more than ever to estimate Royalty by the virtues that give it its real worth; and we do not say too much when we express our belief that you, Sir, from parental education—from your knowledge of what is required in great princes—from the experience you have gained by travel in other countries—and above all, from the disposition you evince to gain the love of a generous people by amiable and grateful actions—will fulfil, by God's blessing, in after days, the expectations we now fondly cherish.

No prince ever entered on a path so brilliant as yours, amid more hearty rejoicings on the part of a people. The nation is yours to love and to support you, and your Royal Highness will remember what a nation you will have hereafter to govern; and what a strength to a throne the love of a nation is.

We shall look to your Royal Highness to cherish for us all that belongs to our Protestant throne, our scriptural religion, our famous constitution, and our great national liberties; and, although we most ardently hope, concerning your Royal mother, that the sun of her glory, emerging from the cloud that now hangs over it, may shine upon her truly loving subjects with increasing splendour for very many years yet to come, we pray God to bless your Royal Highness with all wisdom and all grace, so that when you come to reign, you may worthily sway the greatest of all sceptres over the first of all nations."



THE  
BAPTIST REPORTER.

MAY, 1863.

SLAVERY IN AMERICA AT THE REVOLUTION.

THE question of slavery in the once United States of the North American continent has now attained to such colossal proportions, and assumed such a threatening aspect towards the liberty of the human species—especially of men who labour for their bread, of every shade of skin—that the friends of freedom may naturally be led to inquire how, and under what peculiar circumstances, this Monster had its origin and nursery.

Before the present dreadful contest between the slave states and the free states had commenced, Mr. William Chambers, of the firm of W. and R. CHAMBERS, of Edinburgh, the eminent publishers, visited that country, and on his return wrote and published a small volume,\* with a neat map of all the states and territories. The well-earned reputation of Mr. C. as a careful observer and an impartial recorder, is a sufficient guarantee for the truthfulness of his narrations. From his volume, which appeared in 1857, we select a portion of the second chapter, on "Slavery at the Revolution."

"In the dashing times which produced the Declaration of Independ-

dence, and opened up the most glowing anticipations of a political millennium, in which we were to 'hold these truths as self-evident, that all men are created equal—that they are endowed by their Creator with certain inalienable rights—that among these are life, LIBERTY, and the pursuit of happiness'—we say, in the midst of these announcements of a brighter day for hitherto down-trodden human nature, and of what was actually done towards founding a great republic, who could have foreseen that in eighty years the result would be a state of things in which a sixth part of the population would be slaves—human beings of every variety of complexion and diversity of intelligence, placed, from no fault of their own, on a level with the brute creation; and further, that this sorrowful and abject condition would come to be extended, perpetuated, vindicated as an essential element in civil society! The world, as it appears to us, has hardly awakened to a consciousness of this historical anomaly; and this is not surprising, for the Americans themselves are as yet only beginning to see the awkwardness of the dilemma into which they have allowed themselves to be drifted.

\* American Slavery and Colour. London: Chambers.

It was from no qualm of conscience on the part of the committee appointed to draw up the Declaration—Jefferson, Adams, Livingston, Sherman, and Franklin—that the passages relative to slavery were struck out from the celebrated document. 'He [the king of Great Britain] has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people, who never offended him, capturing and carrying them into slavery in another hemisphere, or to incur a miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian king of Great Britain. Determined to keep open market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce,'\* &c. It was quite as well that these ungentle accusations should have been withdrawn, in consideration, as is said, for the feelings of southern members of the infant confederacy; that so there might remain no historical doubt of the fact, that Union was secured only by conciliating the more intractable order of slaveholders. Whatever, therefore, may be our surprise at the present anomalous complication of American liberty and slavery, the marvel would seem to be lessened by the explanation, that from the very commencement, on that memorable 4th of July, 1776, when the Declaration of Independence was signed in the city-hall, Philadelphia, there never has been a condition of universal freedom. The Declaration, doubtless, propounded the doctrine of human equality; but this document

never seems to have had the validity of law. At all events, as regards the principle of slavery, the lofty preamble of the Declaration about 'inalienable rights' has proved to be only a respectable piece of *Bunkum*—words which serve their purpose, and signify nothing.

At the opening of the revolutionary war, there were slaves in all the revolted colonies; even in Massachusetts, the land of the 'Pilgrim Fathers,' there were slaves, and sales of slaves too; though it is proper to add, that Massachusetts was the first to set the example of passing an act for general emancipation.

England, of course, must be charged with the crime of having introduced, in the first instance, the Africans as an article of merchandise into the plantations, against the repeatedly expressed wishes of the settlers, and of having fostered slavery till it took root as a social usage. Lawyers might now speculate on the question—whether, at the period of the revolutionary troubles, slaves could be legally held in the colonies? A short time previously, it had been decided by courts of justice, that a slave landing in England became free; and as the common law was extended over all parts of the realm, it is demonstrable that the maintenance of slavery in distant dependencies was, to say the least of it, open to challenge. The question was not, however, tried; and, as is well known, a vigorous English slave-trade was carried on for many years afterwards with the West Indies and other possessions—much to the profit of Liverpool and Bristol, and apparently to the satisfaction or indifference of all, except the few individuals who deigned to feel an interest in the unhappy objects of ruthless deportation—which individuals, as is usual in such cases, were set down as visionaries, crack-

\* The first draught of the Declaration of Independence, embracing these erased passages, is shewn in the rooms of the American Philosophical Society in Philadelphia, an institution founded by Franklin. It was the greatest archaeological curiosity (if such a term be allowable) which the present writer saw in the United States.

brained enthusiasts, who had no proper regard for national greatness. When the House of Commons was at length induced, in 1792, to pass a bill for the suppression of the slave-trade, it was rejected by the House of Lords, on the ground of its damaging effects upon great commercial and colonial interests. As the famous abolition act did not pass till 1807, and the trade did not absolutely cease till the 1st of January, 1808—as, in fact, slaves were held in the colonies until our own times—and, what is still more to the point, as our continued national prosperity depends in no small degree on the purchase and manufacture of slave-grown cotton—the English have not much reason to be boastful on the subject.

For several years after the termination of the revolutionary war—1784 to 1789—the Americans had no proper federal constitution, and public matters were regulated during this interregnum by what was called the Continental Congress, sitting in Philadelphia or New York. To have anything like a correct notion of the American slave question, we need to look back to the operations of this august body. One of the subjects that fell under its discussion, was the management of certain western territories which several states relinquished for the benefit of the general commonwealth, in consideration that congress should liquidate debts and obligations incurred by these states during the war. The cessions were made on these terms; and congress henceforth exercised a direct sovereignty over large tracts of country, from which new states could be excavated. Plans for the government of the Western Territory occupied considerable attention; Mr. Jefferson apparently taking a lead in the business, and producing schemes by which slavery was never to be intruded into this vast region. A

proposal of this nature was lost on coming to a vote; but at length, in 1787, in the last continental congress, was passed an 'Ordinance for the Government of the Territory of the United States, North-west of the Ohio,' which embraced this provision: 'There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in punishment of crimes, whereof the parties shall be duly convicted.' The enactment of this law, which will afterwards come frequently under notice, would seem to settle the point, that congress is entitled, among other regulations, to enjoin that slavery shall or shall not be a constituent element in the Territories under its special jurisdiction; yet no constitutional question has produced such angry discussion.

The circumstance of Jefferson not being able to carry his larger measure, which comprehended territories south of those just mentioned, shews that the leading men of the time were cramped in their benevolent efforts to extend the sphere of freedom. They were thoroughly aware that slavery in any form, or wherever situated, was a bad thing; and on suitable occasions they spoke plainly out on the subject. Not disguising the fact from themselves or from others, they nevertheless thought proper to temporise. Believing that any attempt at emancipation through federal agency would probably alienate slaveholders, and so jeopardise the consolidation of the States, they were inclined to leave the subject to the action of public opinion, of which there were hopeful symptoms. As early as 1775, the representatives of a district in Georgia passed a resolution, declaring their disapprobation and abhorrence of the unnatural practice of slavery in America—'a practice,' they say, 'founded on injustice and cruelty, and highly dangerous to our liberties, as well as lives,

debasement part of our fellow-creatures below men, and corrupting the virtue and morals of the rest; and as laying the basis of that liberty we contend for on a wrong foundation.' Other anti-slavery sentiments shine out during the ensuing ten years. Massachusetts, as has been said, took the lead in emancipation; other New England States, and also Pennsylvania, denounce slavery, provide for securing freedom to all born after a certain day, and prohibit the import of any more slaves. Virginia likewise prohibits importation, and removes legal restrictions on emancipation. From North Carolina, New York, and New Jersey, are issued edicts against the further import of slaves. In short, it appears as if slavery was everywhere about to be given up, and done with. Some expectations of this kind, along with an anxiety to conciliate doubtful friends, afford the only excuse for the perpetuation of slavery under the constitution. With a distinct consciousness of its injustice, its dangers, slavery was recognised under ambiguous terms—singular anomaly!—in the great charter of republican freedom. It was competent to repudiate it; it was advisable to maintain a discreet silence respecting it. Neither was done. Here lies the first great blunder of American statesmanship, never to be rectified. The constitution was framed in 1787, and was in general operation in 1789.

This constitution, which still gives cohesion to the States under a federal government, is an instrument divided into articles, each subdivided into clauses. The passages referring to slavery are as follows: In the second clause of the first article there is a provision for representation and taxation—'Representatives and direct taxes shall be apportioned among the several states which may be included within this Union, according to their respective

numbers, which shall be determined by adding to the whole number of free persons, including those bound to servitude for a term of years, and excluding Indians not taxed, three-fifths of all other persons.' By 'all other persons' is signified slaves. Accordingly, in whatever state slavery exists, there is till this day a statutory method of making up an artificial constituency: in other words, the number is swelled by counting slaves; but as the slaves have no vote, it happens that a limited constituency of free white persons possess a political power equal to that of a constituency altogether free. That so acute a people as the Americans should have accepted this as a fair thing in representation, and still submit to it, almost passes belief. To proceed, however. The next reference to slavery in the constitution is contained in another clause of the first article—'The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the congress prior to the year 1808; but a tax or duty may be imposed, not exceeding ten dollars on each person.' By one of the clauses of the fourth article, it is ordained that 'No person held to service or labour in one state under the laws thereof, escaping into another, shall in consequence of any law or regulation therein be discharged from such service or labour, but shall be delivered up on claim of the party to whom such labour may be due.'

Other clauses have a remote bearing on slavery. It is ordained that congress shall have power to suppress insurrections, and quell 'domestic violence;' consequently a rebellion of slaves may be suppressed with the whole force that the federal government can bring against it. According to another clause, 'congress shall have power to dispose of, and make all needful

rules and regulations respecting the territory or other property belonging to the United States.' How this privilege has been tortured to infer the right of granting permission to extend slavery over new territories, will soon appear.

The use of such ambiguous phraseology in the constitution, as 'persons held to labour,' leads one to infer that the fathers of the constitution were ashamed of the thing indicated. In the face of mankind, and fresh from a successful struggle for liberty, they do not appear to have had the courage to employ a candid phraseology. Be this as it may, the constitution had taken its ground in maintaining the rights of slaveholders. They could hold persons to service, pursue and secure them if they fled; and at least until 1808, they could migrate with them to new possessions, and receive fresh supplies by importation.

Possibly, the national conscience felt no alarm in adopting these legal institutes. All were jubilant over late successes. A mighty power three thousand miles off had been humbled; 'glory,' as Emerson says, had been 'bought cheap.' The new republic could afford to lecture England—which, we are thankful, has always been able to stand a good deal of sound scolding—on the doctrine of inherent human rights. In the address of the first congress under the constitution, to the people of Great Britain, what grandeur in the passages about liberty, oppression, slavery, and chains. 'When a nation, led to greatness by the hand of liberty, and possessed of all the glory that heroism, munificence, and humanity can bestow, descends to the ungrateful task of forging chains for her friends and children, and instead of giving support to freedom, turns advocate for slavery and oppression, there is reason to believe that she has ceased to be virtuous, or has

been extremely negligent in the appointment of her rulers.' With such remonstrances against wrongdoing, which seem as if addressed to the living generation of Americans, who could suppose that this same congress required to be reminded that a section of the population was still deprived of its rights? As president of the Abolition Society of Philadelphia, Franklin signed a memorial to the first congress, praying that the blessings of liberty may be rightly administered, 'without distinction of colour, and that congress would be pleased to countenance the restoration to liberty of those unhappy men, who alone in a land of freedom are degraded into perpetual bondage.' We all admire the philanthropy breathed in these words; but are unpleasantly reminded that Franklin, with his compatriots, would perhaps have acted more wisely in not constitutionally sanctioning a thing which required afterwards to be spoken of in terms of reprobation.

Let us, however, not bear too hard on the first congress, which in 1789 set a worthy example for future legislation. If the constitution had given congress no power to meddle with slavery in any of the states, it had at least enabled it to regulate the affairs of the territories, from which, both by law and precedent, slavery could be peremptorily excluded. This congress accordingly 'recognised and affirmed the doctrine, embodied by Jefferson in the ordinance of 1787, which forever excluded slavery from the territory that now embraces Ohio, Indiana, and Illinois [also Iowa and Wisconsin]; and in 1800, the same doctrine was approved by John Adams in the Territorial Act for Indiana.\*

Kept as yet within bounds, and no means being immediately adopted

\* America Free, or America Slave—Address to the Citizens of Westchester. By John Jay, Esq.



to push slavery beyond certain old limits, the number of persons 'held to labour' in the United States, in 1790, was only 697,897; and as their average market-value was then comparatively small, there could have been no insurmountable difficulty in providing means for their liberation on equitable terms. But no effort of this kind required to be made. The progress of local emancipation which was clearing slavery from the northern, would soon remove it from the middle states; and all that the legislators of the day were called on to do was to adopt such measures as would prevent slavery from extending and intrenching itself permanently in the south. Neglectful on this point, all was lost.

Engaged in the task of establishing a great nation—building cities, reclaiming wildernesses, opening up channels of internal communication, extending commerce, planting churches, schools, printing-presses, and other engines of civilisation; successful in almost all arts, and flourishing beyond the hopes of the wildest imagination—the Americans never seemed to have attained a clear consciousness that there was any lurking possibility of social dislocation in consequence of slavery being tolerated within their political system. Not that there has not always been a party who augured danger from this quarter; but in the main, things have been left to take their course; or more correctly, the nation has, with singular indifference, seen a series of events successively and more and more hopelessly interweave slavery with the constitution.

It was, we believe, a crotchet of Washington that the federal capital of the United States should be a city removed from popular influences—as if there was any imaginable Olympus from which the pleasant constitutional practice of *Lobbying*

could by any stratagem be excluded. New York would not do. Philadelphia—more the pity—would not do. There must be a metropolis standing alone in virtuous solitude, somewhere about the centre of the Union. Accordingly, a site was pitched upon, on the banks of the Potomac, the contiguous states of Virginia and Maryland severally resigning a patch of a few miles square for the purpose, henceforth called the District of Columbia. When Washington here planned and built the city which bears his name, he could not have had any great horror of slavery, although he would much rather there had been no such thing in the world. Virginia and Maryland were then, as now, slave states. Slavery accordingly remained in the District of Columbia, as if indigenous in the soil; and from this time the supreme authorities of the United States became the civic magistracy of a kind of miniature independent state, in which slavery was a recognised institution. It could be shewn that this plantation of a political metropolis in the bosom of slavery did much disservice to the cause of freedom—the sight of slaves, slave-depôts, slave-sales, and the looseness of morals usual in communities affected by slavery, producing no good effect on representatives from the free states. It might be argued that, as Columbia was surrounded by slave states, freedom within this small domain was impracticable. That, however, is not the question. The thing to be deprecated was, making federal authority responsible for an institution which American writers never cease to represent as belonging exclusively to the states in their individual capacity. If any one up till this time imagined that slavery was independent of national administration, his faith, we think, must have received a considerable shock. There were remonstrances, but they

sunk and disappeared under a general acquiescence."

Mr. Chambers then proceeds to notice the purchase, in 1803, of Louisiana from the French under Buonaparte, a vast region embracing the whole of the west bank of the Mississippi; the bold or crafty

policy of the slavery party; the selfish inertness of the free states; and the well-known calamitous results. It is remarkable that Mr. C., it might be unconsciously and without design, with almost prophetic certainty, predicts the fearful collision which is now an historical fact.

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## Spiritual Cabinet.

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### PERSONAL ATTACHMENT TO THE REDEEMER.

INSPECT the New Testament records, and there you will find it fully developed. "Our fellowship," says the apostle John, "is with the Father, and with his Son Jesus Christ." "Whom, having not seen," says Peter, "ye love." He addresses himself to the body of christians in many countries; it was the common experience of the age. They loved the unseen Christ. They looked for "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." And it was so radical a distinction between the christian and the world, that Paul, in his zeal, declares, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." And after apostolic days, this personal love to the Lord Jesus was the characteristic of disciples. The expression of the martyr Ignatius is celebrated, in its Latin version: AMOR MEUS CRUCIFIXUS EST! I must go further and say, that this is the great lesson of evangelical christianity. Wherever vital piety decays, this decays. It takes its flight long before the alteration of creeds or the denial of doctrines; for there may be an age of cold orthodoxy unenlivened by one beam of love to the Redeemer. But when this affection has fled, sound doctrine soon prepares to spread its

wings likewise. For a time there may be accurate metaphysical discussion, controversy about tenets, and even persecution for differences. But by degrees the cross is thrust into a corner; and at length the propitiatory work of Christ is extenuated or forgotten. The atonement being tarnished or exploded, the Godhead of Christ is soon found to be superfluous. There is no need of a divine Redeemer under that easy system of liberal christianity in which every man is his own saviour. This may account for the known fact, that among such, small account is made of personal love towards the Lord Jesus Christ. The too frequent allusion to his double nature and to his redeeming blood becomes offensive, and the people are in a fair way to forget that there ever were such spots as Gethsemane or Golgotha. Whereas, in direct opposition to this, whenever vital piety revives, there is a marked revival of love to Jesus Christ. It was so at the Reformation, and it will be more gloriously so in the centuries of light which are to come. Wherever a genuine convert is made from heathenism, his heart is expanded with a new affection, love to the crucified Redeemer. In their best moments, christians of every age

and country have risen in love to God manifest in the flesh. This is witnessed by the thousands of hymns and spiritual songs in which christian affection has poured itself forth in all the languages of christendom. We need not except the Greek and Latin hymns of the early church, before the rise of papacy; some of which have providentially been retained even among many corruptions. The lyric effusion of some favoured moment of unwonted transport in an individual saint, being consigned to the care of poetry and music, thus became part of the worship of the whole church. At the Reformation, songs in an unknown tongue were suddenly ex-

changed for those in the vulgar tongues, and thousands of hymns to Christ burst forth over Germany, Switzerland, Holland, France, and Britain. The piety thus reviving continued from century to century, and for the same object. So far from shunning the death of the Lord, it was Christ on the cross that, above all things, attracted their hearts, because it was here that most was seen of God manifest in the flesh. How many a night of affliction has been brightened by this vision! How many a dying lip has made the name of Jesus its last articulation!

*J. W. Alexander.*

## Poetry.

### THE TEARS OF JESUS.

BY ELLEN H. WILLIS.

TEARS of love! Behold them flowing  
From the Elder Brother's eye!  
See him as a mourner going  
To the grave at Bethany!  
He who through the shadowy portal  
Summoned back the freed immortal,—  
He whose all commanding word  
Sheathed the gloomy victor's sword,—  
There, where buried friendship sleeps,  
He, our own Immanuel, weeps.

Tears of pity! See them gushing  
From their pure and sacred fount!  
Angels! your hosannas hushing,  
Bend ye from the holy mount.  
Stoop to read the wondrous story,  
How the "Father's brightest glory"  
At a sinner's grave can stand,  
Mourner 'mid a mourning band,  
With the heart, the voice, the eye,  
Of a perfect sympathy!

Tears of Jesus! While I ponder,  
Blessed comfort let me reap,  
"That same Jesus" liveth yonder,  
Who on earth was wont to weep.  
Though his brow the rainbow weareth,  
Yet my thorny crown He shareth;

Yet that loving heart Divine  
Throbs responsively to mine;  
Not a struggling sigh can rise,  
But 'tis echoed in the skies.

Blessed Jesus! in *Thy* sorrow,  
Friends and kindred passed Thee by;  
Thou alone could never borrow  
The support of sympathy.  
When Thy human heart was bursting,  
When Thy parched lips were thirsting,  
When encompassed with the foe,  
Mocking at thy bitter woe,  
Thou, who hadst a heart for all,  
Drank *alone* Thy cup of gall.

Now in glory where Thou dwellest,  
All unknown is sorrow's look,  
Yet Thy people's tears thou tellest,—  
"Are they not within Thy book?"  
While my "night of weeping" lasteth,  
Ere the morn its brightness tasteth,  
My blest portion may it be,  
That *Thou* weepst, Lord, with *me*!  
And one day, with heart and voice,  
In *Thy* joy may I rejoice!

## Reviews.

*Christmas Evans: a Memoir: including Brief Sketches of some of his Contemporaries, and Glances of Welsh Religious Life; with Selections from his Sermons. By the Rev. D. M. Evans. Bunyan Library, vol. ix. London: Heaton & Son.*

THIS is not the first English memoir of the celebrated Welsh Preacher; but it is, we believe, the most readable and entertaining. We presume that the author, who bears the same widespread family name as the subject of his memoir, though he may not be a relative, is a native of the principality, and inherits that natural and commendable attachment to "my own, my native land," for which the reputed descendants of the ancient Britons are distinguished; and if so, he was all the better qualified to give us a more perfect portrait of his hero and his "surroundings." And certainly if the author was taught to lisp in "interminable consonants" in the days of his childhood, it is to us almost a wonder that he has since acquired the art of using "Saxon vowels" with so much propriety and power; at the same time furnishing us with abundant evidence, by numerous apt quotations, that he has been a diligent student of English Literature.

Christmas Evans was a hero worthy of such a biographer. Yes: religion in humble life can furnish its heroes, though the world may "pooh, pooh" them. Such, briefly, was Martin Luther, the son of a charcoal-burner; and John Bunyan, the son of a travelling tinker; and, in later times, Dan Taylor, the collier, and Adam Clark, the Irish peasant boy. But, as we went on turning over the pages which record the early struggles of Christmas Evans, we were strongly reminded of that very poor Warwickshire weaver lad—and we name him, though his name may "provoke a sneer"—  
WILLIAM GADSBY.

For differing, though we strongly may, from some of the peculiar theological views of both "Christmas" and "William," yet when we see men like these, born and brought up under the most unfavourable and disheartening circumstances, pushing their way up-

wards to positions of eminence and usefulness, we claim for them a niche in the temple of religious heroes.

In perusing the volume we have been much amused—nay, we will be honest and confess that we have enjoyed a good hearty laugh, and we love to laugh when we can—at some of the droll "sketches" which the author gives of "contemporary" Welsh preachers and "Welsh religious life." We shall give an extract or two now, and will try to find room for a few more hereafter.

After mentioning the circumstances of his parents, and his birth on Christmas Day, (hence his *given* name) 1766, the death of his father, his lonely and neglected boyhood, his religious convictions when a youth, how he worshipped with a congregation of "Arminian\* Presbyterians," and how he was brought into a greater depth of religious experience, our author says—

"But the circumstance which decided him to become a baptist he relates thus:— 'A person of the name of Amos had left the church at Llwynrhydown, and had been baptized at Aberduar. He came to see me, and I began to assail the anabaptist heresy, as I had been accustomed to consider it. But Amos soon silenced me. I attributed my defeat to my ignorance of the New Testament, and therefore began to read from the beginning of Matthew, to prepare myself for the next interview. Having read the New Testament through, I found not a single verse in favour of pædobaptism. I met frequently with passages in the Old and New Testaments referring to the circumcision and the naming of children, their bringing up in the 'nurture and admonition of the Lord,' &c., but with none making any mention of their baptism; while about forty passages seemed to me to testify clearly for baptism on a profession of faith. These scriptures spoke to my conscience, and convinced me of the necessity of personal obedience to the baptism which Christ had ordained. After a little struggle between the flesh and the spirit, obedience and disobedience, I applied to the baptist church at Aberduar. I was cordially received, but not without some fear on my part that I was a rank Arminian still.' In 1788 he was baptized

\* Here we have again the old confounding of Arminian with Unitarian, which we regret to find in the text of our author, although his own context shows that they were really Unitarians.—Ed. B. H.

in the river Duar, by the Rev. Timothy Thomas. The religious circle into which he was thus introduced, differing vastly from that in which he had previously moved, in respect of spiritual warmth and zeal, served to quicken the revolution which was now taking place in his character."

His first sphere of labour as a minister is thus described, accompanied by a sketch of a Welsh revival preacher—

"His powers now began to develop with unusual rapidity. It was here in Lleyn, 'in the most disheartening sphere of labour for a baptist minister in the whole of Wales, it pleased the Holy Spirit to give shape and colour to the weakly blossom, and to mature the fruit of his ministry; for whatever growth took place after this time, the hue and form remained unaltered.' The methodists had already taken possession to a large extent of this part of the country, and 'the revival' spirit was exceedingly rife in some districts of Carnarvonshire, which fact last named had, it may be imagined, something to do with the new life upon which he was now entering. Here, also, some of the most powerful 'exhorters' were then preaching.

There was at this time in Carnarvonshire one Robert Roberts, of Clynog, or Llanllyfni, who was immensely popular,—a weakly, deformed, inspired man; originally a farm-labourer of scarcely any education, but with a powerful voice, retentive memory, great discernment of spirits, of natural dramatic oratory, and extraordinary fervour and boldness. The effects which followed his preaching wherever he went, and the crowds which gathered to hear him, were such, that tradition has thrown around him an atmosphere of the super-natural. People fainted away under his sermons; some fell into unconsciousness, to wake no more; he arrested storms with his prayers; he went singing and praising along the high roads, and gave utterance to the enthusiasm that was in him, in all the olden ways which other times pronounce 'fanatical.' His method of preaching was the most exciting imaginable, mingling with his addresses apostrophic outbursts and fervid ejaculations, and weeping freely. He would read for his text, 'Great is the mystery of godliness, God manifest in the flesh,' &c., and at once begin, in the most startling tones, 'Oh, ye people! this is a bottomless sea; with God's help I will just venture on its margin; don't lose sight of me!' In the midst of his greatest excitements he would slightly bow his head, and so remain for a moment, without uttering a single word, and then whisper: 'Hush, hush, hush! what do I hear?' Then he would thunder out, till the whole congregation trembled:

'UPON THE WICKED HE SHALL RAIN SNARES, FIRE AND BRIMSTONE, AND AN HORRIBLE TEMPEST: THIS SHALL BE THE PORTION OF THEIR CUP!' When he thought he was labouring in vain, failing to preach with any visible effect, he would pause in the midst of the sermon, and, with the big tears rolling down his face, he would lift up a wailing cry, that pierced every heart: 'O Lord, rend the veil! rend the veil!' Whereupon the people's loud and tumultuous 'Amen's' would ratify the agonizing prayer. Then he would recommence, and proceed under such an overpowering sense of the heavenly vision, that in a short time he would utter a second prayer: 'Withhold, withhold, O Lord! draw again the veil, or we cannot stand Thy presence!'

Christmas Evans, when asked whether he could give any account of what led him into his peculiar way of preaching, replied: 'Yes, I can, partly at least; I had the ideas before, but somehow couldn't get at them. When I was in Lleyn, the Methodists had a preacher of the name of Robert Roberts, of Llanllyfni, who was very popular, and there was a great deal of talk about him. Well, I went on one Sunday afternoon to hear him. He was one of the most insignificant-looking persons I ever saw,—a little, hunchbacked man; but he neither thought nor said anything like other people; there was something wonderful and uncommon about him. This Robert Roberts gave me the key.'"

*Church Questions: Essays Historical and Moral. By Joseph Parker, D.D. London: Snow. Second Thousand.*

As we have already furnished, in our last month's leader, a favourable specimen of the ability with which the Author treats these "questions," we need not do more now than give his volume our best commendation; at the same time expressing our hope that many more "thousand" editions will be called for by the religious public, whether conforming or nonconforming. One thing only we regret with regard to the volume before us: the price, we fear, removes it beyond the reach of many. We should be glad to hear that the issue of a cheap edition, say at one *shilling*, was contemplated, omitting the two last lectures, which, excellent in their way, are only of passing importance. Such an edition would be adapted to the circumstances of the times, and show to the young in our families and schools that "dis-sent" is neither unreasonable nor unjustifiable.

## Christian Activity.

### FOREIGN SAILORS IN LONDON.

AN active and devoted christian man, not employed by any society, after four years labour among sailors in Bristol, came to London to pursue his benevolent efforts to do good, especially among sailors from popish countries. He first refers to *Italians*, and says :—

“I include all by this name who speak the Italian language. They are all tolerably accessible except the Austrians, who are much opposed to the truth, but by keeping to two things, the ruined condition of mankind by nature, and the need of a Saviour, many listen, and then I can speak of Jesus the friend of sinners; after having interested them a little, I draw out the Bible without telling them what it is, and read to them passages suitable to their condition, looking to Him who has promised to bless his own word. Some of them who have stood at a distance listening, draw nearer and express that what I have said is good and true, and inquire what book I have been reading out of. Many, when they have known it is the Bible, buy copies, notwithstanding it is a forbidden book.

When I began the work, I often felt afraid to visit Austrian ships; their looks, their menaces, and tearing the tracts, caused me often to go on board with fear; but by asking the Lord for grace to act prudently among them, I am enabled to pass all their insults and return a kind word, and thus make way for a hearing of the gospel.

I visited one of these ships and gave all the men tracts and gospels; they all immediately began to read them, except a young man who threatened to tear the books. I made no remark, but went my way, turning my head a few times to see whether he would execute his threat, but to my happy surprise, he began and continued to read the despised books. About two weeks subsequent, I went to a dry dock to visit a Norwegian vessel, where I found that the same Austrian ship had come also for repairs; while passing, the thought struck me that I

should speak to the crew again: they listened attentively; one of the boys desired to purchase an Italian Testament, but the first who gave orders for a Bible was the same young man who threatened to tear the little books. Several Testaments and eleven Bibles were sold that afternoon; four more would have been disposed of, but they were not to be had at the time.

While on board another Austrian vessel, between the open hold and cook-house, I offered a tract to the man nearest me; he would by no means accept it, but threatened to push me into the hold; therefore, in order to be out of the danger, I was obliged to pass him within a few inches: whilst doing so, I kept my eyes fixed on his, which caused him to fear and let his hands fall; after having passed, I began to speak to him about the gospel; he remarked, ‘I do not like to hear such things.’ I told him that was the case with all men until heavenly light shone into their hearts. My last question to him was, ‘Will you buy a Bible?’ He answered in the negative; but the cook, hearing the question, called me to him and gave orders for one, which I took the following day, and received orders from two other sailors. I took the books at the appointed time, and was glad to see one of the men reading the Bible; at the same time, three others gave orders, and what gladdened me most was, that among the last three was the first-mentioned sailor who threatened to throw me into the hold; when he paid me he spoke kindly to me. When we conquer ourselves, we can fight and conquer others.

Spaniards are a people from whom I expected most opposition, but, I am happy to say, I have met with little from them; they willingly accept tracts and books, and hear me patiently preach the gospel. Many ask me to continue reading the Bible, for, they say, their priests never read to them such things. Some inquire why the priests forbid the reading of such a book; I then referred them to passages of scripture.

I found the mate of a Spanish brig

who was accustomed to read his Bible. After having conversed a little, he remarked, 'I do not see much difference between your religion and mine.' The thought suddenly struck me that he must have read more of the Old than of the New Testament, which I found to be true by what followed. I read to him from the Hebrews, of the one Priest and Sacrifice for sin; he was quite surprised, and acknowledged that he had never seen it before. He marked every passage to which I referred him, and promised that he would study them when he had time. I was very pleased with this mate, he was so willing to consider anything quoted out of his Bible.

French sailors are the most flexible of all the foreigners among whom I labour; they receive me politely, and hear what I have to say with respect. They nearly all accept the tracts and books when given, but very few will pay a penny to purchase a copy of the scriptures. I meet sometimes a few rigid Roman Catholics, but by speaking kindly and politely they are constrained to pay attention; especially when I keep to man's state as a sinner, and the need of a Saviour. But, if the conviction of sin were not with the Holy Ghost, I would pass many French ships, for all efforts made among them appear quite useless.

I found a French young man reading

the Bible (a rare sight) to his shipmates, on board of a vessel from Nantes. He and they were glad to see me; they listened to the preaching with an uncommon interest. I invited them to come to my home, but the first-mentioned only, got permission. He said he was a Roman Catholic, and admitted that his church was in a very corrupt state, therefore he read the Bible to see the truth. He had learned, by reading the Hebrews, the folly of a human priesthood. I endeavoured, by the Lord's help, to show him the great need of not only having Christ in the head, but also in the heart. He enjoyed the intercourse, and promised to think and study over what I had urged upon him.

When I began to labour among the Portuguese sailors, I expected rough receptions from them, but I found them so extremely ignorant, that, if I kept from them the word Protestant, I could preach to nearly all of them the whole gospel without any opposition; and they, to show their gratitude, press me to eat some victuals, and invite me to come again. Many sailors from different parts of Portugal have bought Bibles, and obtained many religious books, which they have taken to their homes; and when they have come back to England, have solicited more tracts and books to give to their relatives and friends.

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## Revivals and Awakenings.

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### LANCASHIRE.

JUST at this time we know of no movements in the religious world of a more interesting and hopeful character than the awakenings to religious life in the depressed manufacturing districts. It now appears that an early resumption of labour is hopeless, and that emigration on an extended scale must take place. How important, then, that all who are sent out should be real christians—men who loving the bible, the sabbath, and the Saviour, will form something like missionary establishments wherever they settle, whether in Canada, or Australia, or South Africa.

Of the religious movement, Mr. Day says:—

"A glorious work is still going on in and around Manchester. Having laboured for a time with various brethren, I have had an opportunity of seeing the work. Brother Craig, with myself and others, held a meeting at Todmorden. Much good was done. From thence we went to Colne, where we had a glorious meeting; hundreds could not get in. At Colne a precious work is going on. Brethren Crane and Craig, with the Vicar, spoke on the platform. Churchmen and laymen took part in the after-meeting; many were

anxious, and souls were saved. From Colne we went to Burnley, the seat of infidelity. There many were congregated together to hear the gospel. Usher, Craig, and other brethren took part in the meeting. They then went on to Glossop. Over a thousand came to the meeting. Mr. Tegg, the church minister, took part in the meeting. Much good was done in that place; the people are very willing to hear the gospel.

We had a glorious meeting in the Circus, Manchester. The Spirit of the living God was very manifest. I should think 2000 persons were present. Brother Coster and another addressed the meeting, and, mark this, no noise or excitement was in the meeting. Many hundreds imagine this present awakening is only, as some, even christians, term it, wildfire. After the first address, Mr. Coster arose, and put before them, in his winning manner, the love of a risen Jesus. While he was inviting those present to come to the Saviour, a young woman came out from the midst of the people, walking across the ring. The moment she reached the platform she fell upon her knees and cried aloud for mercy. The result was that the whole assembly was moved to tears. Whether to speak, pray, or sing, the brethren scarce knew. It was indeed a solemn scene. Some fainted away; others might have been seen with their heads buried between their knees. The brethren, many of them, took their bibles in hand, and spoke to the anxious ones. It was indeed touching to see young children and old men and women brought out of a state of death and made new creatures in Christ Jesus.

In Charlton Street a large room has been opened that will hold six or seven hundred. There several meetings have been held, and each night souls have been saved. All glory unto the Lamb! The devil has been defeated to a great extent in Manchester, and I firmly believe that hundreds more will be brought to the Saviour. The brethren feel much indebted to the many hundreds of prayers that have ascended on behalf of this city. Prayer is the secret. If this be wildfire, then I hope every heart may have a shower of it. Eternity alone can unfold the good done in the Alhambra Circus.

At Glossop a blessed work is yet going on, in which the vicar takes a very great interest. One poor man I met with there was working in the fields, his head covered with grey hairs. I said, 'Friend, you are very old; are you prepared for the change that awaits you?' For a time he was silent; then he said, 'You have made a mistake about my age, I have only lived eighteen months. I spent seventy-three years in sin, but now I am happy.' I said, 'What did you do to get this change?' 'Nothing,' said he; 'my Saviour did it all.' 'But where did you find Jesus as your Saviour?' 'I never found him, he found me on these moors.' I would say to any reader of this paper, pray for the work in and around Manchester. If you cannot preach you can pray, and prayer is as much needed in this work as the mainspring in a watch.

At Todmorden the work is still very encouraging. I have known the young converts to walk three miles daily to the prayer meetings. Last week we were favoured with the presence of Mr. Crowley, from London. He spoke to the converts in the daily prayer meeting, and preached in the Temperance Hall in the evening. There is no difficulty in getting up meetings, the difficulty is, that more labourers are wanted,—men whom the Lord will bless. This cotton famine has been the means of blessing hundreds. The fields are white unto harvest. The sympathy of friends at a distance has brought thousands to hear the glorious gospel that comforts the poor and gives life to the dead. Dear christian friends, pray on for more blessing upon the Word in Lancashire, for your prayers will never fail."

The Rev. A. Pyne, of Rochdale, referring to the emigration, says:—

"In maturely considering the prospects of the people, their growing destitution, the inadequacy of any provision to supply their wants, the state of trade, and the failure of the chief material to employ them, I feel more and more convinced that a plan of emigration ought at once to be matured, and agents sent amongst us to make the proposals known. I see no alternative but emigrate! emigrate! Who knows but all this may be God's plan to break up our dense populations,



and to scatter them to the lands flowing with milk and honey, which his bountiful providence has prepared for their use? And our beloved country has the possession of these lands. Our colonies only need the people, and God seems to say by the present unparalleled state of things, 'Go and possess the lands I have given to you.' All this may seem romance, but I feel convinced a practical mind can scarcely fail to feel the truth of it."

## Narratives and Anecdotes.

### EMIGRATION FROM LANCASHIRE.

THE apparently interminable war in America, and the consequent hopeless prospects of the working classes of Lancashire, have led many benevolent persons to propose emigration to the colonies as the most feasible mode of permanent relief to the sufferers. Much has been written and published, having reference to the economical, social, and religious view of this subject. From a letter written by Mr. F. Smith, of York House, Penzance, we make the following interesting and important extracts:—

"It is impossible to look back on the origin and development of our great cotton industry without perceiving that the premium furnished by the regularity of employment, and the high rate of wages, led to the congregating of large masses of people in the manufacturing districts, and stimulated, to an extent which would otherwise not have taken place, the growth of the population. The trade, moreover, being lucrative beyond all parallel, the demand for the raw material continued year by year to increase, rising from 646,111,304 lbs. in 1844, to 1,390,938,752 lbs. in 1867. Improvements in mechanical appliances succeeded each other in rapid succession, and cotton mills sprung up, as if by magic, in every direction.

The consequence of this marvellous concentration of energy has been, that America and Lancashire, combined, are able to produce in *one* year a far greater quantity of manufactured cotton than the whole world can consume in the same period of time; whence it follows, that, apart altogether from the internecine war in the United States of America, a *portion* of the Lancashire operatives *must* have been,

sooner or later, thrown out of employment.

The effect—had the 'cotton famine' not occurred—would, no doubt, have been more gradual than it has been. But, in any event, the population of Lancashire must have proved disproportionate to the means of employment. The rural districts could not have furnished the surplus hands with occupation, neither could other branches of industry, which are all sufficiently provided with operatives. To *emigration*, therefore, recourse must *ultimately* have been had.

Let us, then, look for a moment at the working out of the natural laws of supply and demand. Month after month we should have witnessed a constantly-increasing number of hands thrown out of employ, pining in inaction, their reserved funds daily diminishing, till, at length, we should have had to deal with a mass of dissatisfaction and demoralization which it is appalling to contemplate. In this state of things *emigration* must have been demanded, and we should have sent to our colonies a race of malcontents railing against society and the dispensations of Providence.

How widely different are the results of this much-misunderstood 'cotton famine.' Regarded by the nation at large as a national calamity, from one end of England to the other, and from her Majesty's colonial possessions with scarcely an exception, have poured in, week after week, sums of money which none but the Anglo-Saxon race could have furnished, providing a fund which has sustained the bodies, while the expression of yearning sympathy with which these contributions have been accompanied has filled the hearts of the sufferers with the liveliest feelings

of gratitude, tending rather to raise than to degrade the moral nature of the relieved. And to all this has been added an unobtrusive and, so far as the world's records are concerned, an *unchronicled* series of efforts for the spiritual regeneration of this people, which has been attended with the most blessed results.

When, therefore, emigration is resorted to—as resorted to it *must* be—how widely different will be the character of the emigrants who will *now* leave our shores, as the consequence of the 'cotton famine,' compared with that of those who would have left us as the result of the natural laws of supply and demand simply!

As evidence of the good that *one* converted emigrant may do, it will not perhaps be out of place here to mention that, in the summer of 1860, I sent out to New Zealand a poor and (apart from self-culture after his conversion) uneducated miner of the name of Gilbert, whose earnest prayer for a blessing on his labours during the voyage and on his arrival out appeared in your columns at the time. Scarcely had the ship set sail when he commenced those labours by exhorting his fellow-passengers and praying in public with his family. At first he was ridiculed, and even pelted; but, before the voyage was over, he numbered amongst his daily hearers most of his brother emigrants, and even some first-class passengers, and more than one was converted to God. Arrived at Otago, he opened his little dwelling for exhortation and prayer; one after another joined him; the numbers soon became too great for his house to accommodate, and open-air meetings were resorted to, at which he has addressed as many as a thousand at one time. His zeal and usefulness now attracted the notice of the authorities, a meeting-house was constructed for him capable of accommodating between two hundred and three hundred persons, and he is now regularly employed as a kind of itinerant missionary. During this comparatively short period, very many souls have been added to the church through the instrumentality of this poor uneducated miner. Encouraged by this case, I have just despatched a party of twelve to Natal, whose 'request for the prayers of all

christians' will be found in the *Revival* for February 19.

Now, it cannot be doubted that *any* Lancashire operative, possessed of the same faith and animated by the same zeal as Gilbert, might, under God, be instrumental in doing, in the colony to which he will be sent, what this Cornish miner did and is doing in New Zealand. And, if only a few hundreds of such men were sent out, the amount of good that would be done to the present race of colonists, and the influence that *this* would have in moulding the character of succeeding generations, is beyond the power of human calculation to estimate.

The great thing, then, *first* to be done at once, is to send forth labourers into the Lancashire harvest field; and this can in no better way be effected, so far as I am aware, than by supporting such organizations as 'The Fund for Preachers to Lancashire.'

Now, your readers will perceive that this evangelizing work is but a *part* of what is required to be done. *Pari passu* with *this*, the most carefully devised system of emigration that has ever yet been attempted should be carried out on an extensive scale.

To the influential leaders of the religious movement in connection with the 'Lancashire Relief,' suffer me, then, to address a few words. Look, I beseech you, for a moment, at the cotton statistics! In the year 1860 we imported 1,390,938,752 lbs. of cotton, and this was not more than sufficient to employ the operatives of the North. But it was *more than* sufficient for the consumption-powers of the whole world; for every market was glutted with our goods when the 'cotton famine' occurred; consequently, *other* occupation must have been provided for a large number of these people. But this is not to be obtained, as we have seen, in England; hence *emigration* must have been resorted to sooner or later, *under the most favourable conditions of trade.*

We have, however, not to deal *now* with a state of things the *most favourable* for the employment of our cotton operatives, inadequate as *that* must necessarily have proved, but with the actual condition of things; and if 1,390,938,752 lbs. of cotton would not have sufficed to support the operatives

of the north, what are we to say to 523,973,296 lbs., which is all we received last year? It is true the stimulus of high prices has been applied to the production of cotton in 'other places' than America; but when we consider that this stimulus only had the effect of raising the supplies from 'other places' from 275,048,144 lbs. in 1860, to 510,449,072 lbs. in 1862, would it not be madness to rely on such sources for the maintenance of the Lancashire operatives? I do not, indeed, shut my eyes to the possibility of an early termination of the American struggle, and with *this* the re-opening of her ports for the exportation of cotton. But, in my opinion, of all the things to be deprecated, the most deplorable would be to see our operatives once more eating the bread of slavery. 'The times of this (our and their) ignorance,' it may be, that 'God winked at, but NOW commandeth all men everywhere to repent.' And sharing this opinion with me, as I know you must, let me ask, Could a stronger argument than this *possibility* furnish be adduced for the adoption of *immediate* and *energetic* steps for the removal of the Lancashire operatives beyond the reach of so fearful a temptation? In whatever light, then, this subject is regarded, I submit that it points to emigration.

To Mr. Reginald Radcliffe, to Mr. Wilbraham Taylor, and to the leading members generally of the religious-cum-temporal movement in Lancashire, I would say, You, who have already done so much in this noble cause, will not, I am sure, refuse to add the crowning act of *initiating a Religious Emigration Association* for the purpose of sending out to our colonies pious parents with their families, and pious single men and women? Now is the time for action. Some of the colonies are offering *free passages*; all that is required, then, is an outfit and a ticket to the port of embarkation, which the railway companies, who have behaved so liberally, would, in all probability, give gratis. Let the present time be lost, and the money voted by the various colonial legislatures for this special object be expended, and, depend upon it, as soon as the eyes of the various relief committees are opened to this question of emigration,

the 'free passages' will be absorbed like a shower after a drought, and it will *then* cost four times the amount at least now required to send out the same number of emigrants.

As to funds, rely upon it that no sooner will it be known that *you* have initiated such a movement than you will be furnished with supplies from every quarter: the rich forwarding their hundreds and thousands, the men of moderate means their fifties (and I beg you will put me down for that sum), their twenties, their tens, and their fives, while the very poor will not withhold their mite for such an object.

In conclusion, let me add a suggestion, the result of my experience in such matters. Your object will be two-fold: to benefit the distressed operatives, and to influence society both on the passage out, and in the colonies. 1st then, Let your emigrants be distributed over *several* vessels rather than sent in *one* ship; and let them be distributed over as *many* colonies as will grant you 'free passages,' rather than sent to *one* colony. 2nd. Take from each emigrant a promissory note for the amount advanced for outfit, etc., payable, one half at the end of the first year, the other half at the end of the second year, or earlier if they are in circumstances to do so. In this way you will maintain their self-respect, while you will establish a fund which will enable you, when the original donations are exhausted, to continue your operations year after year for the benefit of the religious poor of this country, long after the crisis shall have passed away, but not to be forgotten. *Forgotten* it never can be; it is a part of the nation's history, and the fruit it will bear, if some such suggestion as I have ventured to submit to you should be adopted, will be one of the greatest blessings ever conferred on this much-favoured land."

We may just add, that the new and promising colony of Queensland, in Northern Australia, has been mentioned as best adapted for Lancashire working men and their families. By the last mail from that colony we received a communication from a friend, in whom we have confidence, which strongly confirms this opinion.

## Baptisms.

### FOREIGN.

CHINA.—From the "Missionary Magazine" of the "American Baptist Missionary Union" for April, we give two or three pleasing paragraphs. "Of the eleven baptized at Ningpo the past year, four are females. At the present time there are several females as well as males who attend the sabbath service regularly, and some of them are requesting baptism. In regard to the state of piety among the members, I am sorry to say it is not such as I would wish. Their consciences seem greatly to lack tenderness, and their hearts feeling. The same remark will apply to all the stations, and to the stations of all the Chinese missions with which I am acquainted. The Holy Spirit has not yet been poured out copiously upon the Chinese; and until it shall be, their inveterate hypocrisy and moral obtuseness will not be thoroughly eradicated. If satan feels a pride in his peculiar character for deception and lies, then must he glory in the perfect reflection of his image in the Chinaman's heart. But grace is able to erase even this image, and to restore the likeness of the God of truth; and, blessed be his name! there are not wanting some examples of this here already. O that their number may be greatly multiplied! In the early part of the year, there was quite an awakening in the Red Bridge district, in connection with the prayer meeting commenced by the brethren there a year ago last summer, and still maintained. These meetings were fully attended by those not members of the church, and much private conversation was had by the christians with their heathen neighbours. The result has been, the hopeful conversion and the baptism of twelve persons there. They all heard the truth first from the faithful old brother Dzing, who is now in heaven, of whom I have given particulars in some former letters. A new outstation is about a mile from the west gate of the city, in the suburbs, which extend out along a wide, beautiful canal, some two or three miles. It was commenced about the first of last April, by Dzing Chi-yin. This is his native

place, and he is labouring among his relatives and old neighbours. He has laboured faithfully, and, as the result, five from that place have been baptized, and united with the Ningpo church. This, I believe, is an illustration of what might be done at numerous other places, if the men were at hand to locate in them, and daily preach the gospel. Others at that place are inquiring."

AUSTRALIA, *Adelaide*.—A correspondent has sent us some interesting information regarding two of the baptist churches recently established in the sister colony. The Flinders Street church, under the pastorate of Mr. Silas Mead, M.A., LL.B., was formed on August 5, 1861, with twenty-six members; since which time to the 11th of January, this year, eighty-seven have been received into fellowship, of whom forty were baptized by the pastor. There remain one hundred and ten in membership. The church still meets on the Lord's-day, for worship, in White's Room. The large and handsome chapel in Flinders Street, which is capable of holding between seven and eight hundred persons, without galleries, is approaching completion, and it is hoped will be opened early in April. The temporary school-room, being two vestries thrown into one, with an infant class room and five bible class rooms over, have been occupied for weekly meetings and by the sabbath school some three months. The total cost of the chapel, with its appurtenances, including land, will be about £6,600. Of this sum, £3,390 has been collected, leaving £2,610 to be provided for. The friends hope to reduce this deficiency, at and before the opening, to £1,500. Mr. Mead baptized seven candidates on the 8th of January.—The church recently formed in Queenstown, near Port Adelaide, has also prospered much. Mr. Allan Webb baptized thirteen persons on the 11th of January. These, with four others being added to the church, doubled its numbers, and there are now thirty-four in fellowship. Others are still coming forward, and there is good hope that a permanent and flourishing cause has been established in the neigh-

bourhood. The friends are taking steps to erect a roomy chapel, as they are at present meeting in a school-room, kindly lent them, but which has all along been too small for the numbers wishing to attend the services.

*Melbourne, Collins Street.*—On Lord's-day evening, January 25, Mr. Taylor preached from 1 Cor. iii. 9, and at the close of the service immersed eight candidates on a profession of their faith in the Lord Jesus. The chapel was crowded, and the whole service solemn and interesting.

*Prahran, Chapel Street.*—A sermon on baptism was delivered by Mr. D. Rees, the pastor of Chapel Street church, on Lord's-day evening, Jan. 18, when the ordinance of baptism was administered to four candidates on a profession of their faith in Jesus, in the presence of a crowded and most attentive congregation. Mr. Rees, our correspondent states, read and explained the principal texts bearing on the subject, after adverting to the multifarious evils and misconceptions concerning religious truths and ordinances which have arisen from the substitution of human creeds, formularies, and catechisms, in the place of the teachings of the New Testament. In noticing the baptism of John, Mr. R. stated, First, that John required a profession of repentance towards God, and faith in the Messiah Saviour, who should come after him; and, Second, that he repudiated all hereditary claims, as being incompatible with the spirituality of the kingdom of the Messiah. Mr. R. observed that the text afforded no countenance to the theory of Infant Baptism, and that it is evident from the conduct of the disciples that such a practice was unknown at that time. The discourse was interesting and conclusive.

*JAMAICA, Annotto Bay.*—Mr. Jones writes that the storms and rains which had lasted nearly three months, a longer period than ever known, had rendered travelling almost impossible. Every sort of business was nearly at a stand. He reports a baptism of forty-seven persons in December, and the continued efforts of the people to finish their chapel, towards which many friends contributed while Mr. Jones was in England, the former place having been destroyed by fire.

## DOMESTIC.

*LINCOLN.*—For some weeks past there has been an interesting work of grace in the General Baptist church and congregation in this city. This work has been, and still is, silent but progressive. On Lord's-day, Feb. 22, six disciples were immersed on a profession of their faith in Jesus Christ; and on the first sabbath in April our anniversary services commenced. Rev. J. Cookson, M.A., who preaches to us stately, preached in the morning, and in the afternoon the Rev. T. Horsfield, of Louth; after which six candidates were baptized. Mr. H. preached again in the evening, and the friends baptized in the afternoon were received into fellowship; after which the Lord's Supper was administered. These services were peculiarly interesting and impressive. On Monday afternoon we had a public tea meeting; and in the evening several interesting addresses were delivered, and fourteen pounds realized. W. B.

*CHIPPING SODBURY, Gloucestershire.*—Three believers were baptized into the names of the Sacred Three, by our minister, Mr. F. H. Roleston, on Lord's-day, April 5. One was a young female, formerly a scholar, now a teacher in the sabbath school, who was seriously impressed at the previous baptism. Another was the grandmother of the above. The other is a young man, whose father was once a baptist minister, but is now a clergyman of the Church of England! May all these prove faithful to their profession and their principles.

*GLASGOW, North Frederick Street.*—Our pastor, Rev. T. W. Medhurst, publicly immersed ten disciples on the last sabbath in March. Three of the candidates were sisters, daughters of one of our deacons. On the same day sixteen baptized believers were received into the fellowship of the church. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"Believe and be baptized, says Christ,  
This is the will of God;  
'Twas HE the two together joined,  
Let none divide His word."

*KING'S HEATH, near Birmingham.*—Mr. E. Sargent, an assistant preacher, had the pleasure of baptizing two of his sons and one of his daughters, on the first Lord's-day in April, who were added to the church on the same day.

**DUNDEE, Meadowside.**—Our Lord's promise—"Lo, I am with you alway, even unto the end of the world," is still being realized by our little church. On Wednesday evening, March 25, in the presence of the church and many strangers, after an address on baptism, Mr. Henderson buried four believers "with Christ by baptism." Two of the candidates, husband and wife, were "well stricken in years." They were convinced many years ago that believer's baptism was scriptural, and that infant sprinkling was not, but neglected until now to obey the divine command. The other two were newly-married persons, son and daughter-in-law of one of our deacons. They were all admitted to our fellowship. J. S.

**OGDEN, near Rochdale.**—On the first Lord's-day in March, our pastor, Mr. Nuttall, baptized six believers from our branch school and preaching room at Durn Littleborough. On March 22, two others were buried with Christ by baptism; and on April 5, three more were baptized by our pastor on a profession of their faith in the Redeemer. These were added to our fellowship.

T. B.

**NAUNTON, Gloucestershire.**—On the evening of Feb. 22, our pastor, Mr. A. W. Heritage, baptized two females on a profession of their love to the Saviour. We trust others will shortly in like manner follow their Lord.

E. R.

**CALSTOCK, Devon.**—We had a baptism of four believers in the Lord Jesus, April 12, and are in expectation of others following, as the subject of New Testament baptism is exciting inquiry in the neighbourhood.

T. T.

**KIRTON-IN-LINDSEY, Lincolnshire.**—Three disciples of the Saviour were baptized here on Feb. 25. One was a teacher in our sabbath school; and another was a Wesleyan, who, after discharging this act of obedience to his Lord, returned to his friends; the other two were received. We hope soon to see others treading in their steps.

T. D. C.

**BRAUNSTON, Northamptonshire.**—One esteemed brother manifested his love and obedience to the Saviour by being baptized, on March 15. Mr. Veals administered the sacred rite, after preaching on the baptism of Christ.

**ASHFORD, Kent.**—After an interesting discourse to a crowded and attentive audience on "Tradition," our minister, Mr. T. Clarke, baptized four disciples, who thus publicly professed before many witnesses their faith in Him who once was dead, but is alive for evermore. One of these being the grandson of the late Mr. T. Scott, formerly pastor of the baptist church at Brabourne, many were the silent prayers that he might walk in the steps of his grandfather, and that they all might walk worthy of their high calling, and shine as lights in the world.

J. M. L.

#### WALES.

**Aberdare, Bethel.**—March 22. The congregation met in the open air, and after a sermon by our pastor, Mr. Price, founded on the character and obedience of Cornelius, he baptized three believers. One of them, Mr. Frederick Lewis, manager, is one of the tallest and stoutest men in Wales, and certainly the heaviest that we ever saw baptized. But all was done in order, and to God's glory. The other was the wife of the above, who there and then came forward; and the third was a young man who left the Methodists for the purpose of fully following the Lord in this ordinance. **Gadlys.**—April 5, in the afternoon, in the river Cynon, Mr. Price, our pastor, baptized five believers in Christ. **Cal-furia.**—The same evening Mr. Price baptized three in the chapel at the close of the service. **Ynyslwyd.**—April 12, after a sermon by Mr. Price, our pastor, he baptized five in our new chapel, which is fast filling with constant bearers.

#### A WELSH BAPTISM IN THE LAST CENTURY.

**TIMOTHY THOMAS** the younger, of Aberduar, was in his full glory on great open-air baptismal occasions, especially in neighbourhoods where his peculiar doctrines were unknown, or greatly opposed. His imposing presence, with a slight seeming hauteur, his courageous bearing, his altogether respectable appearance, with a certain practical wisdom and adroitness in the art of managing a multitude, marked him out as a man well qualified to pioneer and to command. At such times he would stand up in full view of the multitude assembled, holding in the one hand his "liceuce," and in

the other his Bible; exclaiming aloud that he demanded order and attention in virtue of the two warrants, one from the King of England, the other from the King of Heaven. The small wit which certain vulgar natures delight to expend upon religious practices which differ from their own, however sacred and helpful they may be to conscientious observers, found in him an administrator so self-possessed, and an advocate so dexterous and skilful, that he, at least, generally escaped unscathed by the fire of retort. Once when he was baptizing in a river, a clergyman passing along rudely addressed him, and in words, the exact resilient force of which he could not, we suspect, have anticipated: "You may wash, and I will shear them." The instant reply was: "If you must have the fleece, Christ must have the sheep."

He administered the first baptism in the beautiful neighbourhood of Llandeilo, at a place not twenty miles distant from where these words are written in his memory. The people came from many miles distance, and at nine o'clock in the morning a vast concourse of eager spectators had assembled on the banks of the river. All unconscious, probably, however secretly and partially inspired by it, of the poetry of the surrounding scene, unusually rich in natural beauty and in historic association, he preached so as greatly to move that motley peasant multitude. On the one hand stood, not far off, the Grongar Hill, which Dyer sang; on the other, might be seen the Golden Grove, where Jeremy Taylor, in troublous times, set fine thought in gorgeous fancy. Right before him and full in view, stood, perched on precipitous, giddy eminence, the ruined castle of the Dynevors, a shattered memorial of a stormy past, and a pathetic symbol of a dying nationality. Not far below, in the same most beautiful valley, there was, if we mistake not, the house beneath whose roof "poor Steele" found a temporary shelter. And all around and between these spots of vivid human interest, there was presented to the eye a scene so fair, of peaceful, various, and undulating beauty, that the imagination might yield itself, satisfied, to its enchantments. It was here the preacher, not given to æsthetic contemplations, but zealously intent upon the law of duty, awakened the distant echoes on that quiet sabbath morning. Coming up

from the water, after having baptized without any interruption—such was his command of that miscellaneous host, many of whom had gathered there from other than religious motives—some one breathlessly informed him that the parish clergyman had been detained for an hour, unable to push his way through the crowd to the church where he had to officiate. This, of course, threatened to be a serious matter; unpleasant consequences were likely to ensue from blocking up the road with the congregation. But the minister was not only ready in reply, but rich in other resources. With admirable tactique and startling catholicism, he cried out to the people, "I understand that the respected clergyman of the parish has been listening patiently to me for the last hour; let us return the compliment, and all go to church and hear him." The church and burying-ground were instantly crowded; the clergyman was delighted with the catholic spirit of the baptist preacher; and, of course, not a word was said about the trespass that had been committed. Some few weeks after, this dauntless but fine-spirited heretic came again to the neighbourhood, to baptize some of the least promising characters among the crowd that had heard him on the banks of the Towy.

His was the Welsh chieftain spirit, baptized and consecrated to nobler purposes. He was a later type of the ancient valour, with the olden fire still burning within him, and now and then scintillating to the imminent danger of neighbouring combustible material. But his grander heroism drew its inspiration from the spirit of self-sacrifice, learnt in all lowliness at the foot of the cross. He walked humbly, devoutly, and justly before his God. "Oh, that I could but pray like him! I have tried, and must confess that I have failed," said one who knew him well, himself of almost seraphic piety, the late John Williams, of Trosnant. In his old age, this brave, simple-hearted, and laborious man would occasionally say, with a touch of harmless self-gratulation, "I have baptized, during my ministry, some two thousand persons, and among them was one of the greatest preachers of his time, Christmas Evans;" yet when reminded that his memoir should be written, he could say, "There is nothing in my life worth recording for another generation."

## Baptism Facts and Anecdotes.

### PRESBYTERIANS *versus* BAPTISTS.

It is a fact, patent to all, that the Presbyterians, somehow or other, are generally found among the most bitter opponents of believers' baptism. In Scotland, their stronghold; in America; in Ireland, with more virulence recently; and now, we hear, in our Australian colonies, some are indulging their most intemperate antipathies. When a minister like the Rev. Isaac New, of Melbourne, finds it necessary, in defence of himself and friends, to write in this way, we may be sure there must have been a cause. In the first Circular Letter to the Baptist Churches in Victoria, Mr. N. says:—

“Another charge brought against us is, that of being propagandists and proselytizers. There is just enough of odium attached to these terms, as to render them grateful in the lips of one who is more in love with calumny than with charity and truth. The former of these terms being used to designate the emissaries employed and sustained in all parts of the world by the Propagandist Society of the Roman Church, whose object it is, by all manner of means, to convert individuals to the Catholic faith. And the second seems to be derived from the Saviour's charge against the Pharisees, who would ‘compass sea and land to make a proselyte.’ To these propagandists and Pharisees the baptists are compared. The impression sought to be made is, that all sorts of sinister means and underhand agencies are employed by us to win over from families and churches individuals to our views. Brethren, we make our appeal to you in confidence for an utter falsification of this charge. You know it is not true. It is a slanderous accusation, dictated by a spirit of unchristian animosity, and not by a zeal for God. Hence in the series of papers which have appeared in the *Presbyterian Messenger*, and which it is difficult to characterize as they deserve, the manifest design of the writer is, to awaken a feeling of prejudice against our denomination, and to involve it in discredit in the estimation of other religious bodies. The tone of arrogance in which the articles are written, the intense virulence by

which they are pervaded, and the tirade of abuse he has poured forth in connection with his astounding and untruthful accusations, disgust by their offensiveness, and awaken a feeling of both pity and scorn for the man who could conceive them. To encounter him in the field of argument, would be a trifling matter; but who that has a spark of self-respect would attempt to rival him in his frenzied declamation? It is mournful, it is literally distressing to see an aged minister, as it is reported this writer is, outraging all the laws of controversial decency and propriety, by indulging in such gross misrepresentation, and by pouring forth such strains of exaggerated invective against a body of christians that has never injured him at all, nor assailed him at all; and who, instead of healing breaches, is scattering firebrands; whose years, instead of having taught him moderation, seem only to have taught him how to rail and to vituperate; whose heart, advancing experience ought to have suffused with the gentleness of Christ, but which seems rather to have pervaded with the bitterness of sectarian strife. Love is upon his lips, but war is in his heart. His tongue is softer than oil, but his words are drawn swords. It is possible, however, that the stroke he has wielded with such indignant energy may rebound on himself. May a kind God avert the retribution he has provoked, and lay not this sin to his charge.

This unvarnished writer would insinuate that baptism with us is an all-absorbing topic, and that it constitutes a predominant theme of our ministry. We tell him at once, that we do attach importance to the ordinance of believer's baptism, as an ordinance of Christ, but yet we know how to keep it in its proper place in the pulpit, where the great doctrines of the cross are to be exhibited with conspicuous distinction; and that a member of any other denomination may attend our ministrations from month to month, and from year to year, without scarcely hearing the subject of baptism adverted to, except he should chance to be present at one of our baptismal services, when he might hear our views of baptism unfolded with christian temper,



and in a spirit of christian kindness towards those who differ from us. Unlike our opponent, we have learned to speak the truth in love, as well as in boldness; and that though our convictions are strong, yet that we can enforce them without bigotry, and can maintain them with dignity, forbearance, and courtesy. We therefore exhort you, brethren, however you may be vilified by such assailants, as by him of the *Presbyterian Messenger*, not to be 'terrified by your adversaries,' but that you stand fast in your loyalty to your Lord, and be not easily shaken in your fidelity to your profession. Be firm in your steadfast adherence to what you conceive to be the truth, but be kind. Fulfil the mission which has been assigned you

with consecrated devotion, but in the spirit of Him from whom you have received it. At all proper times, and with a becoming temper, be not ashamed to avow your sentiments; and if those who differ from us, will not grant the right we freely concede, we need not envy them the honour after which they aspire, of being persecutors of the brethren. We have sought, and shall continue to seek, the friendship of all who love the Lord Jesus Christ in sincerity; but if that friendship can only be purchased by keeping our principles in abeyance, and by a surrender of our consciences, we tell them in all manliness and honesty, we will not pay the price. To do so would be infamy, and would merit scorn."

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## Sabbath Schools and Education.

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### CHRIST AMONG THE LITTLE ONES.

#### AN EXAMPLE TO TEACHERS.

LOVE Incarnate, in the sacred story,  
 Once a wanderer through this world of ours,  
 Leaving woman's grace and manhood's glory,  
 Stoop'd awhile to gather childhood's flowers;—  
 Bent in fondness o'er their trustful faces,  
 Smiled responsive to their artless glee:  
 Pleased with infant wiles and childish graces,  
 "SUFFER THEM," He said, "TO COME TO ME."  
 Weary with the slow of heart beside Him,  
 Wearier with the proud self-righteous men;  
 As to some cool shadowy place, to hide Him,  
 Turn'd He to those loving children then.  
 Thrice ten years with sinful man sojourning,  
 Heaven's harmonious converse missing long,  
 Fancy feigns Him in their tones discerning  
 Something nearer to the angels' song.  
 Were they royal children, nurtured proudly,  
 Babes of matchless beauty, strangely fair?  
 Or with spirit-glancing eyes, that loudly  
 Spoke the promise of perfections rare?  
 Nay, but rather of some lowlier station,  
 Common form, and nature prone to sin:  
 Such as these the Shepherd of salvation  
 Gather'd to His arms, and folded in.  
 Christian! wouldst thou trace His footsteps holy?  
 Wouldst thou as thy perfect Master be?  
 Spurn not thou the little children lowly;  
 Suffer them, like Him, to come to thee.

Guide them, with their childish follies bearing;  
 Seek them, by their wayward wanderings moved;  
 Cheer them, all their simple gladness sharing;  
 Love them, as the Lord of angels loved.

Him, the bold and rude, the wilful-hearted,  
 By thy words of gentleness subdued;  
 Her, whose giddy scorn thy love hath thwarted,  
 Fainting not, with steadfast hope pursue :

Her, the modest-eyed, with tearful glances,  
 Strengthen by thy love's most rich reward;  
 Him, whose heart with buoyant ardour dances,  
 Win to holy fervour for his Lord.

From the mighty city's dark recesses,  
 From the hamlet-houses scattered wide,  
 From the world's great wastes and wildernesses,  
 Draw them to thine own, thy Saviour's side :

Draw them round thee, by love's girdle holden;  
 They shall bring thy life's most lonely hours  
 Songs and sunshine,—for the ages golden  
 Blossom yet in childhood's land of flowers.

Camborne.

C. L. F.

## Religious Tracts.

### BOHEMIA.

SLOWLY, certainly, and yet we hope, surely, the pure Gospel is making progress among the nations of the European continent, whether popish or protestant. Places of worship and preaching, as we have them, may yet be forbidden; and hence, private conversation, with the distribution of tracts, books, and bibles, may be the only means that can be employed in popish countries. Even in Bohemia, where Huss, Christ's "faithful martyr," suffered for the truth in 1415, something is doing of a hopeful character.

Ever since the protestants of the various countries that compose the Austrian empire obtained that religious liberty which they had long sought, various associations in other countries had begun to be formed for the purpose of coming to the assistance of these christians so recently delivered from the yoke of oppression. In particular, the christians of the privileged district of the Wuppertal, in Prussia, have established a society for the publication of religious treatises, which are designed to be circulated in Bohemia. Our readers will peruse with interest the following letter from a German pastor who is exercising his functions in that country—a letter addressed to the Committee of the Wuppertal Religious Tract Society:—

"Unless all the signs of the times that we discern deceive us, we appear not to be far removed from the period in which the gospel of Christ will shed its light upon Bohemia with the same splendour as in past ages. Roman Catholicism is here evidently on the decline; but what is most deeply deplorable is the unbelief that reigns among all classes of intelligent Catholics. However, it is fortunate, on the other hand, that we find religious sentiments still subsisting in vigour among the people, and find in many persons of this class an ardent desire to see their church occupying a better position. Cases frequently present themselves of conversions from Catholicism to Protestantism; and if the equality of civil rights were to be more perfectly guaranteed by the law, these cases would be yet more numerous. Notwithstanding all the efforts of the Romish church, a remarkable event took place last year in the village of Spalow, situated on the Rissen chain of mountains,—namely, that eighty persons renounced Catholicism at once with the object of joining the protestant church of Kriehlitz.

The only way to do any good among the Romau Catholics of these countries is by making use of the press. I shall be happy to distribute the tracts published by the Wuppertal Society, not

only within my own congregation, but throughout all Bohemia and Moravia. At the first moment from which I shall be enabled to place myself in communication with the Hungarian brethren who speak our language, I think I can also begin organizing the distribution of tracts

in that country. Seeing that the law now grants us the privilege of receiving all the books we may need from abroad, I hope you will have the kindness to send us a plentiful stock of tracts in the Bohemian language; German tracts can be of no use except among the clergy."

## Intelligence.

### BAPTIST.

#### FOREIGN.

##### *Australia—Victoria.*

WE have just received what we believe to be a copy of the first published "Minutes" of the "Baptist Association of Victoria," which was held in Collins Street chapel, Melbourne, November 4 and 5, 1862. The Rev. Isaac New was chairman, and the Circular Letter was from his pen, in introducing which Mr. N. says:—"In accordance with a custom which has long prevailed in connection with the baptist associations in England, of addressing an annual letter to their respective churches, it was deemed befitting, at the recent meeting held in November, when our Association acquired a more definite existence and form, to address a similar letter annually to our churches in Victoria; the subject, in this instance, to be left with the writer, and the one which has occurred to his mind as most suitable for a first letter is Our Denomination." The Letter is peculiarly adapted to its object, and is calculated to remove mistaken or unfounded representations of the denomination, as will be seen in the extract we have given at page 157.

The business of the association was conducted in the usual form. We give a few extracts from the Minutes, and a copy of the Rules.

"Letters from the various churches were then read: from these it appeared that the churches generally were in a healthy condition, and some of them were realizing abundant tokens of the Divine presence.

It was resolved, 'That Union Churches, having baptist ministers as pastors, be eligible for admission into the Association.'

It was resolved, 'That the Union Church, Mount Clear, be admitted into the Association.'

The baptist church at Brunswick having made application for admission into the Association, it was resolved, 'That the request for admission be complied with.'

It was resolved, 'That the Association

do print annually a Circular Letter, accompanied with statistics of the churches, and that the Rev. I. New be requested to prepare the letter for the year, such letter to be sold at cost price.'

It was resolved, 'That the thanks of the meeting be given to the Rev. D. Rees for the trouble he has taken to the present time in promoting the objects of the Association.'

It was resolved, 'That this Association desires most earnestly to recommend the *Australian Evangelist* to the attention of the baptist churches of Australia, and to request their co-operation in promoting its increased circulation.'

A collection towards the funds of the Association was made. Rev. W. B. Landells and W. Poole, Secretaries. Mr. Robt. Kerr, Treasurer.

*Rules.*—I. That this Association shall consist of all churches making an annual collection, and individuals subscribing not less than 10s. a year, willing to unite together for the advancement of the cause of the Redeemer, in connection with the baptist denomination.—II. That this Association shall seek to advance the cause of Jesus, by the preaching of the Gospel, by promoting the formation of christian churches, by the sustenance of Evangelists, and by the temporary assistance of pastors wherever openings for usefulness present themselves.—III. That an annual meeting shall be held at such time and place as shall be deemed most suitable, to which each church shall send a letter containing a statement of its additions and losses, of its Sunday school, and of its general operations during the year preceding.—IV. That at the annual meeting all matters pertaining to the Association shall be submitted to the consideration of the assembled messengers, who shall at the same time appoint a General Committee, with Treasurer, and one or more Secretaries, for the purpose of carrying into effect the designs of the Society.—V. That no monies shall be voted by the Committee beyond the amount in the hands of the Treasurer."

*Statistics of the Churches belonging to the Baptist Association, Victoria.*

	Erection of Chapel.	No. of Sittings.	When Formed.	Pastor.	When Settled.	No. of Members.
Collins Street, Melbourne	1861	1050	1843	Jas. Taylor.....	1857	340
Albert Street, "	1852	700	1852	Isaac New.....	1858	280
Aberdeen Street, Geelong	1854	370	1852	W. B. Landells ..	1861	101
Prahran .....	1857	200	1854	D. Rees .....	1861	47
Brighton .....	1858	300	1851	Vacant .....	—	29
Castlemaine .....	1858	450	1861	James Smith .....	—	69
Maldon and Branch ....	1860	150	1860	R. Morton .....	1860	37
Ballarat .....	1860	300	1860	W. Sutton .....	1860	61
Kew .....	1854	170	1856	J. Foy .....	1853	15
Newstead .....	1859	62	1859	Supplied .....	—	17
Sandhurst.....	1863	350	1861	Vacant .....	—	20
White Hills .....	1859	—	1859	John Renney .....	1862	31
Wesley Hill .....	1857	105	1857	Mr. Smith acting	—	26
Kyneton .....	1861	120	1860	J. W. Bentley....	1862	20
Brunswick .....	1861	120	1862	E. G. Lewis .....	1862	15
Tarnagulla .....	1862	120	1861	S. Wilson .....	1861	19
Buninyong, Mount Clear	1859	150	1859	W. Potter .....	1859	24
Emerald Hill .....	1854	160	1855	Vacant .....	1861	35

*Melbourne, Albert Street.*—At a well-attended meeting of the church and congregation held on Friday evening, Jan. 30, C. J. Jenner, Esq., promised the sum of £500, if the friends would undertake to raise the remaining portion of the debt on the chapel before Jan. 4, 1864. This generous offer was enthusiastically taken up by the meeting, and the sum of £1,300 was at once subscribed in the room. It was also decided that a Bazaar for the sale of cheap and useful goods be held in St. George's Hall, on March 26, 27, and 28.

Mr. Potter, late of Mount Clear, has removed to the church in York Street, Emerald Hill, as successor to Mr. Crosby.—Mr. Lewis, of Brunswick, at a meeting of the church and congregation, was presented with a purse of twenty sovereigns, Feb. 4; and the scholars of the sabbath school presented him with a handsome copy of "Mosheim's Ecclesiastical History."—A new chapel, free of debt, was opened at Deloraine, Tasmania, Feb. 1, and on the same day a church of "baptized believers" was formed at Launceston.

## DOMESTIC.

ALCESTER.—This ancient church held a tea meeting of friends at the Corn Exchange, to celebrate the extinction of the debt on their new chapel, on Thursday, April 9; the old place being yet used as a school-room. The Rev. M. Philpin, pastor, was presented with a purse of thirty sovereigns, as some acknowledgment of their gratitude for the services he had rendered in the matter, and as an expression of cordial esteem.

PORTRAIT OF BUNYAN.—We are glad to hear that, through the kindness of John Fenwick, Esq., of Newcastle, a very valuable and interesting portrait of John Bunyan has been presented to the baptist college, Regent's Park, and is now placed near portraits of Carey and Booth. The portrait is supposed to have been painted by Walker, a celebrated painter of the time of the Commonwealth. It was formerly in the possession of Mr. William Sharp, by whom it was engraved. Its latest owners were James Richardson, Esq., of Leeds, and John Fenwick, Esq., of Newcastle. Mr. Edward Smith has also presented to the library of the college a bust of the late Olinthus Gregory, LL.D., of Woolwich.

WOLVERHAMPTON.—The foundation-stone of a new chapel for the church of which the Rev. J. P. Carey is pastor, was laid on Monday, March 30, by the mayor, H. H. Fowler, Esq. The site is on the Waterloo Road, and the place is designed to seat 550 persons. The cost is estimated at £3,500, inclusive of land, towards which about £1,000 has been already subscribed, and other sums are promised. Mr. Vince preached in the evening, when £90 was collected.

BIRMINGHAM, *Cannon Street.*—We very much regret to hear that the highly-esteemed pastor of this church, the Rev. Isaac Lord, has been under the necessity of resigning, in consequence of the state of his health; his medical advisers being of opinion that a year's rest from pulpit labours is indispensable to its re-establishment.

**LEEDS, Great George Street.**—The site on which this chapel stands being required for the new Infirmary, the memorial stone of a new chapel was laid on Monday, April 6, at Woodhouse Lane, by the Mayor of Leeds, J. O. March, Esq. In the evening a large tea meeting was held in the Stock Exchange, followed by a public meeting, when several eminent ministers and gentlemen took part; and it was stated that more than £800 had been promised, which, with the sum received from the Trustees of the Infirmary, will go far to pay the contemplated expenses. Dr. Brewer is the pastor of the church.

**TORQUAY, Devon.**—The new and spacious chapel at this celebrated watering-place was opened on Friday, April 3, with sermons by Messrs. Haycroft, of Bristol, and Trestrail, the missionary secretary. In the evening a public meeting was held, the pastor, Rev. J. Kings, presiding, when various addresses were delivered; previously, about a thousand friends had sat down to tea. About £220 was realized. The place will seat one thousand persons, with school-rooms, &c., for six hundred. The cost has been £3000, towards which nearly £2000 has been subscribed.

**WINDSOR.**—The respected pastor of the baptist church in this "Royal Borough," the Rev. S. Lillycrop, having laboured many years in promoting its temporal and spiritual interests, has been compelled to resign his charge, through failing health and loss of sight. On Tuesday, March 24, a tea meeting and public meeting were held, when Mr. L. was presented with an elegant purse of £63, with many expressions of sincere sympathy and affection.

**RAMSGATE, Cavendish Chapel.**—On Tuesday, March 24, a meeting was held in St. George's Hall, J. B. Flint, Esq., Mayor of Ramsgate, in the chair; when the Rev. B. C. Etheridge was presented with a purse of one hundred and twenty sovereigns and an address, congratulatory of his success in defeating an attempt to remove the present trustees, and displace him from office as pastor of the church.

**EYTHORNE, Kent.**—The ancient church at this place, under the pastorate of the Rev. W. C. Skemp, at its annual services on what is called "Good Friday," had the satisfaction at the close of hearing that the proceeds of the collections, tea, &c., were sufficient to clear off the whole of the debt.

**SOUTHSEA, Portsmouth.**—At a social meeting held to celebrate the first anniversary of the settlement of Mr. T. Tollerfield, as co-pastor with Mr. Arnot, at Ebenezer chapel, it was announced that £200 of the debt on the property had been paid during the year.

**CHIPPING SODBURY.**—We had a very interesting tea meeting on the evening of March 27, after which, Mr. N. Vick, who had been for fifty years connected with the sabbath school, was presented with a handsome easy chair, and a timepiece ornamented with a bronze statuette. A silver-plated teapot was also presented to Mr. W. Barrett, for more than forty years an active teacher, librarian, and book agent. Mr. Roleston, our pastor, was with us, and we all enjoyed the social interview.

**THE METROPOLITAN TABERNACLE.**—We observe that our venerable friend Dr. Campbell continues to report in the *Standard* the proceedings at this place, and the movements of its minister, with his usual laudations. We begin to wonder what next. The Doctor by his visits to the place is coming into rather dangerous contiguity with a certain water. What if he should some fine evening propose the question recorded in Acts viii. 36?

**RYDE, Isle of Wight.**—The friends of the George Street baptist church met in their new and spacious school-room, which was tastefully decorated, to celebrate the commencement of their new edifice, on Wednesday evening, March 4, the Rev. J. B. Little in the chair, who was presented with a beautiful chased silver inkstand, in token of approval of his untiring efforts in promoting the erection.

**MIDDLETON IN-TEESDALE.**—On Friday, April 10, the Rev. W. J. Wilson was presented with a valuable French timepiece, on retiring from the pastorate through failing health, accompanied by many expressions of cordial respect, and their sorrow that Mr. W. was under the necessity of relinquishing his valuable services.

**LONDON, Hephzibah Chapel.**—Mr. C. Gordelier, from the baptist church, Bow, having engaged to supply this place of worship, which had been closed, it was re-opened with sermons by Messrs. Middleitch and Dickerson, on Lord's-day, April 19.

**PAULTON, near Bristol.**—Previous to the removal of the Rev. T. Davies to Cheddar, his friends at this place, after a tea meeting, presented him and Mrs. D. with a handsome silver tea and coffee service, accompanied by a kind and affectionate address.

**RAWDON COLLEGE.**—Dr. Acworth having resigned the office of President, the situation has been offered to the Rev. S. G. Green, B.A., one of the tutors. After some consideration, Mr. G. has consented to adopt the position.

**JOHN HOWARD HINTON, M.A.**—We hear that this venerable and esteemed minister has at length resigned the pastorate of the church in Devonshire Square, London.

THE REV. C. H. SPURGEON.—We hear that Mr. S. is about to visit Holland on a preaching tour. It is understood that evangelical religion is in a low state in this land—once the stronghold of protestant piety. We have not heard in what language Mr. S. will be able to address his hearers; but we heartily wish that his visit may be followed by beneficial results.

REMOVALS.—Mr. J. Williams, of Haverfordwest College, to Ponthyr, Monmouthshire.—Mr. R. Davies, from the same college, to Maesteg, Glamorganshire.—Mr. D. G. Griffiths, of Pontypool College, to Ebenezer and Penuel, near Cilgeran, Pembrokehire.—Mr. T. Davies, of Paulton, to Cheddar, Somerset.—Mr. W. Wood, after thirty years service at Toddington, Beds, having resigned through age and infirmity, Mr. T. Hayden, of Steventon, has accepted an invitation to the pastorate.—Mr. W. A. Claxton, formerly of Madras, to West Row, Suffolk.—Mr. Charles Burrows, of Measham, to New Lenton, Nottingham.—Mr. C. White, of Haverfordwest College, to Long Buckby.—Mr. E. Davies, of Pembroke Dock, to Newtown, Montgomeryshire.—Mr. T. Lewis, of Rhymney, to Priory Street, Carmarthen.

RECOGNITIONS.—Mr. J. Staddon, late of Quorndon, Leicestershire, at Pinchbeck, near Spalding, March 25.—Mr. A. Bowden, late of Hunslet, near Leeds, at Driffeld, Yorkshire.—Mr. Von-der-Heyde Cowell, B.A., at Silver Street, Taunton, April 7.—Mr. W. F. Gooch, son of Mr. Gooch, baptist minister, Fakenham, at Foulsham, Norfolk, April 7.—Mr. T. Harley, from Mr. Spurgeon's College, at Aylsham, Norfolk, April 9.

### MISSIONARY.

#### AMERICAN BAPTIST MISSION TO CHINA.

MR. KNOWLTON, in an annual review of the mission, furnishes a variety of important information. He says:—

"The past year at Ningpo has been one of disturbance and trial among the natives, both heathen and christian, and one of anxiety to the foreign community. The Taiping rebels took the city on the 10th of December, 1861, and were driven out of it by the French and English, and native troops, on the 10th of May following. On the approach of the rebels, nearly the whole church took refuge in my house, where they attended the daily morning and evening services, as well as the sabbath services. During the stay of the rebels, no services were held in the chapel in the city; but, the church being brought into my own house, I was able to labour more directly with it than ever before.

To some extent I visited the rebels in their barracks, conversed with them and gave them books. But few of them, however, could read, and they seemed a hard class to labour with, though they treated me with respect, and readily assented to all I said, saying that they, 'too, worshipped God, the heavenly Father, and believed in Jesus, the Saviour.' Of the principles of christianity they seemed entirely ignorant; but all the older Taipings could repeat the doxology, originally written and used by our southern baptist brethren of Canton, and also a hymn appended by the rebel chief. These they chanted at their daily worship, when they offered some rice and tea. Their life filled up with murder, rape, and pillage, they are not in a condition to listen with profit to the pure and love-inspiring principles of the gospel. The rebel chief is a fanatic of the most monstrous and perverse kind. He has published the New Testament, with his own absurd comments! In him the devil is playing his part at expounding the Scriptures, on a scale only excelled in the person of the Pope of Rome. Depend upon it, satan will not give up his sceptre, which he has swayed so freely for so many ages over this numerous people, without a desperate struggle. He will not at least be dethroned, without much prayer and fasting as well as faithful gospel preaching.

Still, satan often, in the providence of God, is made to defeat his own ends, and I believe it will be so in this case. This movement seems accomplishing some of the purposes of God already; the people are being chastised for their sins, and their confidence is being weakened in their idol gods. This at Ningpo is manifestly true, and the people seem more willing to listen to the gospel than ever before. Moreover, the opportunity has been afforded to show them kindness in their deep troubles, and thus to strengthen the slender bond of union and sympathy that previously existed between them and us. They have looked to us for assistance and protection, and having received them, their gratitude has been awakened. They have come to look upon us not as enemies and 'barbarians,' but as friends. Their suspicions are fast wearing off, and they are confiding in us more and more. They admit the superiority of foreigners; and the most bigoted are willing to concede to christianity a place almost on a par with their own long-cherished systems of religion. Their language is, that 'Confucius, Jesus, and Buddha are the three great worthies of the world.' In placing Jesus in the same class with Confucius, they think they have made a great concession, and one that

demands a similar concession on our part; if we will do this, we can go on in a 'most harmonious and prosperous manner, propagating our faith.'

Our meetings in the city, since the rebels left, have been well attended, and the attention given to preaching, as a general thing, is much better than formerly. On the sabbath, the hearers number about one hundred, and on other days, (for unless something special prevents, the chapel is open on other week days also,) the number averages about twenty. The difference in the number of hearers on sabbaths and other days indicates an encouraging fact, viz., that we have a good number of regular attendants on the sabbath.

I have a class of four young assistants, whom I meet every Friday. They are going through with the Scripture Catechism, which embraces a full compendium of christian doctrines. They study the catechism and the numerous Scripture references, and prepare essays on the subjects examined, which are read and criticized in class, and the doctrines freely discussed. These assistants spend a portion of every day and the sabbath in preaching, thus joining practice and doing good, with gaining knowledge.

Native assistants are a great desideratum. With scores of them, and the blessing of God, scores of churches might soon be seen springing up, under our labours, throughout this Ningpo plain. Though the rebels should continue to hem us in as now, within a circuit of about a hundred miles, still there is a field left large enough to give scope to hundreds of labourers, if we had them."

#### RELIGIOUS.

ITALY.—Only a few years since the Madaï were imprisoned in Florence for reading the Bible; yet in that very city an Evangelical church and college are now established under royal sanction. The Waldensian church, forming a portion of the Salvati Palace, was recently purchased and devoted to the cause of this new reformation, and solemnly opened for Divine worship. The building which will comfortably seat 300 persons, was thronged by eager listeners. At the evening service, when some of the evangelists told the story of their success in the mission-field, strong men were affected even to tears. Many difficulties have, however, still to be encountered by those engaged in the work of Italian evangelisation, and not the least is the want of suitable places of worship.

SPAIN.—It was expected that sentence would be pronounced in the case of the Spanish prisoners towards the close of the past month. Matamoros still writes cheerfully, and reports an improvement in his health. "I await," he says, "with the utmost tranquillity the issue of my cause. It is not my liberty, it is not my health, nor the galleys, which trouble me; oh, no! the cause of my Christian anxiety is how the interest of the holy cause of the Gospel may be best promoted and the greatest honour and glory redound to the holy name of Jesus. My strength is weak, my power less than nothing, and worth nothing. Whatever I may do is no work of mine, no! it is God who grants me strength in Jesus—in Jesus, who is my life, and even death for His Name's sake is true gain. Let the Divine will of our Heavenly Father be done! To fulfil it faithfully is all my desire."

THE PRINCESS OF WALES AND SUNDAY-SCHOOL CHILDREN.—In reply to an application made to her Royal Highness, Lord Harris has been directed to say that her Royal Highness will be graciously pleased to accept the proposed gift from the Sunday school children of England, viz., a copy of the Holy Scriptures and a reading-desk. Arrangements are in progress by which all schools will be invited to join in this presentation. The designs for the Bible and stand are of the most elaborate and superb kind.

TURKEY.—From various parts of the Turkish dominions the most pleasing reports have been received of the progress of the Gospel. Crowds of anxious listeners attend the preaching services, and many remain to inquire further of the missionaries respecting this way, reminding us of apostolic labours in the same region. The "Week of Prayer" was, in many places, a refreshing season.

MADAGASCAR.—The latest intelligence from this island reports the continued success of Mr. Ellis in receiving new converts and erecting places of worship. More missionaries are wanted, and it is expected that several will go out to this hopeful field of labour during the coming summer.

DR. MILMAN, it is said, was asked the other day, by a high dignitary of the Church, his opinion upon Bishop Colenso's recent work on the Pentateuch. The Dean said the Bishop appeared to be very well up in "*Numbers*," but that he did not seem to understand "*Exodus*."

FRANCE.—Notwithstanding the watchful jealousy and crafty opposition of the *ultra* Romanists, as many as twenty new Protestant places of worship have been opened during the past year.

## GENERAL.

**DRUNKARDS IN NEW ZEALAND.**—In the Act for the Regulation of Public-houses in the province of Canterbury, New Zealand, there is a clause providing that if it is proved to the satisfaction of two justices that any person has become an habitual drunkard, and is injuring his health or wasting his substance by excessive drinking, the justices are to issue and to send to every public-house, and publish in every newspaper, a notice prohibiting all persons from supplying him with spirituous or fermented liquors, except upon the certificate of a medical practitioner that the liquor is required as a medicine. The penalty for their knowingly supplying him is fine or imprisonment. The notice continues in force for two years.

**THE INTERNATIONAL EXHIBITION IN TURKEY.**—A letter from Constantinople describes the International Exhibition which has been opened there as a success in every respect, at least when the novelty of the enterprise, and the country in which it is carried out, are considered. The Sultan has visited the building thrice. Wednesdays and Saturdays are reserved for lady visitors. The entrance fee is sixpence, except on Wednesdays and Fridays, when it is doubled. For two or three days the average attendance was 3,000 each day, a number which was afterwards much increased.

**THE FAMILY BIBLE A PORTRAIT REGISTER.**—The Family Bible, as is well known, has long been used as a family register of marriages, births, and deaths, especially in the United States, where the practice of introducing a number of ruled leaves, headed, "Family Record," between the Old and New Testament, much prevails. To this an enterprising publisher of Philadelphia has now added leaves of cardboard, arranged as in a photographic album, to contain likenesses, so that the Family Bible will now become the family portrait book. *Athenæum.*

**THE NEWSPAPERS AND THE ROYAL MARRIAGE.**—The sale of the newspapers containing the accounts of the Royal marriage was larger than known on any previous occasion. *The Daily Telegraph* printed 230,000 copies. *The Times* was demanded to the extent of 130,000; and *The Illustrated London News* was only able to supply two-thirds of its customers, viz., 200,000 copies, the orders being for 300,000.—*Literary Times.*

**THE AMERICAN WAR.**—According to an American publication it is estimated that from the commencement of the war 43,874 Federals have been killed, 97,029 wounded,

68,218 made prisoners, and 250,000 died from disease and wounds; that 20,893 Confederates have been killed, 59,615 wounded, 22,169 made prisoners, and 120,000 died from disease and wounds.

## REVIEW OF THE PAST MONTH.

*Saturday, April 25th.*

**AT HOME.**—Her Majesty the Queen is, we hope, recovering gradually from her deep depression; the events transpiring in her family having a tendency to engage her attention. Prince Alfred returned in restored health on March 31. The Prince and Princess of Wales have returned to Burlington House, their London residence, after spending a few weeks of what is called "honeymoon" at Sandringham, Norfolk.—Parliament has resumed its sittings, and the Chancellor has opened his budget. It is gratifying to find a balance of above three and a half millions in prospect, affording an opportunity for the reduction of taxation. The income tax is reduced from ninepence to sevenpence, and incomes from £100 to £200 are to be taken at the rate of £60 less than formerly. Thus for

£100 ..	£1 10 0	instead of	£2 10 0
£150 ..	3 7 6	"	5 12 6

This will be some relief to ministers, clerks, and others. But we should like to see this war-tax utterly abolished. The tax on tea is also reduced to one shilling; and other regulations of less importance generally are proposed.

**ABROAD.**—The news from America is conflicting and doubtful; for battles are reported in which each side claims the victory. There appears to be no doubt, however, that the attacks of the Federal iron-clad gunboats on the forts of Charleston and Vicksburg have not been successful. The attempts, though there was much firing, were almost made with impunity, for very few were killed or wounded. Some fears exist as to a serious quarrel between England and America, arising out of the alleged violation of maritime law on both sides.—It is now understood that Prince William of Denmark, brother of the Princess of Wales, will be the new King of Greece.—Russia has offered a qualified amnesty to Poland, which the Poles have indignantly refused, and the insurrection continues to increase. It is reported that Napoleon will soon do more than remonstrate with Russia, towards whom Sweden is now assuming a menacing attitude; not having forgotten her old grievances.—The Sultan of Turkey has lately visited Egypt. He seems to be a contrast to the last Sultan, who was a self-indulgent spendthrift.



## Marringes.

March 10, at Townhead Street baptist chapel, Sheffield, by the Rev. C. Larom, Mr. C. Marples, to Miss Emily Grattan.

March 18, at the baptist chapel, Scarbro', by the Rev. Mr. Hargreaves, Mr. Thomas Skerry, to Miss Smailes.

March 22, at the baptist chapel, Honiton, by the Rev. W. Evans Foote, Mr. J. Barten, to Miss Emma Perry.

March 24, at Westgate baptist chapel, Bradford, by the Rev. Henry Dowson, Mr. Thomas Illingworth, of Manningham, to Martha Brownridge, eldest daughter of Mr. William Fletcher, Horton.

March 24, at Shortwood baptist chapel, by the Rev. T. F. Newman, Mr. Samuel Sims, Stroud, to Sarah, widow of the late E. R. Gardner, Esq.

March 27, at Denmark Place baptist chapel, Camberwell, by the Rev. James Cubitt, Mr. Thomas Lock, of Thrapstone, Northamptonshire, to Eliza Wenn, of Calder Cottage, Camberwell Grove.

March 28, at Sion baptist chapel, Bradford, by the Rev. J. P. Chown, Mr. Anthony Thornton, of Manningham, to Miss Agatha Waddington of Horton.

March 30, at the baptist chapel, Weston-Super-Mare, by the Rev. E. J. Rodway, Mr. George Fear, of Bleadon, to Miss Elizabeth Stark, of Loxton.

April 2, at the baptist chapel, York Street, Manchester, by the Rev. Richard Chenery, Mr. George Thompson, to Miss Mary Jane, only daughter of Mr. Joseph Nettleton, of that city.

April 2, at Mare Street baptist chapel, Hackney, by the Rev. D. Katterns, Mr. W. D. Harvey, of Notting Hill Square, Bayswater, to Hannah, only daughter of Thomas Garland, Esq., of Madras House, Hackney.

April 3, at York Street baptist chapel, Manchester, by the Rev. R. Chenery, William Widlake, eldest son of the Rev. Thomas Skemp, Dawley, Shropshire, to Charlotte, second daughter of Mr. John Ward, Burlington Street, Greenheys.

## Deaths.

Jan. 25, on the evening of the sabbath, the Rev. Robert Moneymont, at Sydney, Australia, aged 36, leaving a weeping widow. His end was not only peace, but triumph. "Oh! victory, victory, victory, through the blood of the Lamb!" he exclaimed again and again. Mr. M. had been only eighteen months in the colony; he was much beloved, and his prospects of usefulness cheering. How mysterious!

March 20, at Buckingham Place, Clifton, Harriet, the second daughter of the Rev. T. S. Crisp, president of the baptist college, Bristol.

March 21, at Blunham, Beds, after a short illness, Mary Ann, the beloved wife of the Rev. W. Abbott, baptist minister, aged forty-five. "Blessed are the dead who die in the Lord."

March 23, at his residence, Marazion, Cornwall, the Rev. John Parsons, baptist minister, aged sixty-seven. Mr. Parsons has laboured for the last thirty-seven years in connection with the baptist chapel in Marazion, and has died universally respected.

March 26, suddenly, at Matlock Bath, the Rev. W. Varley, baptist minister, of

Birmingham, aged 37, leaving a widow and five children.

March 27, at Micklefield House, Rawdon, in her eighty-sixth year, Elizabeth, for nearly fifty-seven years the beloved wife of the Rev. B. Godwin, D.D.

March 27, at Princes Risborough, aged twenty-one, Sarah Margaret Owen, daughter of the Rev. J. J. Owen, baptist minister.

March 30, of a lingering illness, in the twenty-first year of his age, Owen Sullivan Smith, fourth son of the Rev. F. Smith, baptist minister, Downton, Wilts.

April 7, at Warlters Buildings, Holloway, James Low Esq., in the seventy-third year of his age. He had been more than fifty-two years a member of the church assembling in New Park Street chapel, and now meeting in the Metropolitan Tabernacle; and for more than twenty-seven years a deacon of the same.

April 15, Ann, the beloved wife of Mr. Charles Stevenson, of Derby, and eldest daughter of the late Mr. John Palmer, of Loughborough, aged 53. Mrs. S. was long a member of the baptist church, Mary's Gate, and much esteemed by a wide circle of friends.

# YOUTH'S MISCELLANY.

## TWO VENERABLE SAINTS—AGED NINETY.

WE have received two "short and simple annals" of two very aged christians. We knew them both, and we introduce them to the thoughtful consideration of our young friends. Verily, "The hoary head is a crown of glory, if it be found in the way of righteousness."

MR. ROBERT VEROW was born, June 6, 1773, at Nailstone, in the county of Leicestershire. At the age of fourteen he left the parental roof for Hinckley, and was apprenticed to Mr. Shipman, as a needle-maker, with whom he was said to be a great favourite. Up to his twenty-sixth year he lived a godless life; but at that time was arrested in his wrong course, through listening to a sermon preached by Mr. Pollard, of Quorndon, from the words in 1 Tim. i. 15. His convictions speedily ripened into conversion, and the following year he joined the General Baptist church at Hinckley. Three years later he preached his first sermon in a cottage at Barwell, and afterwards frequently proclaimed Christ and him crucified in the surrounding villages. In 1814 he was chosen by the church as co-pastor with the Rev. Mr. Freestone. After serving in that capacity for about four years he commenced his labours at Earl Shilton, and in 1827 he was ordained as the pastor of that church, and continued his services amongst them for about twenty-nine years. Since then, down to 1857, he was engaged in preaching the gospel at Hinckley, Shilton, and other places in the neighbourhood. He opened places for Divine worship three several times in Nuneaton, and some have to bless God for making him the instrument of their conversion. For the past few years Mr. Verow had been, through the decay of nature, gradually sinking, but of late more rapidly. His last days were attended with little or no acute pain, and his mind was generally peaceful. Only once do I remember his expressing any doubt of his acceptance with God. The dark cloud seemed too dense for his faith to pierce, and in that hour of gloom he expressed a fear that God had left him; but the cloud was soon dispersed, and peace again filled his mind. In this condition he continued until Monday, Jan. 19, when, about nine o'clock in the morning, he committed his spirit into the hands of the Saviour whom he delighted to serve.

It may truthfully be said of him, as of Barnabas, "He was a good man." His kindness and hospitality are had in lasting remembrance. He was a striking exem-

plification of confidence in Jesus. His desire to depart seemed to spring less from a wish to get rid of the burden of age and infirmity than from a confidence in God's promises in relation to the future. It was eternity triumphing over time; faith subjecting the things seen and temporal to the unseen and eternal. For some months he stood upon the verge of heaven, and nightly committed himself to God in fervent prayer as if each successive night would be his last on earth. The last came, and his happy spirit now realizes more than his once most sanguine hopes could indulge. He died, Jan. 19, 1863, in his ninetyeth year. His departure was such as to inspire the prayer, "May I die the death of the righteous, and may my last end be like his." His funeral sermon was preached on sabbath evening, Jan. 25, by Mr. James Parkinson, baptist minister, from the words in 2 Tim. iv. 7, 8, chosen by Mr. Verow.

HENRY SLEATH was born at Normanton-on-Soar, in the county of Nottingham, August 24, 1772. His parents being in humble circumstances, and his father dying while he was yet young, Henry left home for service in his very early days. He was in the habit of attending the house of God; and under the ministry of the word was led to the Saviour, and found peace and joy in believing in him. He put on Christ by being baptized in his name in the river Soar, at Ratcliffe, May 31, 1795, and joined the church at Kegworth. He afterwards removed to Sutton Bonington, and from thence to Rothley, where he was received into fellowship in 1806. His anxiety for the extension of the Redeemer's cause, and his exemplary conduct, led the church at Rothley to elect him a deacon in 1814, an act which they never had cause to regret, for during a very long life his help and counsel were never sought in vain: and considering he had received a very limited education, it is surprising he was able to discharge so many duties in connection with the church. One who knew him well says, "He was a man of uprightnes and integrity, firmly attached to the cause of Christ, and though not free from imperfections, it was manifest by his walk and conversation that he was a sincere follower of his Lord and Master, and firmly attached to the principles he professed. He was seldom absent from the means of grace; always willing to assist the cause of the Redeemer." Pre-

vented by bodily infirmity during some of his later years from taking an active part in the affairs of the church, yet so long as he was able to walk to the sanctuary, he would be there, so that it may truly be said of him, that he fully adopted the words of the Psalmist, "I was glad when they said unto me, let us go to the house of the Lord." He was confined to his bed for several months before his decease, but bore his affliction with great patience and resignation, and frequently expressed a

sense of his own unworthiness, and his implicit trust in the Saviour alone, whose name was, until life's last hour, as "music in his ears." He peacefully "fell asleep in Jesus," on Feb. 9, 1863, aged ninety years. His funeral sermon was preached by Rev. E. Stevenson, of Loughborough, to a large congregation, from Job xix. 25—27, "I know that my Redeemer liveth," &c. His aged partner, two sons and one daughter, survive him. May they all at last form  
"One family in heaven."

### "BE YE MEN."

If we might have all wishes in one, we could wish nothing better, nothing greater, than that the youth now growing up should be cast into the right mould. A present generation, duly trained in boyhood and youth, will make a coming generation of men, of MEN, who shall stand in the battle for right. Of poor sauntering triflers, in human shape and men's apparel, we have enough; of dressed creatures that sweeten soirees and play-houses with their odours; of things that flutter and die in the light of fashion, as moths about a lamp; of religious professors that almost ask leave to serve Christ of the sons of Belial who surround them; more than enough of young men whose everlasting discourse is of the last amusement or the last scandal. But of MEN, spirits in earnest, souls that have an aim, bent towards some object, and that a great one; bearing and doing, training themselves by toil, by temperance, by self-denial, by prayer, for the benefit of the greatest number, it must be confessed with lamentation that we have but few. And if, as we suppose, the times which are coming on the earth will demand such men, strong to do and strong to suffer, our only mode of providing them is to deal with the young, and to pour the plastic masses into the shaping

mould. Why should the children of this world still put to shame the children of light? Why do we seldom behold a phalanx of trained christians going forth, stately and irresistible, to the help of the Lord against the mighty? Are there no great interests at stake? History can show that there have been days when the christian host was animated by a fire such as never had its equal in conquering armies. The principles of the faith have a stimulating and emboldening power, which, as you well know, was in past ages irresistible in the view of Gentile and afterwards of Anti-christian foes. Just recall, for a moment, the earliest progress of christianity, and consider what sort of men were engaged in that army. Every missionary, and every confessor, and every martyr was individually able to give a reason of the hope that was in him; and when the Greek slave, or the Roman boy, or the Hebrew maid was brought before proconsuls and princes, they were as clear in their testimony of what they suffered for, even if not so able to argue on it, as a Paul or an Apollos. It will never do to ascribe the unmanly supineness and apathy of many christian young men of our times, to any want of animating sentiment in christianity.

### THE SPIRIT VISION.

"Mother, I can see a great distance."—*Dying words of Abner L. Penland.*

ABOVE the mists of sin and earth,  
My struggling soul is rising now,  
The bonds which held me from this birth  
Are sund'ring at the mountain's brow.

Above the winds and storms, that lave  
With pain and death these mortal shores,  
My vision strengthens as I gaze;  
While light celestial round me pours.

I see the pearly gates on high;  
The towers, the domes, the spires appear,  
While myriad angels hov'ring nigh,  
Are circling through the heavenly sphere.

I see the countless, holy throng,  
I hear the glorious anthem roll;

I feel the melody of song,  
The blissful numbers thrill my soul.  
I see the glorious Son of Man,  
The Lamb of God for sinners slain,  
While countless hosts adoring stand,  
And swell the anthem to his name.  
Beyond, beyond the eternal throne  
The vision rolls—new light appears,  
All space is but one radiant zone  
Of 'circling suns' and 'chiming spheres.'  
And is this Heaven—is this the boon  
For which earth's weary children pine?  
Then welcome to this glorious home,  
This realm of bliss, dear mother, mine.  
*Maineville, Ohio.* INEZ.

THE  
BAPTIST REPORTER.

JUNE, 1863.

ANNIVERSARIES OF BAPTIST SOCIETIES—1863.

DISTANT may the day be—nay, we hope it never will come—when the baptist churches of Great Britain will cease to take an interest in the noble Institutions which their fathers established for the propagation of Christ's holy gospel in the world. Every year we wait with much interest, and, if circumstances have been unfavourable, with more anxiety for their yearly reports. The past was a year of this character. The continuance of war in America, interrupting our manufactures and our commerce, and depriving thousands of our countrymen of employment, led many to apprehend that these Institutions, dependent as they all are on voluntary support, would suffer considerable pecuniary loss.

The friends of the Redeemer, who above all things are interested in the progress of his kingdom, will therefore be gratified to find, that the pecuniary subscriptions to the various Societies have been, upon the whole, well sustained, and that none of their operations have, so far, been interrupted or curtailed. In this, we trust, they will find new motives of gratitude to Almighty God, who has the hearts of all men in his keeping, and can turn them as rivers of water, causing them to

flow with increasing fulness and power, as seemeth good unto Him, for the accomplishment of his great purposes of mercy to the world; and doing all this, as we have often seen, and as our fathers have told us, when men's hearts were failing them for fear.

We are also much gratified to find, so far as we have been able to ascertain, that the kindred Institutions of other Evangelical Denominations have, to an encouraging extent, notwithstanding the adverse circumstances already alluded to, met with the needed support. And so it ever has been, when christian men

*"Bate not one jot of heart or hope,"*

but rest their confidence on the promises of God, shrinking not at the time from every effort they can yet put forth for the accomplishment of their benevolent purposes, that He, to whom the treasures of the universe belong, will "supply all their need, out of his riches in glory by Christ Jesus."

But our business now is with the baptist societies, and in accordance with the plan we have for many years adopted, we first furnish extracts of their reports, chiefly financial, giving them in the order of the dates when the meetings were

held. In our next we shall select some of the most remarkable of the facts and incidents related by the speakers.

BAPTIST BUILDING FUND,

Held on Wednesday evening, April 22nd, in the Baptist Library, Moor-gate Street, Rev. W. Brock in the chair. This was the thirty-eighth annual meeting, and there was a good attendance. Tea was served at six, and the meeting was held at seven.

Mr. J. BENHAM, the secretary of the society, read the annual report, of which the following is a summary:—"The committee report, in reference to the general fund, that they have made three loans of £200 each, eight of £100 each, and three of smaller amount. Five applications for assistance had been declined, because the trust-deeds were not correct, and numerous applications were still before the committee. To meet these pressing wants the ordinary income of the society does not exceed £1,600 per annum. With regard to the special fund, the committee had been enabled to vote a loan of £500 to the new chapel in Park Road, Peckham, and to promise £200 to Greenwich. The Rev. James Blake has been appointed travelling agent and collector, and the committee propose that Joseph H. Allen, Esq. (treasurer), Joseph Gurney, Esq., and W. H. Watson, Esq., should be appointed trustees of the society. The capital of the general fund amounts at present to £7,974, that of the special fund to £169. The following cases have been assisted during the past year:—1. Earby, Yorkshire.—A loan of £100 in aid of building a new chapel to accommodate 550 persons at a cost of £1,400, of which £800 had been raised when the loan was made. 2. Beccles, Suffolk.—A loan of £200 in aid of building a new chapel

to accommodate upwards of 500 hearers, at a cost of £1,570, erected on land generously given by Sir S. Morton Peto, Bart., M.P. 3. Swaffham, Norfolk.—A loan of £200 in aid of building a new chapel to accommodate 650 persons (with galleries), at a cost of about £1,500; also the conversion of the old chapel into school-rooms. 4. Ilfracombe, Devon.—A loan of £100 in aid of building a new chapel (without galleries), to seat 250 persons, at a cost of £1,200. 5. Aston Clinton, Bucks.—A loan of £100 to aid in the enlargement of chapel, &c., on the nomination of Joseph H. Allen, Esq., under Rule III., who contributes £50 to the fund. 6. Llangollen, North Wales.—A loan of £100 to aid in the purchase of a chapel for an English church. 7. Newland, Northampton.—In aid of the extinction of a debt of £550 on a chapel erected in 1860, which cost £1,600, and will seat about 500 persons. 8. Treddyn, North Wales.—A loan of £100 towards building a new chapel in this mining district, where a new church has arisen under very interesting circumstances. 9. Meare, Somersetshire.—A small church doing a "mission work," a loan of £50, which will place the church free of debt, except the repayment of the easy instalments to the fund. 10. Burwell, Cambridge-shire.—A loan of £50 towards an old debt of £100, which the committee have reason to believe will enable the church to get free of the whole debt. 11. Heath and Reach, Bedfordshire.—A loan of £30 in aid of a recent enlargement of the chapel, which cost £100; the loan will leave the small church almost free of debt. 12. Needingworth, Hunts.—A loan of £100 in aid of a newly-erected chapel, costing £800. 13. Clipstone, Northamptonshire.—A loan of £100 in aid of the substantial repair and enlargement of the chapel. 14. 15, 16, 17. Three small

grants, viz., £10 to Southminster, in Essex; £10 to Leighton Buzzard, Bedfordshire; and £15 to Woburn, in Bucks."

Mr. J. H. ALLEN, the treasurer, read the cash account, which showed an income from donations and subscriptions of about £372, and from the repayment of loans of £1,350—total, £1,722 6s. 1d.—and a balance in hand of £45. The income of the special fund amounted to about £480.

Mr. BOWSER stated that 138 baptist chapels had been built, enlarged, and commenced since January, 1861; the sittings provided and proposed in those chapels number 67,555: the total amount actually raised since that time for chapel-building and enlargement was £114,725.

#### BIBLE TRANSLATION SOCIETY,

Held on Thursday evening, April 23rd, at Kingsgate chapel, Holborn, Rev. Joshua Russell, Chairman. The twenty-third anniversary.

The Rev. W. W. EVANS, the secretary, read the annual report of the committee, of which the following is an abstract:—"The faithful translation of the Holy Scriptures into the languages of the world has been generally regarded as one of the most important works in which the christian church can be engaged. In this work the committee and agents of the Bible Translation Society have been constantly occupied since the date of its formation in 1840. Before that time, several members of the baptist denomination had honourably distinguished themselves in the work of biblical translation, and some of them were amongst the fathers and founders of the British and Foreign Bible Society. It must ever be a subject of profound regret that any cause of separation should have arisen in the prosecution of a work, the design of which was to give the Bible

to all nations in their own language. But since the conductors of that great institution, in an evil hour, as the committee cannot but think, cast off the versions of their baptist brethren, it became our churches to take them up, and this they have done, greatly to their honour, in so generous and efficient a manner, that what at first seemed a calamity has in its issue led to an increased circulation of the Word of God among the heathen. In reporting the proceedings of another year, the twenty-third in the history of the society, the committee have pleasure in stating that the sum of £1,819 11s. 4d. has been realised, making a total from the commencement of £48,578 12s. 3d. The general income has been in excess of previous years; whilst the amount from legacies has been only £126 12s. 4d. The sum of £1,300 has been voted in aid of the various versions of the Scriptures which have been printed at the Baptist Mission Press, Calcutta, and £50 towards the Oriya New Testament, prepared by the Rev. John Buckley, of Cuttack. The committee have much pleasure in announcing the return of the Rev. John Wenger to his important post at Calcutta. The Rev. G. H. Rouse, M.A., who has made considerable progress in Bengali, will be associated with Mr. Wenger, and the other brethren who are engaged in the work of translation. Although the British and Foreign Bible Society no longer assists in the printing of the translations of our brethren in their integrity, it adopts and prints them, removing the native word for baptism, and transferring the Greek word untranslated. The works carried through the press during the past year consisted of the following editions of portions of Scripture:—2,000 copies Hindustani, Luke and Acts, Arabic character. 3,000 copies Bengali Psalms, with Proverbs. 2,000 copies Bengali,

Psalms. 5,000 copies Bengali, Proverbs. 1,000 copies Sanscrit, Proverbs, Bengali character. An edition of Genesis, with the first half of Exodus, in Bengali, has just been completed within the last few days, but is not yet bound. The works now in progress are:—1. The New Testament in Hindi, as translated by Mr. Parsons. 2. The New Testament in Hindustani, Arabic character with references, of which Mr. Leslie has kindly undertaken to read the proofs. 3. The New Testament in Bengali: a reprint of the last edition, being urgently required for immediate use. No. 1 and 3 comprehend large editions of the Gospels and Acts. 4. The Sanscrit Old Testament. 5. The Annotated Bengali New Testament. The Rev. John Parsons has continued his work of revising the Hindi New Testament, which is now rapidly hastening to conclusion, and needs little more than that thorough revision which will fit it for the press. The Rev. Charles Carter, of Ceylon, has been obliged, by failure of health, to return to England. Among the most valuable labours of Mr. Carter has been the preparation and issue of a revised edition of the New Testament in Singhalese. The translation has occupied more than three years in its preparation. In the language of a Singhalese christian, 'The translation is a clear one, and can be understood by all; it is one that gives great pleasure to the reader, and the profit of which is inexpressible.' It is Mr. Carter's intention, while resident in this country, to proceed with a similar revision of the Old Testament. It may be satisfactory to add that Mr. Carter has prepared several books in Singhalese, which are very popular, and will be of great value in the acquisition of the language, and in the education of the youth of Ceylon. The Rev. John Buckley has been

privileged to see the completion and issue of his revised edition of the New Testament in Oriya. The committee earnestly desire that it may be rendered a great blessing to the countless multitudes amongst whom our General Baptist brethren are engaged in preaching the gospel. The Rev. A. Saker has completed his version of the entire New Testament in Dualla. This has been printed, and also Genesis, Exodus, the Psalms, and three of the minor Prophets. The Dualla is spoken by a large population, estimated by some at 30,000, living about the mouth of the Cameroons and its vicinity. It is interesting to add that the Scriptures, the vocabulary and elementary school-books, used in the West African Mission, have all been printed on the spot, and chiefly by lads, trained in the mission, and the fruit of missionary labours. There can be no doubt that there are, at the present time, very favourable openings for the circulation of the Scriptures, especially in India, China, and West Africa, where baptist missionaries are situated. It must be obvious that those versions should be preferred which are honestly and faithfully made. If every baptist in Great Britain and the colonies would solemnly consider his responsibility in this matter, would moreover resolve to have at least one copy of such versions in circulation amongst the heathen, and would daily implore the all needful blessing of God to accompany the perusal of it, how much of honour would redound to Him who gave his Word so that 'all the ends of the earth may see the salvation of the Lord.' Why should not this be so? Will our brethren in the different parts of the world more energetically sustain the society, and combine to bring about the predestined day when every man, whatever his condition, shall be permitted to read

*in his own language* the Word of God?"

The balance-sheet was also read by Mr. Evans, in the absence of Dr. Steane, the treasurer of the society. It showed the receipts for the year to have been £1,819 11s. 4d., and the expenditure within a few pounds of the same amount.

#### BAPTIST UNION,

Held on Friday, April 24th, in the Library, Moorgate Street. There was a good attendance of ministers and delegates. The Rev. J. H. Hinton, M.A., presided, and read the introductory address. The business was of an interesting character, and the discussions animated, but friendly. An autumnal meeting of the Union in the provinces was recommended.

The Rev. J. H. MILLARD, the new secretary, read the report. We give a summary:—

"The committee report that some important and encouraging alterations have occurred in the constituency of the Union. There is a net increase of twenty-five churches. The total number of churches reported by the Associations of England and Wales is 1,245, and the clear increase of members during the year 4,964, being 646 in advance of the previous year. The average increase per church is 4 $\frac{1}{4}$ . The Rev. J. H. Hinton having withdrawn from the active secretaryship, the committee appointed the Rev. J. H. Millard, B.A., his successor, at a salary of £50 per annum. Mr. Hinton will still retain the position of honorary secretary; and the committee, feeling that the occasion was one which demanded some special mark of respect and affection for the venerated brethren, Mr. Hinton and Dr. Steane, who for so many years had stood in the forefront of the denomination, and had so ably vindicated its interests both at home and abroad, had resolved to

request them to sit for their portraits, the same to become the property of the Baptist Union, and to be deposited in the Library. The sum of £1,900 had been received from various parts of the country in aid of the baptist members in the suffering districts in Lancashire. The committee urged upon the assembly that there was ample room for improvement and progress in the affairs of the Union, and cordially recommended its interests to the attention of all the churches."

#### HOME MISSION,

Held at the Metropolitan Tabernacle, on Monday evening, April 27th, J. C. Marshman, Esq., in the chair. The attendance was not so large as on former occasions at this place, owing probably to the absence of Mr. Spurgeon in Holland; but about one thousand were present.

The Rev. S. J. DAVIS, the secretary, instead of reading the report, stated, very briefly, its substance. The number of central stations is 66; and of sub-stations 62. The number of additions by baptism, during the year, is 457—an average of rather more than six to each central church. There are 60 Sunday schools, 607 teachers, and 4,584 scholars. The schools are uniformly described as in a healthy and encouraging condition. Several of the missionary brethren preached in the open air in the course of the summer to large numbers of hearers; and they express their earnest purpose to engage in the same kind of labour when the appropriate season shall return. The committee regret to say that they are in debt, partly from an over-liberal extension of their operations, partly because they have received no bequests in the course of the year, and partly through the influence of the Lancashire distress. The amount of deficiency—about £200—would have been much more serious but for the



second liberal donation, just received, of a friend who is desirous of making some provision for a station, where for some time he was a worshipper. The total income for the year was £1,700.

#### IRISH MISSION,

Held on Tuesday evening, April 28th, at the Metropolitan Tabernacle, Alderman Abbiss in the chair.

“The commercial difficulties by which the year has been marked have greatly increased the labour of raising the ordinary income.

The liberal aid usually received from Lancashire has necessarily been greatly diminished, and supplies commonly afforded by other districts have been, to a very large extent, diverted by the benevolent effort so properly made in behalf of the suffering operatives. In addition to this cause of diminished income, the amount received from Legacies and Special Contributions has this year been £365 less than that of 1861-2.

The committee are happy to state that, notwithstanding these difficulties, the ordinary income has been above the average; that all claims on the Society's funds have been met, and that a balance remains in the Treasurer's hands.

The committee feel, however, that the state and prospect of the mission warrant and require a considerable increase of funds. Strong appeals have been made to them to extend the operations of the Society by entering on new stations in several large and important towns. To these appeals they would have gladly responded had the income been such as to justify them in doing so; but they have been reluctantly compelled to limit the increase of expenditure to the commencement of a new station at Portadown, and the renewal of support to the cause at Ballymena.

The committee commend the

Mission to the prayerful and liberal support of British christians. Its operations are being carried on with energy and zeal; its agents are devoted and laborious; its opportunities of enlarged usefulness are numerous and important; its success during the year now closed has been very cheering; and, should it receive in the anticipation and the observance of its Jubilee next year the generous aid of the christian public, there is much to warrant and strengthen the hope that, by the Divine blessing, ‘far greater things’ will yet be accomplished; and that, as the result of efforts by the various bodies of protestant evangelical christians, Ireland will become the scene of spiritual triumphs well entitled to a place in the records of a MISSIONARY CHURCH.”

#### FOREIGN MISSION,

Held in Exeter Hall, on Thursday, April 30th, Joseph Tritton, Esq., in the chair.

“For several years past the Committee have had the pleasure to report a steady increase in the Society's income, whereby they have been enabled to meet an expenditure, which, by the occupancy of new fields of missionary labour, has been constantly enlarging. This increase of income has arisen, not only from the liberal gifts of individuals, but also from the augmented contributions of the churches; and this has permitted the treasurer to keep a considerable balance in his hands to commence the operations of succeeding years. It is therefore with feelings of deep concern and regret that they have to inform their constituents of a serious falling off in the total receipts for the current year, and that there is now a balance due to the Treasurer. For some months past, the committee have had reason to apprehend this result; and they have given anxious and careful

attention to the subject, and likewise, from time to time, informed the churches that the income was decreasing. They have also carefully watched the expenditure, so as to keep it within the needed limits. They rejoice, however, to be able to state that hitherto no hindrance to the work itself has arisen from this cause, nor have they felt it to be their duty to refuse offers of service, or materially to curtail the operations of their brethren abroad. Those offers of service which have recently come before them they have simply postponed, believing that when the facts are submitted to the churches, there will be a hearty response to any appeal which may be made to them.

The entire income of the Society for the present year, from all sources, is £27,189 3s; the expenditure £32,073 8s., being a difference of £4,884 5s. But as there was a balance in the Treasurer's hands, March 31, 1862, of £3,707 14s. 7d., this difference between the income and the expenditure is reduced to £1,176 10s. 5d.

And further, as the General Purpose Fund, which consists mainly of the *regular* contributions from the churches, and the subscriptions of its members, is, perhaps, the best guide to follow in such an investigation, the committee report the decrease to be £389 10s. 8d.

While in common with the friends of the Society, the committee lament any diminution whatever of the funds placed in their hands, they cannot regard the present deficiency with serious apprehension, as indicating a decline of the missionary spirit in the churches, or of a want of confidence in the general management of the Society's affairs. Indeed, they lay the accounts of the Society before its friends with something like a feeling of relief; and they hope the explanatory statements which have been made will

lead them also to rejoice that the result, considering the peculiar circumstances of the country just now, is no worse.

It is not, perhaps, needful to enter on any discussion as to the probable causes of this diminution of the year's income. The unhappy civil war in America has greatly disturbed the commerce of the country, and the deep and almost unexampled distress of the masses of the working population in the manufacturing districts, borne with a fortitude and patience of which we have never before seen the like, and soothed and aided by the sympathy and benevolence of all classes of Her Majesty's subjects at home and abroad, and by the friends of liberty in the United States,—must have had some influence in producing this result. Hitherto the contributions from Lancashire have not fallen off to the extent which was anticipated; but the committee cannot conceal their apprehension, founded on communications from well-informed friends, that this year the distress will deepen, while there will be less ability to meet it. For it is not simply the workpeople who suffer; that large class of traders who are mainly dependant on them as customers, and who, as a class, have been distinguished for their liberal support of religious institutions, are involved in the effects of this calamity. It will therefore be the duty of those on whom it does not so immediately fall, to exert themselves all the more, unless they would see a further augmentation of debt, and a curtailment of the Society's operations.

The committee now await the results of their appeal to the churches as presented in this report. They believe that the check to their previous prosperity is only temporary. Perhaps it was needed both by them and by the churches. All are too apt to forget their sole

dependence on God for success; and if the present difficulty shall have the effect of calling forth more fervent prayer, of deepening our sense of dependence on the Spirit of grace and truth, and of exciting a more simple earnest faith in the Divine promises, it will be a blessing not soon to be forgotten."

## Poetry.

### THE STARLESS CROWN.

"They that turn many to righteousness shall shine as the stars for ever and ever."—*Daniel* zii. 3.

WEARIED and worn with earthly cares, I yielded to repose,  
 And soon before my raptured sight, a glorious vision rose;  
 I thought, whilst slumbering on my couch, in midnight's solemn gloom,  
 I heard an angel's silvery voice, and radiance fill'd my room.  
 A gentle touch awaken'd me,—a gentle whisper said,  
 "Arise, O sleeper, follow me;" and through the air we fled.  
 We left the earth so far away, that like a speck it seem'd,  
 And heavenly glory, calm and pure, across our pathway stream'd.  
 Still on we went,—my soul was wrapt in silent ecstasy;  
 I wonder'd what the end would be, what next should meet mine eye.  
 I knew not how we journey'd through the pathless fields of light,  
 When suddenly a change was wrought, and *I was clothed in white.*  
 We stood before a city's walls most glorious to behold;  
 We pass'd through gates of glistening pearl, o'er streets of purest gold;  
 It needed not the sun by day, the silver moon by night;  
 The glory of the Lord was there, the Lamb himself its light.  
 Bright angels paced the shining streets, sweet music fill'd the air,  
 And white-robed saints with glittering crowns, from every clime were there;  
 And some that I had loved on earth stood with them round the throne,  
 "All worthy is the Lamb," they sang, "the glory His alone."  
 But fairer far than all beside, I saw my Saviour's face;  
 And as I gazed He smiled on me with wondrous love and grace.  
 Lowly I bow'd before His throne, o'erjoy'd that I at last  
 Had gain'd the object of my hopes; that earth at length was past.  
 And then in solemn tones He said, "Where is the diadem  
 That ought to sparkle on thy brow—adorn'd with many a gem?  
 I know thou hast believed on me, and life through me is thine,  
 But where are all those radiant stars that in thy crown should shine?  
 Yonder thou seest a glorious throng, and stars on every brow?  
 For every soul they led to me they wear a jewel now!  
 And such thy bright reward had been if such had been thy deed,  
 If thou hadst sought some wand'ring feet in path of peace to lead.  
 I did not mean that thou should'st tread the way of life alone,  
 But that the clear and shining light which round thy footsteps shone  
 Should guide some other weary feet to my bright home of rest,  
 And thus, in blessing those around, thou hadst thyself been blest."

The vision faded from my sight, the voice no longer spake,  
 A spell seem'd brooding o'er my soul which long I fear'd to break,  
 And when at last I gazed around in morning's glimmering light,  
 My spirit fell o'erwhelm'd beneath that vision's awful might.  
 I rose and wept with chasten'd joy that yet I dwelt below,  
 That yet another hour was mine my faith by works to show;  
 That yet some sinner I might tell of Jesus' dying love,  
 And help to lead some weary soul to seek a home above.  
 And now, while on the earth I stay, my motto this shall be,  
 "To live no longer to myself, but Him who died for me!"  
 And graven on my inmost soul this word of truth divine,  
 "They that turn many to the Lord bright as the stars shall shine."

*S. S. Treasury.*

## Reviews.

*The Office of Deacon. Two Prize Essays. By the Rev. G. B. Thomas, and the Rev. E. Dennett. London: Heaton & Son. Sixpence.*

NEXT to the pastor or the evangelist, there is no office in a christian church of so much importance as that of Deacon. It has often been remarked that a good deacon is an inestimable blessing, and the testimony of the apostle confirms the opinion; "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." We should be gratified to hear that these excellent essays had found their way into the hands of the deacons of every baptist church in the kingdom. At all events we have no doubt that those who wish to use the office well, will avail themselves of the valuable suggestions this pamphlet contains by securing a copy for their own use.

*The Scriptural Rule with reference to Offences between Christians. By the Rev. G. W. Fishbourne. London: W. J. Johnson, Fleet Street.*

OUR Lord, who knew what was in man, and what would, at one time or other, come out of him too, once said, "It must needs be that offences come." So it was then, so it is now, and so, perhaps, it ever will be in this imperfect state. The great question with regard to them is, how to deal with them when they do come. Ministers and deacons especially, and members of churches generally, will find some valuable scriptural directions in this small pamphlet, which may be obtained for twopence. But we venture to suggest that the wisest attempts at reconciliation may fail if not conducted in the spirit of mutual forbearance and christian charity.

*The Law of Christian Liberality. By the Rev. Edward Dennett. London: Heaton & Son.*

ANOTHER successful elucidation of 1 Cor. xvi. 2, in furtherance of the "Weekly Offering" system. John Wesley was a philosopher, but it did

not require one to discover that the weekly plan of contribution would be better adapted to the circumstances of the masses, more easy of accomplishment, and more productive too, than the old quarterly collection. The most simple common sense might have made that discovery. Thirty years ago we advocated the weekly plan in these pages. But "how slow the growth of what is excellent;" we did not succeed. Now, however, we rejoice to see that it is becoming general. So we retire with complacency, whispering to ourselves for our own satisfaction, "Better late than never."

*Origin and Tendencies of Infant Baptism. By William Walters. London: Heaton & Son.*

OUR esteemed friend, the pastor of the baptist church, Bewick Street, Newcastle-on-Tyne, has brought within the compass of this small publication some of the leading facts on these important subjects, accompanied by some valuable observations and reflections. We cordially commend it to the notice of our readers, at the same time suggesting that they will find it suitable to place in the hands of their pædobaptist neighbours.

We furnish an extract in the present number under the heading, "Baptism Facts and Anecdotes."

*Sermons and Sketches by the late Rev. J. G. Pike, author of "Persuasives to Early Piety," with a Memoir. London: Simpkin, Marshall, & Co.*

SOON after the decease of the late Rev. J. G. Pike, of Derby, in 1854, two of his elder sons published a respectable Memoir of their honoured father. This small compilation is by a younger son, consisting of a brief memoir, several poetic pieces, and nine sermons. Those who were acquainted with Mr. Pike will be reminded by these discourses of his peculiarly impressive style. As a preacher, writer, and missionary advocate, he was one of the most useful ministers of the present century. Mr. P. was a "good hater" too; popery, slavery, and the devil, were held by him in implacable abhorrence.

## Correspondence.

### REV. C. H. SPURGEON'S VISIT TO HOLLAND.

WRITING to the *British Standard* from Leyden, April 24, a friend, who accompanied Mr. Spurgeon, says:—

“We had a very rough and boisterous passage, though an unusually rapid one; leaving London at eleven A.M. on Tuesday, April 21st, we arrived safely, though sickly, at Rotterdam, on the following morning at six A.M. There we found kind friends awaiting us, Mr. Davis, the English minister, and his deacons, who heartily congratulated us upon our safety, and gave us a very cordial welcome to Dutchland. After breakfast at the house of a son-in-law of Mr. Davis, Mr. Spurgeon went to see the church in which he is to preach on our return from the towns we are now visiting, and necessary arrangements having been made, and prayer offered with the few friends present, at eleven o'clock we took our departure for the Hague, arriving there about half-past one. We were met by the Baron von Wasnaer, at whose residence we were to remain during our stay at the Hague, and who has been to us one of the most kind and considerate of friends; holding a high position at court, he is also a true and sincere christian, and both he and his lady love the truth as it is in Jesus. In their magnificent suite of rooms at half-past eight that same evening (Wednesday) were assembled about one hundred and twenty persons the *élite* of christian society at the Hague, and to them Mr. Spurgeon delivered an address from these words, ‘We have seen the Lord.’ Mr. Spurgeon spoke plainly and faithfully on the necessity of vital and personal godliness, and I am sure we may not only hope but believe that the Word was with power to many hearts. The meeting closed about eleven o'clock, the people seeming unwilling to depart. Such words of welcome! such congratulations! They all know him by means of his sermons, which are translated into Dutch and everywhere read, and they treat him as an old and valued friend. Next day,

Thursday, service was held in the King's Church at two o'clock, and a very solemn time it was to all present. The Queen had signified her intention of being there, but was prevented by the indisposition of her little son; the Princess, however, and others from the Court were present, and at least for once in their lives heard the Gospel fully and faithfully preached. Mr. Spurgeon was mightily helped. His text was from 1 Peter 12, ‘This is the true grace of God wherein ye stand.’ It was like a great swivel gun, made to turn every way, and aim at all deceivableness of unrighteousness. He spared no powder, no shot, but went on demolishing all their refuges of lies, till they were left desolate and unsheltered before God. There were many tears from many eyes. May the Lord grant that there may have been many a broken heart. In the evening another *réunion* was held at the Baron's house at the same hour as before, and again Mr. Spurgeon addressed an assemblage of the noble and great of the land, many, very many, of whom we have reason to believe are also of that better aristocracy, ‘Children of the King.’ Believing this, Mr. Spurgeon suited his address to them, speaking for about an hour and a half from the words, ‘The Lord is my shepherd.’ It was very sweet; he spoke as he sometimes does, calmly, gently, with a persuasiveness which melts the heart. Said one lady to me, ‘This is like dew after a thunder-storm; that was a terrible sermon this morning.’ He gave us pictures of eastern life among the shepherds and their sheep, showed us the fond ones who kept close to the shepherd and fed from his hand, and said that if we were sheep, we had the privileges of guidance, provision, and protection, and our duties were obedience, trust, and love. At the close their gratitude was almost overpowering. Many and urgent were the requests for another visit, and very fervent were the blessings invoked on his head. This morning (Friday) the Queen commanded Mr. Spurgeon's attendance at the Palace at ten o'clock,

and he had an hour's interview with her Majesty. At twelve we left the Hague for Leyden, where service was arranged to be held at two o'clock in the great cathedral or church. It is just now concluded. Mr. Spurgeon has now returned with a smiling face and a joyous heart, for he says the Lord has given him great power in preaching. The professors and students of the university were there in great numbers, and though at first they looked very coldly and suspiciously at the stranger, he won their hearts at last. He says he preached very boldly, ridiculing their new philosophy and exposing their errors, but very simply setting before them the Cross, and warning them against knowing anything among men save Jesus Christ and Him crucified. His text was, 'I am the Way.'

"This evening we go on to Amsterdam, where there are to be two services to-morrow (Saturday), and two more on Sunday. On Monday he preaches at Utrecht, and then we go to Rotterdam.

*Rotterdam, April 28, 1863.*

"I wrote to you last from Leyden, after Mr. Spurgeon had concluded service in the cathedral of that town. We arrived safely at Amsterdam that night (Friday), and on Saturday Mr. Spurgeon preached twice to overflowing congregations—in the morning at the Mennonite church, in the evening at the Dutch Reformed. On Sunday the morning service was in Mr. M'Ibraith's church (Scotch Presbyterian), evening at M. Schwartz' (Dutch). These four sermons in Amsterdam have caused quite a commotion there; rich and poor, old and young, Dutch and English, are there alike enthusiastic in their joy. Such a reception as Mr. Spurgeon has met with in Holland is, I should think, rarely enjoyed. Every where his presence has been hailed with rapture, and the people seem to feel that the Lord has indeed sent him among them to do a great and special work. Many a fervent blessing has he received from the poor. They read his translated sermons, and get good from them; and then though they cannot

understand his language, they come just to gladden their hearts by a look at the man whose printed words have comforted, refreshed, or edified them. One peasant woman, at the door of the Dome-Kirkis at Utrecht, caught his hand, and with intense emotion, said, (in Dutch of course), 'Oh, Mr. Spurgeon, God bless you; if you had only lived for my soul's sake, you would not have lived in vain. God bless you!' So from the Queen upon the throne to the humble peasant God has given him favour in the sight of all the people.

We left Amsterdam on Monday morning, reaching Utrecht about one o'clock. At two Mr. Spurgeon preached in the cathedral to a very large audience, many students and professors from the University being present. In the evening there was a grand reception at the house of the Baron Von Boetylace, with whom we stayed, and Mr. Spurgeon spoke for two hours upon the text, 'Behold, I have given thee all them that sail with thee.' There could not have been less than one hundred and fifty persons present, all understanding English; and all to whom I spoke, (and they were not few) expressed their deep and hearty gratitude for the great privilege (as they deemed it) of hearing Mr. Spurgeon. I am more and more astonished at the spirit of hearing which seems poured out on the people of Holland. They seem to thirst, to pant, after the living water; their souls long for the pure, simple Gospel, but their preachers give them instead Rationalism, and well nigh starve them to death. Leaving Utrecht this morning at eight o'clock, we are now in Rotterdam. Mr. Spurgeon has met some of the ministers of the town, and is now preaching in Mr. Davis's church. To-morrow he is to preach again at eleven in the morning, and at seven in the evening; then to meet friends at some minister's house, and then, if he be not already killed, his work for this week will be done.

"It has been a most wonderful journey. We have had to bless the Lord every moment for His exceeding goodness, and we are sure a blessing will rest on the work."

## Christian Activity.

### OPEN-AIR PREACHING IN IRELAND.

MR. ECCLES, of Banbridge, writes April 7th:—

“For some little time I had become utterly prostrated under an amount of physical toil greatly beyond the capabilities of such a frame as mine, coupled with that sinking of heart which arises from the continual sight of hunger and nakedness, sickness, death, and the usual accompaniment in such distressing scenes. For some time also the revival feeling has continued declining, the love of many waxing cold, while a strong anti-religious current has been steadily setting in.

Since the revival, the trade of the spirit-dealers has been but a poor one. Necessity thus became the parent of invention, and every possible effort was made to win back the ‘fools’ pence’ from the accustomed victims. Many of us were startled the other day to find our walls covered with placards, announcing, under the heading of ‘Easter Sports,’ donkey-races, foot-races, pig-races, and a lot of other fooleries, in each of which a few shillings, as prize-money, awaited the winner. To a people so disheartened, the hope of an hour’s mirth, and the *chance* of a few shillings, were sufficient encouragement. About mid-day immense numbers had arrived in town. The project seemed likely to be a great success. From the first I intended to resist. I lost no time in placing on the walls a ‘Friendly Remonstrance’ side by side with the other placards. These were read by thousands. When the day for conflict arrived, I found another foe, in the character of Harlequin, with drums and other apparatus, to attract the attendance of the simple. Many a message came to me, saying, ‘Dear Mr. E., if you are wise, you will not preach. That crowd are all roughs, and, in their excited state, a stone cast skillfully might settle you for ever; and who could say who did it?’ I had asked the co-operation of the two Presbyterian ministers, with whom, thank God, I am on the best terms; but other business took them that day out of

town. As soon as the hurry of the corn-market ceased, accompanied by two or three friends, I took my stand in one of the gates of the market-house, being thus a few feet higher than the street, and exactly alongside both the ‘show’ and the ‘races.’ They must either dislodge me, listen to me, or retire themselves. We had thus joined issue—foot to foot, and hand to hand—with numbers to whom the Bible is a prohibited book, and who had never probably heard the Gospel. Before beginning, the probabilities seemed so strong against us, a friend exhorted me, saying, ‘Be not discouraged, Mr. E., if you have only six people, state the Gospel, and bear a faithful testimony.’ When I began, the shouts from the race-course, and the drums of the ‘show,’ seemed ominous enough. But the ‘present help’ from on high, the sight of the perishing multitudes, and the sense of danger, had roused me thoroughly. I have often wronged myself in regard to capacity of voice. I was enabled to speak at such a pitch that I actually ceased to hear either drum or other noises. My voice commanded the immense crowd. After I had poured in a volley or two of the ‘quick and powerful’ word, the market behind me was filled, and the street in front, with attentive listeners,—and even the regular ‘roughs,’ amazed at the boldness, felt curious to know what it was all about.

Harlequin would not yield without a struggle. There was a further sally of his myrmidons, aided with the merry but deafening roll of his drum. Ere the attention could waver, I cried to my hearers, as I myself turned the eye to the gathering cloud, “Look! look up! behold, He cometh with clouds; all nations shall be gathered before Him. From the great white throne He will judge the world in righteousness. Hark! what a terrific crash! it is the last thunders uttering their voices. This paltry drum, I hear it no longer. Listen, O men, to the voice of the archangel, and to the trump of God! How will you view that solemn show? With joy or with grief?”

Where will you then stand? on the right hand, or the left?' As I described the character and doom of the ungodly, the 'rain of the heart,' as an auditor described it, began to fall from eyes unused to the melting mood. Ere I had finished this part of my subject, the conflict was virtually determined. Even the showmen seemed awe-struck. The opposition was fully conducted, and every device only furnished me with a fresh illustration of the christian race for the heavenly crown. After speaking rather more than an hour, at the very top of my voice, that I might, of necessity, be heard by every soul in the vast assemblage, I felt I must give over. I closed my eyes and concluded with prayer, in the enjoyment of as much peace as I ever felt in front of my own congregation. All was hushed, not a hand was lifted; and when I bade them good bye, the crowd bowed to me lovingly, and 'God Almighty bless your riverence,' saluted me from more than one quarter. Then the darkening skies grew darker still. Presently it began to thunder; it seemed heaven's seal to my message; the last judgment seemed thus again brought to memory. The crowds forthwith occupied every road homeward, and the day

closed as quietly as any other in the year.

You will join with me, I am sure, my brother, in thanking the Lord who shielded my head in that day of danger—for danger everyone anticipated. One consoled me on my way thither, that to be struck by one brickbat, would benefit the Gospel as much as ten sermons. A young person in the crowd heard them saying, 'He speaks well, but why must he preach now? Has he not all the other days of the week? They should, with one consent, stone him out of the town.' But greater is He that was with me than all they that were against me.

O my brother, urge the friends on the other side of the channel to remember us more in prayer. How little do they comprehend our difficulties! The fleshly eye sees no glory, except when—  
'Cannon in front of them, cannon to right of them,  
Cannon to left of them, volley and thunder.'

But ours is a warfare more trying still, and all the more glorious. Oh, how precious the promise, 'As thy day is, thy strength shall be!' How rapturous the prospect,—

'The saints in all this glorious war,  
Shall conquer though they're slain;  
They see the triumph from afar,  
And shall with Jesus reign!'

## Revivals and Awakenings.

### THE REVIVAL PREACHERS.

It has been affirmed frequently of late that there is now more gospel preaching in our land in proportion to the population than ever was known, and we are willing to hope that this is the fact. It is, however, certain that a new class of preachers, not denominational, but aiming at one thing—the conviction and conversion of souls, has lately risen amongst us. Some of these are men of position and talent, others are plain but earnest men with no pretensions to scholarship—"rough and ready," they might almost be designated religious "navies." Against these, objections have been urged. A writer in the *Revival* thus meets the objectors. He writes like an earnest man:—

"Many quiet christians do not like the ways of Primitive Methodists; but

if there had been no Primitives, many rough jewels, humanly speaking, would never have been brought out, and many precious diamonds would never have been dug up.

The fact is there is work to be done; if decent, sober, and orderly persons cannot do it, or do not do it, they should be the last to complain of those who do. Are men and women with immortal souls to perish, because we cannot put up with a little excitement, or with vulgar preaching?

An observant man, once hearing a popular and eloquent preacher proclaiming, with the usual orthodox calmness and deliberation of manner, the eternal damnation of sinners, exclaimed, as he left the place of worship, 'That fellow is either the most heartless of wretches, or a wicked impostor. A heartless wretch if he



believes what he says, for he talks of our damnation as composedly as if it were nothing more than the drowning of so many puppy dogs. A wicked impostor if he does *not* himself believe, yet attempts to frighten his hearers in such a way.'

The value of one soul is so infinitely great, that we should be slow to quarrel with the employment of rough means in rescuing it. We do not object to any means, however ungentle, by which a fellow-creature would be rescued from a burning dwelling. Let us suppose we saw the house of an orderly, respectable professor of religion on fire; he would be the first to complain of us if we did not cry 'fire! fire!' as loud as we could bawl, and use every exertion, even though a little rough, and to our own danger, in attempting to rescue him, his wife and family, goods and chattels, deeds, books, and articles of utility or ornament. He would not call piteously from the window, 'Pray dont break my door, or injure the house;' but he would cry, 'Get us all out any how!' There is a worse fire than this. The question now is about a world on fire, and a precious soul as well as a body to be rescued from the flames. A man is sneered at if he is earnest for souls; but if he loses his life to rescue house or property, family or child, he is a hero, and has a public funeral. Many on a dying bed, tormented by fears for the future, would have been glad had they been alarmed sooner.

A merely intellectual theology has long swayed the sceptre over many congregations, and mechanical forms have served to exercise people in a Sunday religion. Dry doctrinal preaching may occasionally have been blest; but the successful evangelists are men with large, loving hearts, and who believe what they speak. We all have heard of Garrick's reply to the bishop's question: 'My lord, you speak and preach of reality as though it were fiction; we, on the contrary, gain the attention of men by talking of fiction as though it were reality.' To preach the gospel is to tell it out with all our heart and mind.

Then it is said that these 'are often unlearned and ignorant men'—'men who cannot speak proper English;' and 'of bad taste, and vulgar.' Here

again many will agree that it is most desirable that our good old language should be properly spoken, and that all decency should be used. Still, what is to be done? It is often more easy to find fault than to remedy. A terrible sinner, a rough vagabond is saved; he has had little schooling, he comes from the ranks, can only just read; but his heart is filled with the love of Christ, and he longs to go out and seek sinners. Is he to be hindered, or is he to go?

The apostles, however, were unlearned and ignorant men; they were but fishermen, their ways were strange to the cultivated; and yet it was said that they 'turned the world upside down.' And it may be asked, Was there no excitement in their days?

No people talk of excitement in religion so much as worldly professors of religion, and yet these persons will be themselves *always* seeking it. They have, like the world, their amusements, pleasures, parties, and religious entertainments, and yet they object to men who are in earnest for souls! This is too bad!

Some say, 'Wait the Lord's time;' we reply, 'How long are we to wait? and what is the Lord's time?' Our Lord has bid his servants, 'Go out quickly into the streets and lanes of the city, into the highways and hedges.' He says, 'Compel them to come in.' He says, '*now*' is the day of salvation—'*to-day*.' Are we to wait till all the sleepy, drowsy, and carnal come and seek religion? or are we to obey the command, and go out and proclaim the glad tidings to every creature? Are we to obey God or man? And if we obey man, what do we get from him?—only disappointment. We cannot please man, do what we will. Many of us who, like the virgins, have been awaked up from slumbering and sleeping, look back with deep sorrow at years of selfishness and carelessness as to the souls of others.

It is certainly a strange thing that christians can bear to see souls held in the clutches of the devil, without making one attempt to rescue them—christians who profess to believe in heaven and hell, in death and judgment, and in the gospel of salvation. Does this arise from ignorance, or from

unbelief in God's Word, or from what does it spring?

To these we would make an affectionate appeal on the behalf of our Master and Lord. You sober, right-minded, and devout believers are afraid to go out of the beaten track, 'the old paths,' 'the good way.' You fear the frowns of elders and superiors. So

was it of old. But the fear of man bringeth a snare. Inquire, we pray you, of God whether it is as we say; ask of Him your path of duty; speak to Him about the masses of your fellow men and women, your very neighbours and friends, dying in their sins, and for God's sake and man's sake do your duty!"

## Narratives and Anecdotes.

### CHRISTIAN MISSIONS TO CHINA.

"If I were asked where is christianity and what is it like, I should say, 'Well, here is one little exhibition of it.' You could not find in any other than a christian country a gathering after this fashion. Here is a multitude of people assembled—what to do? To get money? No. To give it. For whom? For the benefit of people whose faces they never saw, and from whom they expect no return. Beyond the bounds of christendom nowhere could a sight like this be found. We cannot, however, say in this country that we have no relations to the races of other parts of the world. Alas, we have had to do with them the world over, much to their mischief and little to our credit. To North American tribes we sent the 'firewater;' they drank it, and few are left. To Africa our fathers sent men-stealers, and nations called christian are answerable to that continent for rivers of blood and seas of tears. To the Hindus we have sent traders to fleece and armies to slay. To the glittering Archipelago's of the Pacific we have sent the off-scourings of our land to debase and the diseases of our hemisphere to destroy. To China we have sent opium and Armstrong guns. Are we not debtors to all these lands? Do we not owe them some better things? China, with its isolated civilization and eccentric people, has been an object of great curiosity from the days of Marco Polo until now. During the last twenty years, the increasing value of the trade has, together with various political complications, drawn the more special attention of this country to China. I suppose that no country has ever had

such a power of invention, and yet such a stunted intellectual development. The Chinese is the largest—yet beyond its own realm the least influential of monarchies. From China no mission ever started, no conqueror ever marched. Before all people in rudimental invention, they are behind all people in development. They had gold and silver coins before the first Daric was minted, yet they traffic by the scales to this day. They first had gunpowder, but have got little further with its use than to blaze it away in crackers. They were long beforehand with the magnet, but no junk ever crossed the ocean except in tow of a British ship. They have printed from time immemorial, but their literature awakens no progressive intellect. They have made glass for two thousand years, and ordinarily do not make it clear enough to see through it yet. Their astronomy is still astrology, nor has their chemistry awoke from the dreams of alchemy. They have politeness, but its odd forms and slavery of etiquette only make them more unsociable. They have a wonderful language, but its elaborate cleverness is a curse and a fetter to their minds, making it the labour of a life to read. They are not without notions of dignity; but the men find it in nails long enough for claws, and the women in feet crushed into the shapelessness of hoofs. In the south Atlantic there is a sea—the Great Sargazo. All the currents pass by it, the winds of outer waters seem never to reach it. Dull, dead, heaving waves just move the heaped-up tangle of weeds that grow, and the drift of wrecks that rot in that stagnant, melancholy ocean limbo.

China is the Sargazo sea of the ocean of humanity. The Chinese are the Rip Van Winkles of our race. O! it is sad to think of such a mass of unprogressive mind. Now what you want to do is to speak to that great mass of mind. But do you believe in God? Do you believe in Him as *now* strengthening with his omnipotence the feebleness of his church? If you do not, give up this Mission to China at once—without that faith it is ridiculous. Six new men, if, as requested, you get them and send them, will be as impotent against those four hundred millions as it would have been to have sent a pop-gun to break down the walls of Sebastopol. It is terrible to contemplate four hundred millions of men—one-third part of the human race—lying down in spiritual darkness. I do not look for a new dispensation, I do not expect miracles in the common meaning of the word, and yet I do believe in them in so far as I believe in those 'greater things than these,' which Christ promised to a disciple he should see. Talk of markets opened—of civilisation promoted, and the very world gives ear. Talk to it of the life which angels live, restored, and it pities us as imbecile, or condemns us as fanatical. We have no wish to deny that there are some good things in China. It is a good that schools are accessible to all; that for the last thousand years the way to office has been through competitive examinations; that thus the children of the meanest may rise to the very highest place. Then, the present head of the Chinese literati was the son of a petty shopkeeper. Two millenniums ago Confucius recommended Li-in, a farmer's son, to a place at the council board of a king. Said the monarch, 'Should I pass by my lords for a labourer?' The philosopher replied, 'Virtue may be found sometimes in fields when it is lacking in courts. Your court has failed to supply you with good advisers; let, then, a village give you a wise man.' The Chinese want not maxims but men. They have pithy sayings multitudinous as the flowers of their own tea-gardens. Their theories are not ill-conceived, but their government is the most effete, corrupt, and ill-administered in the world, while their morals as a people are low and vile to

the last degree. Oh, if you could lift the veil that covers that old hoary system you would find it full of abominations. No matter whether you take the system of Confucius or any of the three great religious systems of China, they are practically without God, and you must teach them the Gospel of the Lord Jesus Christ, if that nation is to have peace or happiness. Now, I do not myself know what to do or say about a question like this, unless I go back to primitive times. I know nothing better calculated to nerve us for the work that lies before us in China than a reconsideration of the early triumphs of the Gospel. Then idolatry fell like a smitten Dagon. Spain heard the Gospel voice, far off Britain listened to its call; Egypt, Ethiopia, and North Africa, had apostolic missionaries; Gaul bowed to the Cross; the inhuman superstitions of the Druids faded before its gentle lessons; the bloody wargods of the Goths were given up for the rule of the Prince of Peace; imperial Rome herself was conquered. The false religions of those lands are clean gone from the face of the earth, and their gods perished from under the heavens. For this success history can furnish no parallel and scepticism no solution. O it stirs the soul to read of the heroes of the church's prime; the men who walked the burning floors of martyrdom. 'Conquer or die' is the world's boldest word—to conquer *by* dying was their glorious method. I know that by imperial edict China is opened; but you will find there is another prince besides that monarch who is on the throne of China, and that Satan will not surrender a third of the human race without stirring up his servants to fight. There will be such opposition as I have no doubt will bring out the necessity for the old martyr spirit. But difficulties are the church's nightmare; let her but awake, and they are gone. The church has not an inch of ground which she did not win. Were there no difficulties in our fathers' days? Everything was not at rest when they pledged their fealty to this cause. It was amid the hurly-burly of nations which followed the French Revolution that they began their work. Tempest and thunder filled the air, and fiery were the stars that gleamed in the horoscope of the

birth-hour of modern missions. They were nursed for conquest and empire amid storms. Missions furnish this age with its most touching illustration of the verity and value of christian principles. In this mission there are difficulties, trials, dangers. Ah! the ships of Tarshish may founder, but the ark of God cannot perish. The trees of the forest may burn and be consumed, but not the bush of Horeb. And though we may have to fight with hoary superstition, and though we may have to struggle with the difficulties of the times, and though we may not have the world's sanction for our going yonder to try and teach these old civilised peoples of the East, yet still we will believe in the power

of God, and say, as did a missionary aforetime, 'My hope of success is as strong as the ark, and as bright as the promises of God.' We look for God to help us, and China shall be evangelised. Dare any one propose to let those teeming millions stumble in darkness on? Dare any one think of a treaty of peace with hell? No, it must be war; war to the death with the kingdom of Satan; war never to cease until every vassal nation is free, every pagan altar crumbled, and every inch of earth won for Him 'whose right it is.'

The above eloquent oration was delivered at the late Wesleyan China Mission Breakfast, by the Rev. Samuel Coley.

## Baptisms.

### DOMESTIC.

IRELAND. — *The Broken Vow.* — A little more than three years ago I invited a young man who was then a Covenanter\* "after the most straitest sect," to take part with me in a religious service, and received the following letter in reply, bearing date, "Newtownards, Jan. 4, 1860":—

"Rev. Sir,—Not wishing to stand in any way identified with the principles which you teach, I beg most respectfully to decline your kind invitation. I am, I confess, afraid of doing anything which might be construed into a favouring of your views either as regards doctrine or church government. Could I think for a moment that in these respects your views were sound I should embrace them without a shade of hesitation, but while I believe them to be erroneous, I shall stand opposed to them in every position in which I may be placed; and in order to do so the more consistently, I am determined to stand aloof from all connexion with you as a baptist teacher. In your private capacity I respect and love you as a christian, and I trust I shall never do any thing to prove the contrary; but in your public character as a baptist minister, I can never allow

myself to countenance you in the smallest degree by associating with you and your people in religious worship, or by any other means calculated to create misapprehension. I am a Covenanter, as you well know, and have taken a vow against your views, and consequently feel in duty bound to maintain a standing of separation. I cannot countenance what I have viewed to be wrong. Were I in your meeting I should express my views in a manner which would not be likely to please your people, and by so doing I am afraid I should render my services unacceptable. My influence would not be so great as it might be where I am at present employed. My time is pretty much occupied in town, and I have a large enough sphere of usefulness in it without going out to a place where part of my exhortations would be in vain. I trust you will see that I object to your views, and not to yourself; and that while I decline your invitation, I am actuated by prudence and conscience. I hope God will bless and prosper you in your way to Zion, the city of our God; but I trust your influence as a baptist teacher may be overthrown and destroyed. You see I am candid, and do not wish to conceal my opinions and desires under a mask. Had I been less open-minded, I might have framed a more pleasing apology for declining your

\* Or "Reformed Presbyterians," who adhere to the "Solemn League and Covenant."

invitation; but I think candour and honesty will always be best appreciated by the christian and the gentleman. I am, rev. sir, most truly and respectfully yours,  
ROBERT RAMSEY."

You will be glad to learn that our young Covenanter has broken his vow. I had the pleasure of baptizing him some weeks ago in the presence of a very large congregation. Previous to the administration of the ordinance he gave his reasons for becoming a baptist in a clear and telling address, which was listened to with much attention. He bears testimonials from several ministers of the Covenanting church as a person of "unblemished moral character, earnest piety, and vigorous intellect." He is the author of several publications in prose and verse.  
JOHN BROWN.

*Conlig Manse, Newtownards, May 6.*

LONDON, *Devonshire Square*.—I send you a report of what is probably the last baptism which our venerable and much esteemed pastor, Rev. J. H. Hinton, will administer in Devonshire Square Chapel. It took place this evening, Monday, May 11, in the presence of an interesting congregation of young people. Mr. H. took his text from Gen. xxii. 12, "Now I know that thou fearest God." He observed that he would translate these words of the Old Testament into the language of the New Testament thus, "Now I know that thou lovest God." From Abraham's love to God in offering up his only son Isaac at God's command, he spoke of God's love to us in the gift of his only and well-beloved Son for our redemption, and how we individually may say to God, "Now I know that Thou lovest me, seeing Thou hast not withheld thy Son, thine only Son, from dying for me." He then spoke of the love of Jesus, and of the test of a believer's love to him in keeping his commands—particularly the one of baptism, or immersion in water on a profession with the mouth of repentance towards God, and of faith in our Lord Jesus Christ. He then observed how Christ might be considered as saying to the baptized believer who has obeyed this ordinance, and the cross-bearing involved in it, merely out of love to Jesus, and because he had commanded it, "Now I know that thou lovest me." After other very suitable remarks with which he concluded this

discourse, he went down into the water, and, in his usual impressive manner, baptized five young persons, four of them females, after asking them publicly whether it was their wish to be baptized on a profession of their faith in Christ. The response from the candidates, as they quietly but firmly said "I do," was also solemn and impressive. May this faithful man of God be long spared yet to speak of the name of Him which is as ointment poured forth!  
T. R.

WOLSTONE, *near Coventry*.—We had a large congregation on the first Lord's-day in May, when Mr. Low preached on the scriptural pattern for baptism, and then baptized four young females. One of these had been much perplexed on the subject of baptism, by various tracts put into her hand, but from a careful perusal of the Holy Scriptures and Carson on Baptism, she was convinced of her duty, and though much opposed by her friends, resolved thus to follow her Lord. Another was convinced on seeing a former baptismal service. These were added to the church; and we hope more will soon follow.  
J. M.

ELGIN, *Scotland*.—Mr. Macfarlane baptized one believer in Jesus, March 15, and on the 29th another. And on April 19, two were baptized. Each of these once held the common belief of our country—of being ingrafted into Christ in infancy by the application of a few drops of water from the consecrated fingers of an ordained minister of the ancient church of John Knox, our great Scottish Reformer, who seems to have brought this man-made tradition from Geneva.  
W. U.

GLASGOW, *North Frederick Street*.—On Thursday evening, April 16, the Rev. T. W. Medhurst baptized one, a sister, who has since gone on her way to New Zealand, but who decided to obey her Saviour before leaving her native land. On the first sabbath in May, Mr. M. "baptized into Jesus Christ" nine believers, who thus typified and realised their "communion with Christ" in his death, burial, and resurrection.

HASLINGDEN.—On Lord's-day, May 10, two young men, and four young women, were baptized by Mr. Prout, after a sermon preached from the words, "For as many of you as have been baptized into Christ have put on Christ," and the same day they were added to the church.

**BURTON-ON-TRENT.**—Our pastor, Mr. Kenney, baptized eight believers on the first sabbath in May. One was a recently bereaved widow. The others were all young friends, either teachers or senior scholars in our sabbath school. These, with one restored, were received at the Lord's table in the evening, after an affectionate address from our pastor, in the success of whose ministry amongst us we greatly rejoice, and hope yet to "see greater things than these." J. E.

**BIRMINGHAM, Heneage Street.**—Ten young believers in the Lord Jesus were baptized by our pastor, the Rev. S. Chapman, nine females and one male, May 3. The discourse which preceded was from "Looking unto Jesus." These were all received at the Lord's table in the afternoon. May they have grace to adorn the gospel of our Saviour in all things. We are thankful that the Lord is giving his blessing to the ministry of the word. J. B.

**LOUGHBOROUGH, Wood Gate.**—On Lord's-day, May, 3, after a discourse on "The essentials and privileges of a consistent christian confession," founded on the words, "Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven," seven believers in Christ were publicly baptized, and in the afternoon welcomed into the fellowship of the church. Their ages ranged from thirteen to sixty.

**LIVERPOOL, Great Cross Hall Street—Welsh Baptists.**—The holy ordinance of baptism was administered here on Lord's-day evening, April 26, when four believers thus put on Christ. Before their baptism a sermon was delivered to a crowded congregation, by our pastor, Mr. William Thomas, from the first four verses in the third chapter to the Colossians. All praise to our great Redeemer, Jesus Christ, to whom be glory for ever! C. B.

**WOOLWICH, Queen Street.**—After a sermon by the Rev. J. Bailey, of Cardiff, our pastor, Mr. Teall, baptized four believers into the fellowship of the church, April 28. Others will shortly follow their example.

**GOSBERON.**—Three disciples were immersed by Mr. Jones, on Lord's-day, May 3. One of these is the daughter of a late member of long standing amongst us. The other two were a teacher, and an elder scholar.

**WOKINGHAM.**—Six candidates were immersed on a profession of their faith in our Lord Jesus Christ, in the presence of a large and attentive congregation, on Lord's-day evening, May 10. Our pastor's discourse on the occasion was founded on the words, "But what went ye out for to see?"

**BANBURY, Oxon.**—Four believers were baptized by our pastor, the Rev. W. T. Henderson, on April 29. One was a member of the Established Church, and one a Wesleyan. W. W.

**LEICESTER, Archdeacon Lane.**—On Lord's-day, May 3, seven young women were baptized by Mr. Stevenson, and admitted to fellowship at the Lord's table in the evening.

**MARGATE.**—On Wednesday evening, April 29th, our pastor, Mr. J. Haycroft, B.A., preached a sermon on the nature of christian baptism, and afterwards baptized eight believers.

**OAKHAM.**—Mr. Jenkinson had the pleasure of baptizing six candidates on the first Lord's-day in May.

## WALES.

*Yewlore, near Evenjobb, Radnorshire.*  
—An interesting baptismal service took place here on Lord's-day, March 8. The spot, though somewhat secluded, presents a very picturesque and romantic view, situate as it is at the base of the Forest of Radnor, a lofty mountain of great extent. In a small rivulet running from one of the deep ravines of the forest, seven candidates were immersed on a profession of their faith in the blessed Redeemer. There were many spectators to witness the scene, who paid great attention to the remarks made by Mr. G. Phillips, of Evenjobb, previous to his administration of the solemn rite. The friends, after the ordinance, adjourned to the contiguous farm house, where an earnest and appropriate sermon was preached by Mr. J. Jones, of Rock, after which the Lord's supper was administered.

*New Radnor.*—The ordinance of believers' baptism was administered near the above town, April 19. A goodly number assembled on the banks of the stream to witness the administration. Mr. Phillips, of Evenjobb, delivered an appropriate address on baptism, after which he baptized four disciples of the Lord Jesus. The audience gave serious

attention to the arguments advanced, and the greatest order prevailed during the service.

*Presteign, Radnorshire.*—On the first sabbath in March, a respectable farmer, who for a long time had been on the Lord's side, but had delayed this duty, was publicly baptized. On April 2, two more followed their Saviour's example—one through much opposition. On May 10, three others were immersed beneath the stream. Two of them were from our branch station; one of them was

impressed by her little girl saying, "Mother, you tell me to pray; then why dont you?" We are contemplating building a chapel there. W. H. P.

*Pwlheli, Carnarvonshire.*—On the last sabbath in April, after an impressive discourse by our pastor, Mr. Jones, two males and two females were baptized by him on a profession of their faith in the blessed Redeemer. They were sabbath scholars. We have other candidates for baptism. B. R. E.

## Baptism Facts and Anecdotes.

### NO RECORD OF INFANT BAPTISM IN THE SCRIPTURES.

MR. WALTERS, in his "Origin and Tendencies of Infant Baptism," says:—

"Having thus reviewed the several arguments by which the advocates of infant baptism endeavour to derive their warrant to perform that ceremony from the Scriptures, we feel that we are in a position to repeat the statement, which has been already made, that infant baptism is not to be found in the Word of God. There is not a single passage which can be fairly quoted as giving it support, either by precept, example, allusion, or inference. Indeed, many of the most learned Pædo-Baptist writers have given up appealing to this authority. They frankly admit that the practice came into existence subsequent to Apostolic times. They argue that the church has power to decree rites and ceremonies; and they give up the motto of Chillingworth, which has for centuries been the boast of Protestants, "The Bible and the Bible only." The testimony of two or three of these witnesses may be presented as a fair specimen of the whole class. Neander, in his "History of the Planting of the Christian Church by the Apostles," says, "Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and, in the latter part of the Apostolic age, we may find indications of the existence of such a practice. As baptism was united with a conscious entrance on Christian communion, faith and baptism

were always connected with one another and thus it is in the highest degree probable, that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period." Again, in his "History of the Times subsequent to the Apostles," he says, "Baptism was at first administered only to adults, as men were accustomed to conceive of faith and baptism as strictly connected. We have all reason for not deriving infant baptism from Apostolic institution; and the recognition which followed somewhat later (in the third century), as an Apostolic tradition, seems to confirm this hypothesis." Professor Hahn says, "Baptism, according to its original design, can be given only to adults, who are capable of knowledge, repentance, and faith. Neither in the scriptures, nor during the first hundred and fifty years, is a sure example of infant baptism to be found; and we must concede, that the numerous opposers of it cannot be contradicted on Gospel grounds." Professor Lange, in his "Treatise on Infant Baptism," makes a similar admission. "All attempts," he observes, "to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the Apostolic age, and to the fundamental principles of the New Testament." Professor Jacobi in his article on "Baptism" in "Kitto's Cyclopædia of Biblical Literature," says "Infant baptism was established neither by Christ nor the Apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those

who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will. A pretty sure testimony of its non-existence in the Apostolic age, may be inferred from 1 Cor. vii. 14, since Paul would certainly have referred to the baptism of children for their holiness." It is necessary to state in connection with this extract from Professor Jacobi, that it was allowed to appear only in the first edition of Dr. Kitto's Cyclopædia. Although the writer was a Pædo-Baptist, a Professor in the University of Berlin, and a man whose scholarship and honesty were attested by his personal friend the learned Neander, yet in subsequent issues of the Cyclopædia, because his testimony was in favour of the views entertained and advocated by the Baptists, it was sup-

pressed, and a mass of useless and indecisive matter prepared by other hands, substituted in its place. We might add a host of other testimonies to those now adduced. We however, conclude, with one sentence from Schleirmacher, a writer of universal reputation as a scholar, a philosopher, and a devout man—"All traces of infant baptism which one will find in the New Testament, must first be put into it." The evidence which has thus been adduced we leave with you, simply reminding you that the witnesses we have called into court and thus examined, are among the foremost advocates of infant baptism. Concerning them and the system with which they are identified, we may adopt the words of Scripture, "For their rock is not as our Rock, even our enemies themselves being judges."

## Sabbath Schools and Education.

### ORIGINAL HYMNS FOR TEACHERS.

At the Midland Conference of sabbath school teachers, held on (what is called) Good Friday of the present year, a separate meeting was held by the ladies, when a very pleasing fact transpired. We give the relation of it from the report:—

"The proceedings were commenced by singing a hymn, composed by Ruth Wills. Before reading it, Mrs. Henry Kemp made the following remarks:—

I should like to call your attention to this hymn, from the fact that it is written, with two others, expressly for the meetings of this day, by a Sunday school teacher in this town. Her presence forbids me to speak of her as I could wish, for I know she would not consent to have her name mentioned. But I cannot forbear an allusion to it, because the principal and almost only instruction she received, was received in a Sunday school. What the result of that instruction was, will be best shown by quoting her own words from a brief autobiography, published with a small volume of poems written by her, called, 'Lays of Lowly Life.' The passage I refer to is this—speaking of being received into the Sunday school when five years old, she says—'to this circumstance I recur with feelings of warmest gratitude, as I owe to it, under the

blessing of God, more, both intellectually and spiritually, than to any other influences." The hymn was then sung:

When Mary poured her costly sweet  
Upon the Master's head,  
He owned it as an offering meet,  
And words of kindness said.

We, too, O Christ, our tribute bring,  
Like graciously we pray;  
Smile on our humble offering,  
And spurn us not away.

We may not minister to thee  
As women did of old;  
But let our hearts' devotion be  
In lieu of 'nard and gold.

A band of young immortals claim  
Our tender, earnest care;  
To train them for thee is our aim,  
Our labour and our care.

We seek thy holy truth to spread,  
Thy loving words to tell;  
Thy light on darkened hearts to shed—  
Grant, Lord, we do it well.

Another of the hymns sung at the united morning meeting was from the pen of the same writer.

Once more we meet with one accord,  
With one high purpose warm:  
A host self-banded, pledged, and vowed,  
Its one work to perform.



This feeling thrills each spirit through;  
 These thoughts each bosom swell;  
 We have a mighty work to do,  
 And we must do it well.

We've pledged to live the Christ-life here,  
 Our race to save and bless,  
 At cost of all that self holds dear,  
 Or nature would repress.

The knowledge of our loving Lord  
 Our tongues would fain impart;  
 And with such aptness teach his word,  
 That it may mould the heart.

For this we meet, and each from each  
 Some wisdom seek to learn;  
 And thus we learn that we may teach,  
 And teach that we may learn.

But chief, Thy teachings we implore,  
 Spirit of Truth benign;  
 Thy blessing on our labours pour,  
 And grant us life divine.

The four verses which follow were  
 sung at the close.

Not like parted streams we sever,  
 Never to be joined again;  
 There are ties which bind us ever,  
 In a many-linked chain.

By one glorious aim pervaded,  
 We have met and communed long;  
 Each the other's thought has aided,  
 Counsel given from heart and tongue.

All of sin and mortal weakness  
 Marring our debates to-day,  
 Lord, forgive, we ask in meekness,  
 As we at thy footstool pray.

Now we wait thy gracious blessing,  
 Prince of Teachers, Jesus, Lord;  
 Need of help we come confessing—  
 O do thou that help afford.

These beautiful productions remind us  
 of the Hymns written nearly fifty years  
 ago by James Montgomery and the Miss  
 Taylors for the annual gatherings of both  
 the teachers and children of the Sheffield  
 Union. We may just add that the first  
 efforts of this pleasing writer appeared  
 in our "Children's Magazine."

## Religious Tracts.

### SWEDEN.

THE churches in Sweden are as yet,  
 with very few exceptions, "missionary  
 churches," that is to say, while, generally,  
 some brother who earns his bread with  
 his own hands is set apart as an overseer  
 of the flock, still they depend to a great  
 extent for guidance upon travelling col-  
 porteurs. It is very seldom a brother,  
 endowed with some gift of speaking, can  
 settle down as a pastor of a church for  
 the cries for help all around. Our six  
 Associations all of them support colpor-  
 teurs. Thus, the Norrland Association  
 has appointed three evangelists, and the  
 Stockholm, Nerike, Gottland, Småland,  
 and Shåne Associations have each ap-  
 pointed two. The Missionary Union of  
 Stockholm, during the last year, sup-  
 ported eleven colporteurs. Three other  
 colporteurs are supported by private per-  
 sons. In some churches there are also  
 brethren who volunteer in the service of  
 the Lord on Sundays and on week-days,  
 when they can break loose from secular  
 occupations. In the church at Skyllersta  
 there are said to be eleven such brethren.  
 Six brethren of the church in Stockholm

preach the Gospel on Sundays in dif-  
 ferent places in the vicinity of the city.  
 The Colporteur School held last winter  
 with five brethren in Onebro, and during  
 the summer months with six other  
 brethren in Sundsvall, by brother G.  
 Palmquist, has evidently been productive  
 of much good.

The Stockholm Missionary Union, dur-  
 ing the last year, issued 155,000 copies  
 of books and tracts of a general evan-  
 gelical content, amounting to 1,392,000  
 pages, 20,000 copies of tracts being  
 granted to colporteurs and others. Since  
 its organisation in 1856, there have been  
 issued 631,150 copies, or 6,431,700 pages.  
 The Baptist Executive Committee has  
 published five baptismal tracts. Our  
 dear brother, P. Palmquist, the first, and  
 as yet, so far as we know of, the only  
 private religious publisher in Sweden,  
 during the year 1862, circulated 177,000  
 copies, amounting to 22,000,000 pages,  
 valued at 93,000 rix-dollars (5,000*l.*)  
 The value of religious books issued by  
 him since the starting of his enter-  
 prise, in 1853, exceeds half-a-million  
 rix dollars.

## BAPTISMAL TRACTS.

Forty years ago, tracts on christian baptism were scarcely to be met with. Now and then a small book or pamphlet on the subject made its appearance, produced, it might be, by some local circumstances. But there were no cheap tracts adapted for general circulation.

It was in the year 1825 that we commenced the compilation and publication of a series of baptismal tracts, both in the page and leaf form. As a private speculation, unsupported by public subscriptions, the venture did not result in pecuniary profit, but positive loss. Yet we persevered, being persuaded from personal observation, that a great amount of ignorance and prejudice existed in many parts of the country on the subject of believer's baptism.

Since that time, in addition to those sold to parties who could afford to purchase them, we have made gratuitous grants of parcels to poorer ministers and churches, to the extent of many hundreds of thousands; and we have the gratification of knowing that in numerous instances they were useful in diffusing more correct views of this christian ordinance.

And it will be obvious to every reflecting person that more correct views on

this subject are calculated, we might say, to strengthen the baptist body. But as that might be regarded as a sectarian, and therefore a questionable motive, we take higher ground, and affirm that correct views on this subject are calculated to promote the spiritual kingdom of Christ in the world; of which voluntary personal obedience to his commands is a leading and prominent characteristic.

We offer these remarks before again mentioning, for the information of some of our friends who have recently applied for grants, that our stock of baptismal tracts, with the exception of a few larger ones, is now nearly exhausted. We have not, therefore, been able to meet their wishes. But, as stated a few months ago, we have it in mind to issue a new series in a more attractive form, brief but to the point, and better adapted, so far as we can make them, to general circulation.

In a future number we hope to furnish a specimen, and we wish our friends who have applied for grants to keep their eye on this department of our publication, and when they find we have announced the new series as ready, they will be at liberty to renew their applications.

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## Intelligence.

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## BAPTIST.

## FOREIGN.

AMERICA, *Philadelphia*.—Writing from this city, May 1, a correspondent says:—"The Missionary Union has just closed its accounts for the fiscal year, and the result is most gratifying. The figures show a considerable gain in the funds even in this time of war. Total receipts into the treasury for 1863, 88,970,085 dollars. For 1862, 73,770,085 dollars. Excess of the year just closed over that preceding, 15,200,082 dollars. Receipts in March, 1862, from donations and legacies, were 30,514,078 dollars: in March, 1863, 38,732,028 dollars; excess in favour of this March, 8,217,050 dollars. The fact is, the North is becoming immensely rich out of the war. There never was a time when our merchants were making money faster than at the present time. More churches have paid off old church debts during the

two years of the war, than did the same thing during the ten years previous. Money is plentiful, and can be obtained at less than the usual percentage. Somebody must bear the expense, you know, but that somebody being 'Uncle Sam,' as we familiarly call the Federal Government, no one yet feels the individual pressure. New churches are being erected, and things look very different from what they did twelve months ago, when churches half completed were compelled to suspend, and the contributions for benevolence were coming in very slowly. We are preparing for a long war, and when it ends there will be a new and better state of things in this land."

## DOMESTIC.

A SIXTY YEARS' REVIEW.—Dr. Angus, at the recent meeting of the Baptist Union, after some cautious remarks against falling into the sin of David in numbering the people, but rather to magnify the grace

of God, furnished some well-worked statistics of the progress of the baptists during the present century. We can only afford space for a few extracts.

"In other countries than our own, the religious changes of the last sixty years have been marked enough. At the close of the eighteenth century, Carey was finishing his first translation of the New Testament, 500 copies of which were about to be published. The same year, the Ganges had just been 'desecrated' by the baptism of the first convert. Now, into all the principal languages of India has the word of God been translated, and our brethren alone issue annually 30,000 copies. 2,000 members are now found in our mission churches alone, while among the Karens and Burmese the converts are 20,000. As yet we had no mission in Jamaica, or in any of the West India Islands. Now, converts are numbered there by tens of thousands. The people, then slaves, are now free; and the churches are self-supporting. Then, the west coast of Africa was infested with slavers, their favourite haunt Fernando Po, and that mysterious stream that emptied itself into the Bight of Benin. Now, missionaries are settled on the whole of that part of the coast. The Niger is open to our commerce, and Ethiopia is beginning from shore to shore to stretch out her hands unto God. Even on the continent of Europe, within the memory of many of us, there were no baptist churches, save a few Mennonite brethren. Now, in the lifetime of one man, and largely through God's blessing on his labours, there are more than 1000 preaching stations, and upward of 10,000 converts. Nearer home—for it is of *England* we are speaking—we have results hardly less startling. Sixty years ago, the Principality of Wales had about eighty baptist churches—a church to every 7,000 inhabitants—and the whole containing, probably, 6,000 members. Now, the single county of Monmouth contains eighty churches; throughout the thirteen counties there are nearly 600 churches, or one church to every 2,000 inhabitants, with nearly 65,000 members. Every twentieth Welshman, therefore, is a member of a baptist church. It is only every 100th Englishman whom we can claim, while there is only one baptist church to every 11,000 of the English population.

In the year 1800 there were in England 417 baptist churches. Now, there are at least 1726, an increase of *fourfold* in sixty years. For every *five-and-twenty* churches there are now a *hundred*. In Wales the increase during the same time has been from eighty to upwards of six hundred—a increase of more than *sevenfold*. For

every *sixteen* churches there are now in the Principality a *hundred*. There is reason for thinking that the increase of baptist sentiment is as large in England as in Wales; but the comparative increase of churches is less.

Sixty years ago the population of England was eight millions; in 1861 it was twenty millions; that is, during this interval it has more than doubled. Our churches, however, have multiplied, as we have seen, fourfold. Or, to put the fact in another form: in 1801 there was one church to every 20,000 people; in 1841 there was one to every 13,000; in 1861 one to every 11,000. But here, again, Wales has greatly the advantage: a church to every 7,000 in 1801; to every 3,000 in 1841; to every 2,400 in 1861, is the proportion in that country.

Sixty years ago, there were two institutions for training men for the ministry, one at Bristol, and the other, connected with the General Baptists, in London. They contained about twenty students. Now there are eight, and the number of students preparing for the ministry is upwards of two hundred—an increase of tenfold. The cost of the two was about £1,200 a-year; the cost of the eight, £7,000 a-year. Of these, 81 students are at Bristol, Bradford, and Regent's Park; 71 at Pontypool, Haverfordwest, and Llangollen; 10 at Chilwell; and 50 at the Metropolitan Tabernacle; 212 in all. These have sent out for the last few years about forty-five students a year: the Tabernacle, with its present numbers and term of study, may be calculated to send out twenty-five a year: or seventy in all.

One fact is instructive in our history. It has been the fashion to affirm that the supporters of foreign missions spend abroad the resources, which a *wiser*, nay, it is said, a *truer*, charity would keep at home. The answers to this libel are many, and here is one. *After* the formation of our Missionary Society, as many churches were formed in England in *twenty* years as had been formed in the preceding century. Between 1790 and 1799, 280 new churches sprang up in different counties in England, and an equal number between 1800 and 1819. The increase in each subsequent twenty years is much larger, 391 and 474 respectively. What if the charity at home was among the fruits of this charity abroad! What if help withheld had tended to poverty! We have all reason to believe in the old saying—'They that water *others*, shall be watered *themselves*.'

In the seven years ending with 1799, the average income of our Missionary Society, with its first contribution of £13 2s. 6d., was £1,126 a year. Between

1850—1863, it was £22,306 a year. An increase during the sixty years of twenty-fold. Nearly one million has been collected and spent in the foreign field in that time. The literary and biblical work achieved, the number of souls gathered home to God, 'no man can number' or tell. It ought to be added that the average of the last three years of our Mission is about £26,000, and if this amount be kept up, the increase, as compared with 1800, is twenty-five fold.

I know not the impression that may be produced by these facts upon others; but upon my own mind the impression is very distinct. It is a blended feeling of thankfulness and holy dissatisfaction. God has largely blessed us; but is there any reason, except in ourselves, why he has not blessed us more? Much has been done, *but more remains.*

*And finally,* let me ask attention to a fact, which, I fear, is 'wrapt up' in the general expressions I have used. Have we the sympathy and unity among ourselves which become our position? I am not pleading for ecclesiastical identity, or for uniformity, but for sympathy and substantial oneness. Two thousand churches!—what might they not effect did they but walk in the love and in the power of the Holy Ghost? They agree in honouring the Bible as their only rule; they agree in the evangelical doctrines they hold, with differences indeed in intensity, and sometimes of *belief* on particular points; but still they largely agree. They agree, moreover, in holding that churches are associations of *believing* men, and that baptism is the scriptural mode of avowing our faith, and that it is appropriate only where there is faith. They agree, finally, in holding that the increase of *such churches* is the surest means of honouring Christ and evangelising the world! I need not press the lesson; you have anticipated it. But may I not add that, if our children, when they look back upon the sixty years that begin to-day, are able to note that those years began with more oneness of heart and aim, the 'one accord' of the Book of Acts, the 'one mind' of the Epistles,—*the unity for which I plead*,—they will have reason to note also, that as those years advanced, there was in the churches still richer blessing, and still wider success."

RETURN OF MR. SPURGEON FROM HOLLAND.—On Lord's-day, May 3, Mr. Spurgeon resumed his ministerial duties at the Metropolitan Tabernacle, and made several allusions to his tour and the spiritual state of Holland. There were, he said, 70,000 souls who had not bowed the knee to Baal, and in the Netherlands a banner had been

lifted in defence of the truth. During his stay there he had preached in the cathedrals and in the sanctuaries of almost every denomination. He went there expecting to be listened to by fifties or hundreds, instead of which thousands crowded around him wherever he went. Vast congregations assembled whenever he preached, composed of the nobility, the gentry, and the peasantry, the great majority of whom, of course, could not understand one word he said, but to whom he was known by means of the sermons preached by him, and translated into their language. Many times he was surrounded and almost shaken to pieces by the warm-hearted Hollanders. One day, most unexpectedly to him the Queen of Holland sent for him, and he had an hour's interview with that most amiable lady, and to the best of his ability, he spoke to her faithfully of the things which appertained to her everlasting happiness, and when he left her presence he did so with a conscientious conviction that he had spoken to her "the truth as it is in Jesus." In preaching there he had studiously avoided all forms of doctrine, and told them of the Saviour as the only way to salvation. They had there three schools of theological error, where the Bible was put forth as little more than a myth. In fact, in Holland they were fifty years ahead of England in infidelity. "Worldly wisdom" was making sad havoc there in nearly all the churches. They would not permit him (Mr. Spurgeon) to depart until he had partly promised to renew his visit, and he now asked for the united prayers of his people, that the blessing of the Almighty might descend richly upon the seed which he had been enabled to sow in that country, that in after days it might be seen that he had neither laboured in vain nor spent his strength for nought.

NEWPORT, *Monmouthshire*.—The chapel at Stow Hill was opened on Tuesday, April 7, with sermons by the Rev. W. Landels, of London; on Wednesday, by the Rev. E. Probert, of Bristol; on Thursday, by the Rev. R. Macmaster, of Bristol; and Friday, by the Rev. E. Thomas, after which Mr. Williams baptized seventeen believers. On the next sabbath, sermons were preached by Lord Teynham and Mr. Williams. On Monday, about 1000 friends sat down to tea, after which a spirited meeting was held.

ERITH, *Kent*.—More chapel accommodation being much needed at Belvedere, the Rev. E. Davis, pastor of the baptist church, Lessness-heath, and his friends, started a liberal subscription, and the lately deceased Sir Culling Eardley, Bart., gave the land, and promised £50. On April 23, the foundation stone was laid under cheering auspices.

LONDON, *Abbey Road, St. John's Wood.*—The foundation stone of the new chapel, for the congregation under the care of the Rev. E. Stott, was laid by H. Kelsall, Esq., of Rochdale, on Monday, April 27. A tea meeting of six hundred friends was afterwards held, followed by a public meeting, when cheering addresses were delivered, and a liberal collection was made.

*Shaftesbury Hall, Aldersgate.*—The baptist church meeting here, which was formed a year ago by Mr. Spurgeon of sixteen of his members, has increased to seventy-eight—nineteen having been received, and forty-three added by baptism. There are more candidates, and the prospects of the church are very cheering.

*Spencer Place, Goswell Road.*—After a tea meeting of friends, Mr. Gast, the pastor of the church during the past year, was presented with a purse of money. It was also mentioned that a new chapel was desirable, and steps would soon be taken to promote that object.

TWO BAPTIST CHAPELS BURNED.—One at Waterbeach, in Cambridgeshire, and the other at Damerham, Wilts, occasioned by fires which destroyed much property in both the villages. That at Waterbeach was the one in which Mr. Spurgeon preached before he went to London. The late excellent Mr. Rhodes was formerly the preacher in that at Damerham.

BATTLE, *Zion Chapel.*—After the annual tea meeting of the sabbath schools, on April 3, the Rev. C. C. Brown, the late minister, was presented with a purse of gold, in token of the christian love of the church and congregation.

UXBRIDGE.—Very interesting annual services were held here on Tuesday, April 14th, when we were favoured with two excellent sermons by the Rev. Newman Hall and the Rev. Francis Tucker. A large company sat down to tea, among whom were many neighbouring ministers.

REMOVALS.—Mr. C. O. Munns, of Regent's Park College, to Bridgewater.—Mr. D. Jennings, of Bridgnorth, to Lyme Regis.—Mr. J. Jones, of Bala, to Brymbo, near Wrexham.—Mr. J. Sella Martin, a fugitive slave, to the church meeting in the lecture room at Bromley, near Bow, Middlesex.—Mr. G. Veals, of Braunston, Northamptonshire, to Battle, Sussex.—Mr. J. W. Webb, of Campden, Gloucestershire, to Dolton, Devon.—Mr. E. W. Pegler, of King-Stanley, to Kimbolton, Hunts.

RECOGNITIONS.—Mr. T. Phillips, of Haverfordwest College, at Burslem, April 29.—Mr. H. J. Lambert, of Regent's Park College, at Milton, Oxon, April 28.—Mr. A. Searl, of the Metropolitan College, at Shaftesbury Hall, Aldersgate, London, April 14.

## MISSIONARY.

### THE ORISSA MISSION.

THE Annual Conference of the General Baptist missionaries assembled this cold season in Cuttack. The appointed services were held on Lord's-day, December 28. The business of the Conference commenced on the previous Friday, and, on account of the number of cases and their unusual importance, continued until January 5 of the present year. On Sunday morning the first Orissa sermon was preached by Ghunushyam, one of the most intelligent of our native ministers, from Psa. lxxxvii. 3, "Glorious things are spoken of thee, O city of God"; the second, in the afternoon, by the Rev. W. Hill, from John xvii. 15, "I pray not that thou shouldst take them out of the world"; and the English sermon to the conference in the evening by the senior missionary, the Rev. I. Stubbins, from Galatians vi. 14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The following Thursday morning a worthy native brother was, "by the laying on of hands," set apart to the responsible office of a Christian minister. The introductory discourse was delivered by the Rev. W. Bailey, of Berhampore, in which special reference was made to the immense accessible territory lying on the outskirts of Orissa proper, as yet untraced by the missionary of the Cross. The dedicatory prayer was offered by the Rev. I. Stubbins with much solemnity and pathos; and the charge to the young minister, containing much profitable advice relative to preaching the Gospel to the heathen, was given by the tutor of the Mission College, the Rev. J. Buckley. The piety and attainments of our dear native colleague are such as to lead us to hope he will become a useful and distinguished missionary. In the evening the annual native missionary meeting was held. One of our wealthy native deacons was elected chairman, and the earnestness and ability that characterised the speeches delivered sustained the interest of the listeners to rather a late hour. On the following Lord's-day, January 4, was the annual communion. On these occasions it is customary for many of the native brethren and sisters from other stations to assemble, and unitedly to partake of the visible emblems of their loving Saviour's sufferings and death. The chapel was crowded to overflowing, and many, not being able to find a seat within doors, had to take their place in the verandah outside. The scene was a deeply affecting and encouraging one to the missionary, and he could imagine the ransomed spirits

of that upper and more glorious sanctuary looking down upon such an assembly with holy satisfaction, anticipating the time when all these communing—"kept by the power of God"—should partake with their Redeemer of the new fruit of the vine in their Father's Kingdom in heaven!

The meeting for conference business commenced on Friday morning, December 26, when the Rev. I. Stubbins was called to the chair. The subjects for discussion—more than usually important—included a proposition received from the home committee relative to changing the location of several of the missionaries in Orissa, the occupation of Russel Condah as a station this year, and the commencement of our long contemplated mission to the Khonds. Our operations in the printing and distribution of tracts and Scriptures were seriously considered; the conviction being unanimous that, to be successful in our deadly conflict with so hoary a superstition as Hindooism, considerable pains must be taken to secure the efficiency of these spiritual weapons. Many and hearty were the expressions of gratitude to the Religious Tract Society, the Bible Translation Society, and the American and Foreign Bible Society, for the noble assistance they had rendered us during the past two years. It was felt that they were true and tried friends, and that their repeated and liberal generosity had laid us under lasting obligations. With the latter especially, a thorough brotherly sympathy was manifested, and the hope cherished that ere long the sad and desolating war now raging between the Northern and Southern States might subside, and those Christ-like institutions, at present suffering terribly in consequence, enjoy again that holy and lasting tranquillity so necessary to their success.

The Annual Letter was read by Rev. W. Bailey, on "The best means of promoting the well-being of our Christian villages," and elicited an interesting and profitable discussion.

The addition to our numbers by the return of the Rev. I. Stubbins and Mr. Brooks—the former after an absence of four years—was cause for gratitude and encouragement in our work, the paucity of European labourers in the Orissa Mission having for a considerable time cramped its energies and limited its success. Most affectionately were they welcomed back again to their adopted home and beloved work.

The recently received information relative to the distressing condition of the society's funds cast a gloom over the whole of our sittings. The hope was fondly cherished that the clouds would soon break, and the sun of prosperity again shine upon us; and united and fervent prayers were

offered to the "God of missions" for wisdom and discretion in this trying season. While in the firmament of revealed truth, bright among the brightest, still glitters the precious promise, "Lo, I am with you always," confidently would we trust in the loving heart of our Redeemer, who will never forsake His cause, nor prove unfaithful to those therein engaged. "He is faithful who has promised."

JOHN ORISSA GOADBY.

*Russel Condah, March 6, 1863.*

## RELIGIOUS.

FRANCE—*Protestant Annual Meetings.*—At the meeting of the Sunday school Society it was stated that there are now, as far as can be computed, 661 schools in France, 498 of which belong to the Reformed, and 42 only to the Lutheran churches, 63 to the Independent churches, and 31 to the Methodists; the remaining 17 belonging to other smaller denominations. It is estimated that more than 33,000 children are under instruction in these schools.—The French and Foreign Bible Society reports a circulation during the year of 88,000 copies of the Scriptures; and the Protestant Bible Society of 14,285.—At the meeting of the Missionary Society it was stated that its agents in the South of Africa, among the Basutos, had been cheered by numerous conversions; but last year there had been less progress, in consequence of a misunderstanding with a chief, and an extreme drought. Things were now again beginning to wear a brighter aspect, and it was hoped that all difficulties would disappear. The society had sent a missionary to Senegal to prepare the way, and consider what should be done there. Two labourers had been sent to China, but their efforts had been paralysed by painful trials and disease. Finally, an important undertaking had been initiated in Polynesia. Several of the societies complained of a considerable deficit in the funds.

RELIGIOUS TOLERATION IN SMYRNA.—Ahmed Pacha, the new Governor-General of Smyrna, has just issued an important proclamation to the inhabitants of that district. In this document a paragraph relative to toleration and religious liberty is especially remarkable. It runs:—"Whoever shall dare to utter offensive language against a religion, whatever it may be, or to insult any person on account of his religious faith, shall be condemned to the humiliation of walking through the streets of the town with a placard suspended from his neck, and shall also undergo all the punishment which the law inflicts."

## GENERAL.

ROYALTY AND THE DISSIDENTS.—When the late Rev. Dr. Fletcher, of Stepney, forwarded to the Queen a copy of a sermon which he preached on the occasion of the birth of the Prince of Wales, it was returned to him with a letter from the Lord Chamberlain's office, saying that it could not be presented to her Majesty because its author was a dissenter! The twenty years that have elapsed between the birth and marriage of the Prince have altered all that. Copies of Mr. Carlisle's sermon (on the marriage of the Prince of Wales) were forwarded to her Majesty and to the Prince, and in both cases they were graciously accepted. The sermon bears upon the face of it proofs of its Nonconformist origin, and has something to say about Congregationalists and their policy; but the palace is no longer barred against the approaches of Dissenters, whom her Majesty recognises as not the least loyal or attached moiety of her subjects.—*Patriot*.

THE COLONIES OF GREAT BRITAIN comprise altogether 3,350,000 square miles, and cost us for management £3,350,000 per annum, or just about a pound a mile. They have an aggregate revenue of £11,000,000, and owe among them £27,000,000, or just two years and a half's income. They import goods to the amount of £60,000,000 yearly—half from ourselves and half from all the rest of the world. They export produce to the value of £50,000,000, of which three-fifths come to this kingdom; and all this is done by a population which is under 10,000,000 in the aggregate, and of which only 5,000,000 are whites. Add to these figures 900,000 square miles for India, and 200,000,000 of people, with a trade of £71,000,000, and we have as a result that the Queen reigns over nearly one-third of the land of the earth, and nearly a fourth of its population.

THE RUSSIAN GRAND DUKE MICHAEL AND THE CIRCASSIANS.—The Circassians having learned that the Grand Duke Michael had arrived at Fort Abbé (near Anapa), situate on the frontier, and that he intended to repair to Fort Chebiz, pursued him with cavalry. They came up with him, and a battle took place. It was only with great difficulty and the greatest danger that the Grand Duke succeeded in throwing himself into the fort. In this battle the Russians lost many officers and soldiers. A quantity of arms, horses, and baggage has fallen into the hands of the Circassians. The Grand Duke and his troops are now at Chebiz. The Circassians are concentrating their forces at a little distance from this place.

*Courrier d'Orient.*

## REVIEW OF THE PAST MONTH.

*Tuesday, May 20th.*

AT HOME.—The Queen and the royal family are gone into Scotland. Before leaving for Balmoral, Her Majesty was present at the christening of the infant daughter of the Princess Alice of Hesse at Windsor Castle. The child, which was named Victoria Alberta, and sprinkled with water brought by the Prince of Wales from the river Jordan, was held by the Queen at the font.—Parliament has been as busy as a "Methodist Conference" with ecclesiastical matters. Lord Ebury's proposal to amend the "Act of Uniformity" was rejected, and so, we are glad to report, were the two pro-church-rate bills proposed by the "church" party.—The receivers of parish relief in Lancashire are now constantly decreasing.—The movement for closing public houses on the sabbath is meeting with general sanction. At a crowded meeting in St. George's Hall, Liverpool, Mr. Horsfall, M.P., in the chair, no opposition was offered, and 44,000 out of 67,000 householders have signed the petitions.—We lament to have to record the decease of Sir Culling Eardley, the well-known advocate of religious freedom; which took place when the news arrived that the sentence on Matomoras, the Spanish prisoner, was mitigated from the "galleys" to banishment.

ABROAD.—More terrible battles in Virginia—the most terrible, like Waterloo, was on the sabbath-day! and the loss of life on both sides was awful. These conflicts must be exhaustive of the strength of both parties, especially the South. The celebrated General, "Stonewall" Jackson, was killed.—The French elections are giving some anxiety to the government, opposition candidates having been put in nomination by the people, who seem to be awakening out of a ten years' sleep.—The Polish insurrection continues, the Russians, with all their power, not yet being able to suppress it.—Greece is very unsettled, and there is doubt whether the young Prince of Denmark will be advised to accept the offered crown.—The new Sultan of Turkey has visited the new Viceroy of Egypt, and expressed his disapproval of the employment of forced labour in the formation, by French speculators, of the ship canal over the Isthmus of Suez.—The Viceroy of Egypt, like the Sultan of Turkey, appears to be a man of intelligence and energy, and is at present very popular with the people over whom he rules. Letters from Khartoum mention the arrival there of English travellers from Zanzibar, who have discovered the source of the White Nile.

## Marrriages.

March 27, at the Independent chapel, Beccles, by the Rev. John Flower, the Rev. S. B. Gooch, baptist minister, Fakenham, to Caroline, eldest daughter of the late William Delf, of Wacton.

March 31, at Bedford Street chapel, Stroud, Gloucestershire, by the Rev. W. Wheeler, the Rev. James Bailey, baptist minister, Blackburn, to Elizabeth, eldest daughter of Mr. T. N. Clark.

March 31, at Regent Street chapel, Lambeth, by the Rev. F. Trestrail, the Rev. R. Smith, of the Cameroons, Western Africa, to Martha, the only daughter of Mr. J. Smith, Vauxhall.

April 14, at Ebenezer Chapel, Scarbro', by the father of the bride, Samuel Armitage, Esq., of Mornington Villas, Bradford, to Sarah Mary, eldest daughter of the Rev. B. Evans, D.D., baptist minister.

April 14, at the baptist chapel, Pellon Lane, Halifax, by the Rev. T. Michael, Mr. Benjamin Roper, to Miss Eliza Smith.

April 16, at the baptist chapel, Montacute, Mr. R. Southcombe, of Stoke-sub-Hamdon, to Mary Jane Hebditch.

April 21, at Belvoir Street chapel, Leicester, Mr. Samuel Davis Pochin, to Mary Jane Parker.

April 23, at the General Baptist chapel, March, by the Rev. T. T. Wilson, by license, Mr. James Smith, of Reading, to Sarah, only daughter of Mr. John Abbott.

April 23, at the baptist chapel, Gildersome, by the Rev. James Acworth, LL.D., the Rev. James Edward Yeadon, of Whit-

church, to Kezia Sarah, second daughter of Edward Ackroyd, Esq., of Gildersome.

April 24, at 13, Broom Hill Street, Port Dundas, Glasgow, by the Rev. T. W. Medhurst, baptist minister, Mr. Matthew Reoch, to Miss Jane Burden.

April 27, at the baptist chapel, South Shields, by the Rev. W. Hanson, Captain Thomas Smith, to Miss Elizabeth Strachan.

April 28, by license, at the baptist chapel, Maryport, Mr. Wilfrid Hine, Liverpool, to Jane, only daughter of Mr. Joseph Fletcher, Maryport.

April 28, at Friar Lane chapel, Leicester, by the Rev. C. Clarke, B.A., of Ashby-de-la-Zouch, Mr. John Smith, Packington, to Martha Newton, eldest daughter of Mr. Benjamin Thirly, Stonehouse, Packington.

April 30, at the Bloomsbury baptist chapel, London, by the Rev. William Brock, Michael Forster, jun., M.D., of Huntingdon, to Georgina Gregory, second daughter of Cyrus R. Edmonds.

April 30, by the father of the bride, Mr. John Hutchinson, to Elizabeth, daughter of the Rev. Jabez Tunnicliff, baptist minister, all of Leeds.

May 2, by license, at the Independent chapel, Bishop Stortford, by the Rev. B. Hodgkins, baptist minister, Mr. A. Rawlings, of Hitchin, to Miss Elizabeth Ann Harding, Bishop Stortford.

At the baptist chapel, Llanfaircaereinion, by license, by the Rev. R. A. Jones, of Swansea, the Rev. J. S. Jones (pastor of the church), to Miss M. Rowlands.

## Deaths.

April 22, at Torquay, after protracted suffering, Mr. John Smith, Clifton Street, Glasgow, in the 40th year of his age, a respected and useful member and deacon of High John Street Scotch baptist church, and a principal worker in connexion with the late revival movement in Glasgow.

April 27, Mrs. Mary Ashton, widow of the late Mr. William Ashton, in the sixty-eighth year of her age. She was upwards of forty-five years a member of the baptist church at Spaldwick.

April 30, aged twenty-two years, after a short illness, Lizzie, the beloved wife of the Rev. Arthur Mursell, baptist minister, Manchester.

May 2, Hannah, relict of the late Mr. T. Phillips, of Northampton, and mother of

the Rev. T. Phillips, baptist minister of Earls Barton, in that county, in her seventy-seventh year.

May 2, at Bury St. Edmunds, in the twenty-ninth year of her age, Elizabeth, only daughter of the late Mr. Silvester Hodgkins, of Burton-on-Trent, and niece of the Rev. B. Hodgkins, of Bishop Stortford. She was a member of the baptist church, Bury.

May 2, at Sawbridgeworth, in her sixty-ninth year, Elizabeth, wife of Mr. John Mead, for many years a member of the baptist church, Bishop Stortford.

May 7, at Torrington, North Devon, the Rev. T. Winter, for thirty-seven years the pastor of the baptist church, Counterslip, Bristol, aged seventy-three years.



# YOUTH'S MISCELLANY.

## YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION.

THE Annual Meeting was held this year at the Metropolitan Tabernacle, on Thursday evening, April 30, Charles Reed, Esq., in the chair. There was a good attendance.

Mr. KEEN, one of the secretaries, presented a brief statement of the objects of the Association, and of its work during the year, instead of reading a report in the usual way. He stated that all the juvenile work of the Baptist Missionary Society in London, and partly that in the country, was transacted by the Association. In the prosecution of the work they aimed first to establish auxiliaries in sabbath schools, and then at sustaining the interest awakened by the diffusion of missionary information, and by cultivating a spirit of sympathy and love towards the missionary brethren. Young men in the sabbath schools and churches were advised and encouraged to give themselves to the service of God in heathen lands, in all cases where circumstances would permit. Mr. F. Barron, of the Working Men's Educational Union, had delivered twenty-one lectures in London on missionary themes, and their valued friend, Mr. John Templeton, four others; while Captain Milborne had given sixteen lectures on Africa, illustrated by a beautiful panorama got up at the cost of the Association. These lectures had been attended with great success. The visitation of the sabbath schools had been pursued as aforesaid, throughout the year; and many hundreds of young people had been addressed on the character and claims of christian missions in aggregate meetings. Several instances had occurred of social gatherings to meet with arriving and departing missionaries; and on the last occasion the committee had thought it well to present to eight of their departing missionary brethren tokens of their regard, and of the deep and earnest interest felt in their work. The total cost of the forty-one lectures had been £103 0s. 9d. The total expenditure was £175. On behalf of the Native Preacher Fund there had been received £30 6s. 9d. He regretted that there was a balance due to the Treasurer of £24.

The CHAIRMAN thought he had never heard a report so full of matter put in so few words as that just presented. The only cause of regret seemed to be that the balance of the treasurer's account was on the wrong side of the sheet; but that was a matter which he was satisfied the meet-

ing would rectify when the collection should be made. This Association, he believed, was the only specimen to be found in England of a really practical young men's auxiliary to any missionary society; and there could be no question that it was doing a large amount of good, and deserved to be well spoken of and encouraged. When a teacher of a sabbath school class in Yorkshire, it was his custom to visit all his scholars at their homes. But one little fellow he could never find at home, because he worked in a coal-pit. Thither on one occasion he followed him. Descending the shaft, the first voice he heard was that of his scholar, telling him to be careful how he got out of the bucket; the boy having, as he afterwards learnt, been chosen to be a guide about the pit because of his reliable character. The boy took him to a spot where he and several of his companions had little meetings for reading and prayer; and there he saw a missionary box made out of a block of coal, and found that one quarter's subscription placed in it by the little miners amounted to 4s. 10½d., though they earned but 2s. 6d. a week, and their parents were poor. The principle of faith had taken possession of the hearts of these boys, and they nobly acted upon it to the best of their ability.

The Rev. A. HANNAY, of the Congregational chapel, City Road, spoke on "Christian Missions; their Divine Origin." The first primitive church was a missionary society. There were ministers in that church for the continued instruction and building up of its members; but the main agencies of it contemplated the subduing of the world to Christ. After the Master had ascended to the heavens, He laid hold of the strongest man of that day—a man of a mightier range of intellect, deeper affections, firmer will, of more various and extensive knowledge, and executive energy than the rest—He laid hold of that man and said to him, "You must become the leader of the church's missionary work—I send you to the Gentiles;" and so Paul became the mightiest example of missionary labour for all ages. When this missionary idea was lost the church became carnalised; and among other things she accepted the patronage of the State. When the Reformation came a struggle arose in behalf of truth, and to send it out to win the nations to God. Then there came a

great political struggle, and for his part he could not blame the good men who carried on that struggle that they lost sight of the evangelisation of the heathen. God had other work for them to do—they did it manfully—they planted that great tree of liberty under the shadow of which we sit so happily. But yet some of them had the thought of missions to the heathen in their hearts. Baxter glowed with missionary zeal when he read of Eliot's labours among the Indians; and it was recorded of Joseph Alleine that he had serious thoughts of going to China to preach the gospel to the Chinese. After the terrible reaction which followed those days, the missionary idea again appeared before the christian church. Missionary work was assuredly part and parcel of the scheme of redemption, devised when man fell, and developed along the course of the ages. Let those, therefore, engaged in this work, remember for their encouragement that they stand in the line of God's great central providential purpose as the Ruler and Redeemer of this world.

The Rev. WILLIAM BROCK, jun., addressed the meeting on "The influence of christian missions on the churches," and said he came before them as an old member of the Association, and as one who had received, perhaps, his first serious lesson in missionary knowledge in the committee-room at Moorgate Street. When the desire for missionary enterprise first awoke in this country it was a sort of inspiration—a passion. Many of those present could remember the thrilling interest which attached itself to the scenes of missionary labour in their minds at that period; and how the church looked eagerly for intelligence from abroad, and watched like David from the tower of Mahanaim, to see whether the messengers brought good or evil tidings. The tide of enthusiasm which distinguished the days of Carey and the others has ebbed, no doubt, but it has not receded to the point from whence it first began to flow. It was a common complaint among christians that they felt a deadness, an indifference to missionary enterprise. If that were the case with individuals, it was also the case with churches, and much more depended upon clever management and good deputation work for the success of missionary societies than any inherent interest in the cause itself. One great reason for this was ignorance as to the real working and progress of missionary efforts. They owed much to that Association for the way in which it endeavours to instruct the children in the sabbath schools in those matters.

The collection was then made, after which

The Rev. N. HAYCROFT, M.A., of Bristol, spoke upon "The influence of christian missions on the heathen world." The first glance at what christian missions have accomplished in different parts of the world does not at first sight seem encouraging, for, it is folly to deny it, that the larger portion of the human race is not yet overtaken by the steps of the missionary, nor visited by him. Half the human race have never seen the face, nor heard the voice, of a christian preacher, or seen a copy of God's book. Yet there are signs to show that a great and good work has been commenced, for which we must thank God and take courage. A young man once asking "What has the missionary work done?" was rebuked by being asked, "What has it not done?" It is something to have given to the heathen world a Bible. We may fairly believe that the printing of the Bible in a foreign language, is the forging of a thunderbolt to cast down the fabric of heathen superstition in the world. Three hundred years ago the Holy Scriptures existed in but two or three vernacular tongues. Seventy years ago it existed but in the languages of Europe, and in not a single one of the vernacular tongues of Asia, Africa, or America, and four-fifths of the human race were beyond the circle of missionary effort. Now the Bible is translated into languages which are spoken by seven millions of human beings who never saw it seventy years ago, and four-fifths of the population of the globe possess the Holy Scriptures in their mother tongues. In India not less than twelve millions of copies have been circulated and read, while the languages of twenty millions of people have been reduced to writing. The Gospel is the lever which turns the world upside down, and all the blessings which follow upon christianity have attended it. Civilisation, liberty, the elevation of woman, are the indirect results of christianity, the jewels she scatters around her in her course towards heaven. Madagascar is an instance of what the Bible can do. When the missionaries left that island, owing to the persecution which arose, there remained about sixty converts. It seemed to British churches that the death-knell of the Gospel in the island was being tolled, and bitter tears and cries arose at home for the persecuted christians in Madagascar, who were left without anything but the Bible, and the Bible's God, and with no missionaries to teach them. What was the result? Without a teacher among them, and only the Bible in their hands—in two years the sixty had become two hundred; in ten years, two thousand; and now there are one hundred thousand in their churches;

and, notwithstanding that many had fallen, there is no record of a single apostate. It must not be forgotten that the seeds of Divine truth have been sown not in a single land, but broadcast over the world. You will meet with your missionaries throughout the West India Islands; in the midst of Central America; in the western and southern portions of Africa, and through all the coral reefs of Polynesia. There are missionaries in Ceylon, in Burmah, in the Asiatic Isles, in Turkey, in Persia, in Tartary, in Thibet. There are missionaries to be found in the borders of China, and you have them scattered over all continental India, whilst in the heart of the Himalayan range you will find a small band of Moravian missionaries. The Gospel has been brought into contact with every kind of pagan superstition which curses this world of ours. Christianity has been brought face to face with almost every form of evil on the face of the earth. The accounts from amid the painted and tattered savages gathered within the coral reefs of the Pacific; the accounts from Ceylon, from Burmah, from India, and other places, all show that christianity has been able to overcome any and every obstacle which may lie in the path of its progress. We have a new demonstration in this of the adaptability of the Gospel to every spiritual want of each tribe of the human race. What is the influence of christian missions upon heathendom? Why, that wherever you touch the place where the steps of the missionary have left their traces, proofs will be found of the Gospel's prowess. In Western and Southern Africa this has been especially the case. Thousands of those poor downtrodden and downcast negroes are now sitting at the feet of Jesus "clothed, and in their right minds." Then, in Jamaica, we learn that two out of every three persons living in the island go to a place of worship, and a larger proportionate number of them are communicants than is the case even in this great metropolis. I rejoice in the struggle with the monster slavery in times past, which glorified christianity by bringing out the name of William Knibb, that noblest specimen of a man and a missionary which the story of modern missions brings out. Thirty-five years ago a native christian youth was off the shores of the Hervey Isles, which were filled with a cannibal race. The young man wished to be landed, but the sailors were reluctant to land him when they saw the savages who thronged the beach. "Live or die," said the young man, "put me on shore;" and he went among those cannibals with nothing but the Bible and his faith in God. And in thirty-five years the whole of the

isles were freed from their idolatry, and thousands of the people rejoiced in the possession of the Gospel. A native of Tahiti, coming over to England to superintend the printing of the Bible in his native tongue, went to the British Museum, and there saw, for the first time in his life, the idols which his forefathers were wont to worship. In China and in India, too, the success of the Gospel, in spite of the greatest difficulties, is sufficient to excite gratitude to God, and assures us that the time will come when the glory of the Lord shall fill the earth as the waters cover the sea. But in our joy for what has been done we must not lose sight of what remains to be done. I call upon you, young men, to rise up and take your share of the work which devolves upon the churches of Christ—to respond to the cry which is rising from all parts of the world, "Come over, and help us." Young men, you are earnest in your business, rising up early and sitting up late, and eating the bread of carefulness, I charge you to make this a business in the highest sense of the word. It is earnestness which makes the man, and sublimates the man into the hero. Your fathers are departed; their grey locks are only now and then seen amongst us, and only the remembrance of their name and deeds is left. I charge you to take up the mantle they have dropped, and bear the standard farther in advance, and plant it when you die far beyond the spot where your fathers fell. Let it not be your fault if the work be not done. It may not be yours to conquer, but it is yours to serve; and God gives his blessing to faithful service, and not to simple victory. Let these young men live as under the influence of their Saviour's love. Although they may not live to realise the visions of the prophet, a day shall come when they shall be realised.

Rev. SAMUEL COLEY, Wesleyan Minister, followed, "On the assumed ultimate success of Missions." We have, in this number, given a specimen of this gentleman's eloquence. On this occasion he made a powerful appeal to Young Men, to help on, with increased power, the great work of the world's evangelization. We may furnish a few extracts of his stirring address in a future number; but at present we have only space for this intimation of its character.

The meeting gave much satisfaction, and afforded cheering hope that this great and sacred cause would find in our sons and daughters zealous and devoted adherents. May they emulate and exceed the faith of their fathers, and prove themselves worthy descendants of the noble men who originated the BAPTIST MISSIONS.

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BAPTIST REPORTER.

JULY, 1863.

SELECTIONS FROM SPEECHES AT THE BAPTIST  
MEETINGS—1863.

BIBLE TRANSLATION SOCIETY.

The CHAIRMAN, Rev. Joshua Russell.—This society existed for the purpose of diffusing the Word of God by translating it into various languages; and it might be well for English people to recollect that it was only in a translated form that the mass of themselves were able to read the Bible; and to ask the question—What should we have done, as individuals, families, and churches, if there had been no English translation? We should have been utterly ignorant of the rise and progress of the true religion as originally recorded in the Hebrew and the Greek languages; but this ignorance had been prevented in the arrangements of Providence by the labours of our forefathers; and it well became us, therefore, to follow this example for the advantage of those who would otherwise remain in darkness, and for the benefit of future ages. It was not a little interesting to observe that just before the advent of the Lord Jesus Christ the Greek language had come to be understood by nearly the whole of the then known world, in consequence of the conquests of Alexander; and that even the Old Testament had been translated out

of the Hebrew into Greek; and by frequently quoting the Septuagint version our Lord might be said to have given the sanction of his supreme authority to this work of Bible translation. And not only so, it was in exact harmony with the gift of tongues on the day of Pentecost, which implied the rendering of the truth taught into the languages of the people to whom it was communicated. The translation of Scripture was also manifestly involved in the command to the disciples to go into all the world and preach the gospel to every creature, for without this the commission could not be fulfilled. The efforts of this society had been mainly put forth in behalf of the people of India, where there existed so many as thirty different languages and dialects. Surely no duty could be clearer than this, that as British christians they were bound to help, to the utmost of their ability, in this good work.

Rev. F. TRESTRAIL, Baptist Mission Secretary.—Seventy or eighty years ago—a period within the memory of a few men yet living—there could not be found a copy of the Scriptures from one end of India to the other, but now there

existed a sufficiency of New Testaments to give a copy to every man and woman able to read throughout that vast territory. And this grand and magnificent work had been mainly performed by baptist translators, whose versions were in all respects unequalled. There were some who spoke of this society as sectarian in its character—an allegation which he entirely denied. This society would never have existed if the baptist Indian versions had not been cast off by the British and Foreign Bible Society, and its committee had been willing to aid the best and most faithful translations that were made. The baptists did not fetter their translators in any way, only saying to them, Be faithful to God and your own consciences. With the demand of the Bible Society that certain words, believed to be of essential import, should be left untranslated, as the price of any aid from that society in the publication of their translations, they felt it to be utterly impossible to comply; because if a few words were at first interdicted in this way, why not dozens and hundreds at some future time? Down at the bottom of the demand made by the Bible Society there lay the essential principle of Popery. The early records of this Translation Society would show that the Bible Society alone was responsible for its formation. In confirmation of his remark that the society was not conducted on narrow-minded and sectarian principles, he might state that even now it allowed the Bible Society to have the use of its stereotype plates, from which they struck out certain objectionable words and substituted others. That was a proceeding the responsibility of which rested entirely with the Bible Society. The friends of this institution were concerned only to circulate the Bible in its utmost purity, and he called

upon the churches to render to it increased and far more efficient support as a necessary and powerful auxiliary to the missionary enterprise.

Rev. CHARLES CARTER, from Ceylon.—He need say nothing in commendation of the Bible itself. It was assuredly the Book of books; and if it was so to us who possessed hundreds of other books, how much more to the people who sit in the region of the shadow of death, and who had little else but the Bible to read. The christians of Ceylon felt it to be to them of more value than all other books; and they were intensely anxious to obtain the most intelligible and simple version, to which they could refer with confidence and quote without shame. It had been alleged that we violated our own rule by leaving untranslated such words as phylactery, synagogue, and talent; but the reply to that was, these words in themselves are not of much consequence, and no other words could be found by which the meaning could be fairly rendered. If, however, they involved questions of faith and practice—if it was recorded, for instance, that “he that believeth and weareth a phylactery shall be saved,” then it would be a manifest duty to translate the word by the best possible equivalent, and to resort to a lengthy paraphrase if necessary. He was quite sure that the meeting approved of the versions of the Bible Translation Society; and the christians of Ceylon approved of them too. Most present would perhaps be aware that the New Testament had been translated into Singhalese, and also the Book of Psalms. The advertised price of the book was 1s. 6d.; but after one of the services in Candy, when he announced that it was ready, he told the people that if they desired to possess it he considered it would be their duty, if

they could afford the money, to pay the full cost price, which was 4s.; and he was glad to say that not a single copy was sold at the advertised price of 1s. 6d.: the greater part realising 4s., and a few 2s. This showed the willingness of the people to purchase the Scriptures; and the Singhalese were anxiously anticipating the time when they should have the whole of the Word of God in their own language in the same style as the New Testament. Of this he was satisfied, that the people would be prepared to purchase the Bibles when they had been provided for them, for he had heard them say, "If christians in a foreign land are willing to do so much for us, what ought we not to be willing to do for ourselves?" A very excellent version of the Old Testament was needed not only for the advancement in knowledge and holiness of believers, but because of the enemies of the truth, considerable opposition having of late been offered by the Buddhists to christianity, their malice being especially directed against the holy name of Jehovah. It was desirable, therefore, on account of the heathen as well as the christian population, that there should be a translation in Singhalese, to which appeal might be made with confidence and without the necessity for a word of apology.

Rev. T. GOADBY, Commercial Road East.—As the representative on that occasion of the Orissa Mission of the General Baptist Missionary Society, he tendered hearty thanks to the Translation Society for the aid it had given towards the issue of a revised version of the New Testament Scriptures in the Oriya language. The friends in Orissa were about to enter upon a revised translation of the Old Testament; and no fear was felt for the possible consequences, for the translators had already acquainted

themselves with the Pentateuch and the book of Joshua, not having been sent to Orissa because they were skilled in arithmetic, but because of their earnest desire to preach the gospel to people perishing for lack of it. The whole of the Old Testament, therefore, and not parts of it only, would be translated by the bishops of Orissa as of Divine authority. Many who had not embraced christianity in India had been exceedingly interested and to some extent benefited by reading the Scriptures, and not a few had been converted by them; and one who first heard of the ten commandments and of the gospel from the lips of a heathen priest,—who assured his disciples that they would find in them the highest wisdom,—had become an eloquent preacher of the truth. It was well at this time to call to mind that the Bible is the starting-point of all literature, and that it had been of inestimable influence upon the language and literature of Europe. It could render a similar service to the literature of all other parts of the world. Even far beyond this was its spiritual value, but God had so ordered it that if we seek first the kingdom of God and his righteousness, all other things shall be added unto us. He had bound together the cultivation of the whole being of man.

Rev. J. MAKEPEACE.—I ought, perhaps, to feel some degree of trepidation for my ministerial character and ministerial status. There are one knows not how many of the ministers and members of baptist churches with whom this society is no favourite, by whom it is put beyond the pale of sympathy and support. I know a gentleman who was taken soundly to task by one of our metropolitan ecclesiastics for being, in a certain way, identified with this institution. I know a minister who was told—and that very recently too—that he would

lower his position in the body by a similar course. I know a distinguished minister, not a baptist, who asked a relative of mine about the work or whereabouts of an individual whom he had known in connection with missions; and when told of his having to do with the Bible Translation Society, he expressed his sorrow or his scorn that he was not better employed; indeed, to appropriate an Indian term, this society appears to be treated as the "Pariah" of our baptist institutions, as belonging to the low caste or the no-caste of our denominational societies. Sir, I mean no disparagement to Kingsgate chapel. Truly there may be a smack of royalty above the title of the place, but it is not an edifice sufficiently regal for the celebration of the anniversary of a society so right royal as this, whether we consider the principle on which it is founded, or the magnificent work in which it is engaged. Then, as to the attendance! Oh, tell it not in Calcutta, publish it not in Benares, let Mr. Carter say nothing about it on his return to Ceylon, and Mr. Goadby keep silence in his despatches to Orissa. But surely, Sir, these things ought not so to be. For has not this special department—the work of translations—been one of the distinguishing glories of our Oriental Mission? The pioneers in evangelistic effort in the East, our missionaries are among the foremost in scholarship for rendering the Scriptures into the vernaculars of the people. Is it not a remarkable and most noteworthy fact that in connection with our society there has been raised up, in uninterrupted order, a line of gifted men to transfuse the lively oracles into some of the chief dialects of Hindostan? Is it not a marvel that, without a break in the continuity of the succession, we have had agents in the first rank of linguists, who

could take up the work of their predecessors, and then transmit it in a more perfected form to others who, in like manner, have been ready to receive it at their hands and carry it forward to greater completeness? There has always been by the side of the departing Elijah some well-equipped Elisha on whom the prophetic mantle could worthily fall. The endowments and occupations, too, of the men have been beautifully varied; so that what one translator has lacked, his successor has supplied. Thus whilst Yates was ready to follow Carey, and Wenger to follow Yates, such were their different works, as that Yates's version supplied what Carey's wanted in elegance, and Wenger's furnished what Yates's wanted in simplicity. Is it possible, then, that the denomination can be indifferent to the labours of those who have thus been divinely raised up and divinely endowed for this special department of evangelistic work? Will our ministers and members shirk or sacrifice these God-given men because of their firm adherence to principle—their rigid conscientiousness in giving a full and faithful translation? Will they abandon these noble versions which our brethren have been thus wonderfully qualified to make, these splendid memorials of profound erudition, indefatigable industry, and uncompromising homage to truth? Verily, by forsaking these men, the denomination will forsake its own mercies, turn its glory into shame, and lay the crown of its honour in the dust. [Mr. M. then delivered a most earnest and eloquent appeal on behalf of the institution, too lengthy for our columns now, but which we have marked for insertion ere long. Would that a copy of the whole address were in the hands of every baptist in the united kingdom!]

## FOREIGN MISSIONARY SOCIETY.

The CHAIRMAN, Joseph Tritton, Esq.—It is an encouraging thought that the command upon which we rest our obligation to evangelise the world, and a direct assurance of the Divine presence even unto the end, are inseparably connected. What God has joined together, we may not and would not put asunder. During the threescore and ten years that have rolled on since its formation, this society has grown, matured, and prospered, extending its borders on the right hand and the left, multiplying its friends at home and its converts abroad. The little one has become great, and the small one a strong nation; but we must ascribe it all, as we have already done in the prayer we have offered, to the vitality of that indwelling Presence amongst us in whose favour is life, and whose loving-kindness is better than life. At the close of a year so eventful—and may we hope in some respects so exceptional?—it would not have been surprising if the vessel had stranded on the barren shore of a disastrous deficit. Happily, though she has touched the ground, a little kindly help will float her again. It is not such a case as that of the doomed and unhappy vessel of which we have all so recently read, which, making for one of the harbours in a distant land, took the bar to its own destruction, and amidst the raging of the elements, and the farewell cheers of her gallant crew, broke up for ever. Thank God, ours is but a mere touch, and one from which I hope we shall today set the vessel free. Our trust is in God, but I venture to believe that that stream of sacred benevolence which has raised its healthful influences on a mass of physical suffering and sorrow—physical suffering and sorrow so nobly borne—will not fail us here. Rather would I believe that, stirred by the breath

of the Infinite Spirit, it will maintain, even extend, its tide of consecrated treasure for the higher and more spiritual objects, and prove itself to be one of the branches of that divine river, the streams of which make glad the city of our God.

Rev. JOHN SALE, of Calcutta.—We are especially called upon to give God thanks for the growth of a christian literature in India. You know how deeply that was needed, and how important it is that that literature should still grow. Literature of all kinds is growing there. Mr. Long, of the Church Missionary Society, showed before the Indigo Commission that there were 8,000 works in the vernacular published in 1826, 300,000 in 1853, and 600,000 in 1857. This growth of literature shows that there is a waking up of the mind of India which is not to be repressed. The leaders of thought in England are conscious that a christian literature of the best kind should keep pace with the growth of literature, and should repress and purify that literature which, if it is not actually impure, tends in that direction; and is it not equally necessary in India? We have these noble translations of the Word of God, the best of all holy and truly beneficial literature; and of the New Testament, the germinator of all that is excellent in the literature of all times and all countries. Besides that, we have a glorious treasury of tracts, both at the depository of the Tract Society, and at the Baptist Mission press. These we scatter broadcast over the country. We have learnt to know, as you are learning to know here, that a tract, though speaking of religion, need not be dull—that though speaking of piety, it need not be sad—and that, though dealing with such gloomy things as sin and death, it may yet contain brightness of thought. I remember once, when distributing tracts in an



interior district of India, meeting with a sharp peasant, who said, "Your tracts contain good words, good teaching; but there is no *rosk* in them." *Rosh* means price, and, therefore, he was just saying it was dry. We are now putting some *rosk* into them, and that arises from many of the best native christians being engaged in writing these tracts. There is a great waking up of the native mind in India, which is illustrated by the great extension of the progress of literature. Another cheering sign is the desire which is manifested among the young men for the education of the women, thus ennobling them to some extent with their own views and feelings. To illustrate this I will read some interesting verses by a lady who lived long at Serampore:—

"The light of science is to her unknown,  
She smokes her hookah, and she chews her pawn.  
No book, no pen, e'en music's self is mute,  
She lacks the knowledge how to touch the lute!  
Behold her now, low-seated on the ground,  
Her languid words addressed to slaves around;  
Can they do aught to cheer her dreary day,  
Whilst beads she threads to while the time away?  
How can these captive maidens light impart,  
With minds untutored, ignorant, and dark?  
No ray of light can ever pierce such gloom,  
Body and mind within a living tomb;  
Nor can she aim at woman's high behest,  
To train her child in all that's good and blest;  
In her no stores of knowledge can they find,  
No power hath she to mould the infant mind,  
Her passions uncontrolled, impure her heart,  
Quick to resent, and wound with anger's smart;  
Sad model she for childhood's asking gaze.  
Alas! no Missionary's foot ere falls  
Within the precincts of Zeeana walls:  
There, he can never take the gospel plan,  
They may not look upon the face of man,  
Are all excluded from this prison ground?  
No!—Woman's mission here is clearly found;  
No rough repulse her gentle steps arrest,  
Her loving work is known, enjoyed, and blest."

Here, then, is an independent witness—not a missionary or a missionary's wife—who, from her own knowledge, testifies to you at once the deep necessity for instruction, and to the best instrumentality for carrying that instruction to their homes.

Rev. R. W. DALE, of Birmingham.  
—The preceding speaker has dealt very fully with the main topics of the resolution, but perhaps I may

be permitted to refer to that resolution again. I do this, not exactly in the spirit of a Scotch minister about whom the late Dr. Russell, of Dundee, used to tell rather an amusing story. It was the custom in Scotland many years ago for ministers to preach on the same text for many weeks and many months in succession, and Dr. Russell, when he was a lad, happened to be sitting in a kirk when the minister, after announcing the text, said, "I now come to the twenty-eighth objection to the doctrine of this text." A stranger who was by the lad's side very naturally said, "Why, this must be a very objectionable doctrine, Sir." Now, it is not for the purpose of objecting to the resolution that I refer to it again, for it seems to me to be one of the best and most admirable resolutions which has ever been submitted to a missionary meeting. The very emphatic recognition of the importance of multiplying able and faithful translations of the Holy Scriptures which the resolution contains appears to me to be in the strictest harmony with the course which this society has pursued from the very commencement of its history. From the very first you have been conspicuous for the earnestness with which you have prosecuted those literary labours which are an indispensable part of our modern missionary agency. You have always had a wonderful faith in the printing press. Your very first missionaries—one of whom, by the way, was a professional printer—as soon as they got to the land that they were sent to evangelise, saw very clearly that it was one of the first and most urgent duties to renew that great miracle that God worked out on the day of Pentecost, and so to enable the apostles and evangelists to tell unto the people of India in their own tongue the wonderful works of God. And ever

since 1801, when Dr. Carey first published his translation of the New Testament into Bengalee, you have most faithfully and diligently followed his great and authoritative maxim. Other societies have joined you in this great work; and according to a recent report of the British and Foreign Bible Society it appears that there are translations of the Holy Bible, or of the New Testament, or of certain parts of Holy Scripture, in between thirty and forty of the various languages and dialects of India. This is a matter for which we, as christian people, ought to take every opportunity of expressing, not a mere formal gratitude, but a profound, intense, and devout thankfulness. When those missions were commenced, especially in the East, there were portentous obstacles in our way, or rather in the way of our fathers, arising not from the indifference, but from the direct hostility of a nominal christian government to the conversion of the subjects under its sway. You are aware how hard a task it was for Dr. Carey and his brethren to find footing in India at all to push out work on which their hearts were set, and I dare say some of you remembered when you saw the Danish flag waving over nearly every steeple in the land, and in the streets of all our great cities and towns not long ago, that it was under that flag that your missionaries had once to take refuge. If we had wanted any additional reason for giving a hearty welcome to the Danish Princess, we should have found that additional reason in the remembrance of the service which her country's flag had rendered to us. That great difficulty has to a very large extent been overcome, and it appeared from the report that there were no less than 31,000 communicants in connection with the various churches of India. The words come

very lightly from our tongue, but, oh, how much of patient labour, of wearisome solicitude, of persevering and fervent prayer on the part of our missionary brethren, did those 31,000 converts represent! Try to think what kind of a change has passed over every one of these immortal souls. Christ has dealt with them one by one. Every one as he came to Christ was received by him with a separate pulse of divine joy. Christ listened one by one to every one as he came confessing sin, and speaking to him of that cross on which he died for the transgressions of mankind. Every one of the 31,000 was received by him, as I believe, with a profounder satisfaction than that with which he welcomes the reverence of the highest archangel who bows before his throne. And when every one of these 31,000 shall at last pass into the mansions which he is preparing for them, I believe his face will be lit up with a diviner satisfaction than that with which it was radiant when he looked upon the sun and stars in that morning of creation, and upon the world he had made for us. We ought to call out the very flower and chivalry of our christian youth to engage personally in this illustrious service. If I might be permitted, though belonging to another denomination of the christian church, to utter my thought, I cannot help saying that I do not believe that the present revenue of your society adequately represents what the churches of the baptist order might do for this great cause. I cannot see why the £14,000 a-year that you receive in regular contributions for general purposes might not be multiplied very easily three-fold. And remember that the most emphatic appeal for money consists in a generous and high-minded example of giving; and a generous giver in every church does a vast deal towards making

the whole church generous. If every lay gentlemen in this hall determined to double his own contribution towards this society, the effect of that simple act would be far greater upon the liberality of all your churches than any appeals from secretaries or from pulpit orators made from one year's end to the other. Well, Sir, perhaps I ought hardly to venture to touch a subject of this sort, but down in Birmingham the Baptists and Independents seem to have forgotten, somehow or other, that they stand in any sense apart. We have well nigh or altogether forgotten that there is any distinction standing between us. In consequence of my Birmingham training I never think of these two great denominations as two separate kingdoms under different governments, and speaking a different language. I always think of them rather as two neighbouring English counties with a very narrow stream between them. There is a difference in the meaning of one or two words on the different sides of the brook, but it is the same language after all. The soil on our side may seem a little dry to you, and the soil on your side seems a little marshy to us. But the same crops are sown on both sides, and they ripen under the blessed influence of the same genial sun. And though, perhaps, I ought hardly to venture to exhort, yet I do but cordially express—what I know is felt by the Congregational churches and ministers throughout this land—the heartiest sympathy towards yourselves and your noble institution.

At this point of the proceedings the collection was made, and two verses were sung of the 576th hymn:—

“O send ten thousand heralds forth,  
From east to west, from south to north,  
To blow the trump of Jubilee,  
And peace proclaim from sea to sea.”

Rev. J. H. MILLARD, of Mazon Pond, London, referred to the decrease in the funds of the Society. So far as the decrease in the society's income was caused by the Lancashire distress, I cannot say that we have great reason to deplore it. About £1,000, or scarcely that, is the amount of diminution in the society's income to be ascribed to that cause; and the Lancashire distress, like most of the visitations of our Heavenly Father in His providence, will, I doubt not, prove the parent of great and multiplied blessings. Has it not given birth to a spirit of philanthropy of a more mighty and sovereign power than was ever heard of before? Has it not awakened emotions of pity, of charity, and of brotherly love, which it was well worth any trial and any amount of suffering to have created in the heart of this nation? If the baptist churches have failed, during the past year, to give so much by a thousand pounds to the missionary society, it is so far a cause of regret; but they have contributed six times that amount—nay, I think I shall not exaggerate if I say, ten times that amount, to the alleviation of the distress of our suffering brethren in the North. And the fountains of christian benevolence which have thus been opened will assuredly not be sealed again. We have learnt how much more blessed it is to give than to receive; and when the unhappy occasion for this charity shall have passed away, our gifts will continue to flow as liberally as before, although in other channels, and the missionary society, which for the time has suffered loss, will rejoice in a greatly augmented revenue. When, however, I look at the aggregate income of the society in the past year—and, let me say, for many years besides the past—I cannot affect to say that I think there is nothing to deplore. I sympathise deeply with the sentiment of the last speaker when he expressed the belief that the baptists of this country could raise a much larger sum for missionary purposes than they do. O, brethren! what is £27,000 or £30,000 for the great community of baptists in this land? Last week a single collection of pictures was sold for twice the sum—the collection of a private gentleman, which he had made only for the gratification of his taste. I must

acknowledge to you that I look forward, with a hope approaching sometimes to rapture, to the period when the baptists of England shall be all united in this holy undertaking. I believe that baptists have been raised up for the execution of a great object in God's church. I believe that they can pour fire into the enemy's camp with a directer and surer aim than many of our brethren. I believe it is theirs to storm the Redan of Popery, whether on the continent or at home, or of superstition in Asia and other parts of the world. It was a solemn period—I think it was a solemn moment with the angels in heaven—when they saw our apostolic Carey first entering on Indian soil; they knew it was the signal for the commencement of a conflict which could only terminate in the destruction of Asiatic superstition. Fearful were the fires that were poured forth upon our father's heads, but they stood bravely in the position which they had taken up. We do not wonder that the iron-clads withdrew from Charleston harbour. But our iron-clads never do withdraw. They can perish at their post, but they cannot abandon it. Carey did not abandon it; Marshman did not abandon it; the brave men who had taken up their position under the walls of the enemy felt they were to conquer or to die, and in the arms of victory many of them have fallen. Shall there not be a band of successors to follow in their steps? Are there not heroic and ardent hearts amongst the young men of England at the present day? Are there not those who emulate the spirit of our fathers departed? Is their spirit quenched within us, their degenerate descendants? God forbid: let the youths of England devote themselves to this missionary work—let them come up to the help of the Lord against the mighty. And the Lord himself is preparing the way.

Rev. J. MAKEPEACE, of Luton.—In India, at the outset, as many of you may know, the idea of imparting education at all to Hindoos and Mahomedans was regarded as an unwarrantable innovation, and when for the first time this question was brought before the Court of Directors it was received with disfavour, and one of them sagely averred that one of the leading causes of the separation of America from

Great Britain was the establishment of seminaries in transatlantic cities; and that was a policy, therefore, which was studiously to be avoided with respect to India, as a fearful rock on which had already split the amicable relations previously subsisting between America and the old country. Now education is conveyed to the natives mainly through the medium of the English language, which there is such a constant desire to acquire, and the study of which is pursued so eagerly, that it is becoming quite naturalised among the higher and upper classes of the people; and the demand for English books is proportionably great. From a comparative statement of sales of works within a period of four years, it appears that there were issued from certain depositories, in the Arabic tongue, 110 works; in Sanscrit there were 620; whilst the demand for English books in the same period amounted to 72,205 volumes. If you inspect the rolls of certain colleges, of which particulars are given, the same relations will appear with reference to the studies of the pupils. There are 299 boys studying Sanscrit, 554 studying Arabic and Persian, while there are 4,241 seeking to attain proficiency in the English language. Then, besides these government and missionary institutions, there are schools carried on by educated and enlightened natives, and these institutions are fashioned precisely on the model of the great missionary establishments in Calcutta and Madras. Whatever the motive, the fact of the study of English becoming more and more general in India is very gratifying and interesting to us, for the result must be beneficial to the cause of religious truth—English Bibles are necessarily introduced to aid the acquirement of the language, and the truths so beautifully developed there take possession of the mind. And the knowledge conveyed by the works of our philosophical writers, when read in the East by the student, whose only desire at first was to speak English, takes the place of those strange accounts of great facts and phenomena which we find in the Shasters. Take the cause of an eclipse, as given in the Shasters, as an illustration. They tell you that the infernal and supernal deities were to be present at the churning of the ocean in order to gain the

water of immortality. They got into the ocean and called around them a circle of assistant spirits, and the work of churning commenced. The superiors intended to secure the draught for themselves; but there was one of the demons, one of the sharpest of his kind, who saw through the design, and, determined not to be out-witted, laid aside his infernal garb and assumed one that better suited the superior portion of the assembly. Birshed was master of the ceremonies. He had not observed what was transpiring, and so it fell to the lot of the demon to sip the nectar and live for ever. The sun and the moon, who had been watching the movements, interposed, and the moon endeavoured to draw back his arm; Birshed resented the interference of the moon, but he cut the demon in two. The demon, however, had drunk the water of immortality, and so must live for ever. But he sought vengeance of the sun and moon; and he is represented as running after the two luminaries crying revenge. When he comes up to the sun, he catches him, but finds him too hot to hold, and lets him go,—and that accounts for the partial eclipse of the sun. He then makes chase for the moon, finds her somewhat cooler, and swallows her; but inasmuch as his body is cut in two, she soon makes her appearance again, and that accounts for the temporary though total eclipse of the moon. You will not be surprised after this that, in a Bengal newspaper, a native editor has occasion to raise his warning voice against the students in the colleges, who, it is said, seldom name their gods without decision.—[Mr. M. here referred to the government educational exclusion of the Holy Scriptures, furnishing some astounding facts, of such vast importance, that, as we have not space at present, we have omitted them now, that we may give them entire in a future number. He then proceeded.]—But a mighty work of preparation is going on in India for the final triumph of the Gospel. India is growing ready for her change, and our schools there have sent forth thousands, and tens of thousands, of native youth, who have been well indoctrinated into the principles and precepts of our holy religion, and who constitute a prepared people for the outpouring of the Spirit from on high. If that Spirit was to descend

to-day or to-morrow, there would be thousands of ready-made intelligent Christians who, having life in themselves, would be capable from their previous high mental culture to go forth as your most intelligent ambassadors of the cross. Once more, these institutions furnish examples of the noblest Christian heroism in those pupils who have been converted to the faith. Certainly we have some of the most noble instances of moral courage in connection with those institutions, in pupils who have been determined to be on the Lord's side. On many occasions when youth who have been trained in those institutions have abandoned the faith of their forefathers, and have determined to avow their attachment to Jesus, a hue and cry has been raised against them, and various streams of persecutions have descended upon the hapless neophytes, compelling them to fly for shelter or protection to the abodes of the missionaries. Thither their friends and relatives have repaired, endeavouring to win them back by entreaty, or tear them away by force. If foiled in that attempt, scenes have ensued which almost beggar description, and which might well melt with pity, or rend with grief the most callous heart. Maddened into fury at the calm protestations of their children against the soul-destroying errors of heathenism, they have turned savagely towards them, and with a brow darkening with indignation, and eyes flashing with the fierce glow of fanaticism, and lips quivering with implacable rage, they have poured upon them a volley of appalling execration, exhausting in their attack the whole vocabulary of curses, invectives, and threats. In the whole range of the English language I know of nothing comparable to imprecations like these. "May all the curses of life be on him, and his agonies drive him forth o'er the wilderness. May snakes spring up in his path; earth's fruits be ashes in his mouth; the leaves on which he lays his head to sleep be strewed with scorpions! May the cool rivers turn to blood as he stoops down to stain them with his raging lips! May every element shun or change to him! May he live in agonies! May the grass wither from his feet, the woods deny him shelter, the earth a home, the dust a grave, and heaven his God!" And if after this exhaustive attack our

pupils remain unmoved, recourse is had to the courts of law; but there, too, we have signally triumphed. Sir, our churches in England ought to be proud to mention the names of these pupils, for they stand high upon the list of the holy martyrs of the church, and of those who through much tribulation have entered the kingdom. The Secretary then announced that £520 had been contributed since the commencement of the meeting.

## Poetry.

### "THEY SHALL BE MINE."

By the Author of "*Leaves from the Backwoods.*"

"THEY shall be mine." Oh! lay them down to slumber,  
Calm in the strong assurance that He gives;  
He calls them by their names, He knows their number,  
And they shall live as surely as He lives.

"They shall be mine." Upraised from earthly pillows,  
Gathered from desert sand, from mountains cold;  
Called from the graves beneath old Ocean's billows!  
Called from each distant land, each scattered fold.

Well might the soul, that wondrous spark of being,  
Lit by His breath, who claims it for His own,  
Shine in the circle which His love, forseeing,  
Destined to glitter brightest round His throne.

But shall the dust, from earthly dust first taken,  
And now long mingled with its native earth,  
To life, to beauty, once again awaken?  
Thrill with the rapture of a second birth?

"They shall be mine." They, as on earth we knew them,  
The lips we kissed, the hands we loved to press,  
Only a future ever circling through them—  
Unfading youth, unchanging holiness.

"They shall be mine." Children of sin and sorrow,  
Giv'st thou, O Lord, heaven's utmost verge to them!  
No! from each rifled grave thy crown shall borrow  
An added light, a prized and costly gem!

"They shall be mine." Thought fails and fancy falters,  
Striving to sound, to fathom love divine.  
All that we know—no time Thy promise alters,  
All that we trust—our loved ones shall be Thine.

## Reviews.

*The Life and Labours of George Washington Walker, of Hobart Town, Tasmania.* By James Backhouse and Charles Tylor. London: Bennett, Bishopsgate Street Without.

FOR a copy of this handsome octavo volume of more than 550 pages, beautifully printed on superior paper, with a portrait of G. W. Walker, we are indebted to some unknown "Friend," who at the same time modestly in-

formed us by post that he believed we might find in the volume a few pieces suitable for our *Children's Magazine*.

We may as well confess that on glancing at the title we could not recollect any individual of the name of "Walker" who had, during the past fifty years, made himself conspicuous in the religious or philanthropic world. His two given names—"George Washington" were certainly not unknown to

fame, but who could he be who claimed the three?

We had not, however, proceeded far before we discovered that "G. W. W." was a member of the "Society of Friends," and ere long we are informed that "James Backhouse and George W. Walker sailed from London on the Third of the Ninth month, 1831," for Hobart Town, Tasmania. In conventional terms, they were two "Quaker Missionaries."

And this solves the mystery. For this unobtrusive body of christians seems to do absolutely nothing in the way of publishing their proceedings beyond their own immediate and limited circle; and should what they do be "noised abroad," they

"Blush to find it fame."

We have gone through half the volume; and making allowance, as we ought, for some peculiarities, we have been delighted and profited, perhaps we should say humbled, by noticing the entire consecration of these devoted men to their great work. Their deep conscientiousness—their self-denying and unwearied labours—their spirituality of mind—and their desire to promote the temporal as well as the eternal interests of their fellow-men, however degraded and debased, remind us forcibly of the "Acts of the Apostles," whom they seemed to glory in

imitating by going wherever the "Spirit" directed or permitted them.

We give this brief notice as introductory to some remarkable facts which we have noted for quotation.

*An Essay on the Improvement of Time: and other Literary Remains. By John Foster. With a Preface by John Sheppard. Edited by J. E. Ryland, M.A. Bunyan Library, Volume X. London: Heaton & Son.*

THE previously published writings of Foster—for it was as a writer and not as a preacher that he was distinguished—having afforded rich food for thought to many, we are gratified to find that "the fragments which remained" have been gathered into a volume, uniform with those which preceded it, of the Bunyan Library. The "Notes of Sermons" we had already seen in the monthly pages of the *Oriental Baptist*; but the "Essay on Time," the "Missionary Discourse," "Funeral Sermon," and "Letters," are all new to us. It will not be expected that we should offer our humble commendation even of these "fragments." Those who have already tasted the "good words" spread out before them in the larger works of this thoughtful writer, will welcome the opportunity here afforded for renewing the pleasurable sensations they then enjoyed.

## Christian Activity.

### PRIVATE CONVERSATION.

OUR BLESSED LORD, who is a perfect pattern to the active christian in all his attempts to do good, not only addressed crowds of listeners, but frequently held private conversations with individuals. Two of these—one with Nicodemus, and the other with the Samaritan woman, contain, as recorded in the sacred writings, some of the most sublime truths of the religion he came to make known.

Private conversation then, we may presume, is a mode of diffusing the knowledge of religion which we may not only adopt, but one on which we may look for the Divine blessing.

Much, however, will depend, if we would succeed, upon the use of a wise

and timely discretion in attempting to "say unto our neighbour, know thou the Lord."

A writer on this very important but delicate subject, says:—

"It is important that you should select a proper *time* to try to make serious impressions on the mind of a careless sinner. Much depends on timing your efforts right. For if you fail of selecting the most proper time, very probably you will be defeated. True, you may say, it is your duty at all times to warn sinners, and try to awaken them to think of their souls. And so it is; yet if you do not pay due regard to the time and opportunity, your hope of success may be very doubtful. People who are careless and

indifferent to religion are often offended, rather than benefited by being called off from important and lawful business.

If possible, when you wish to converse with a man on the subject of salvation, take him *when he is in a good temper*. If you find him out of humour, very probably he will get angry and abuse you. Better let him alone for that time. It is possible you may be able to talk in such a way as to cool his temper, but it is not likely. The truth is, men hate God; and though their hatred be dormant, it is easily excited; and if you bring God fully before their minds when they are already excited with anger, it will be likely to arouse their enmity.

If possible, always take an opportunity to converse with careless sinners when they are *alone*. Most men are too proud to be conversed with freely respecting themselves in the presence of others, even their own family. A man in such circumstances will brace up all his powers to defend himself; while, if he were alone, he might melt down under the truth. But he will resist the truth, or try to laugh it off, for fear that if he should manifest any feeling, somebody will go and report that he is going to be serious.

When you approach a careless individual, to endeavour to awaken him to his soul's concerns, be sure to treat him *kindly*. Let him see that you address him, because you love his soul, and desire his best good in time and eternity. If you are harsh and overbearing in your manner, you will probably offend him, and drive him farther off from the way of life.

Be *solemn*. Avoid all lightness of manner or language. Levity will produce anything but a right impression. You ought to feel that you are engaged

in a very solemn work, which is going to affect the character of your friend or neighbour, and probably determine his destiny for eternity. Who could trifle and use levity in such circumstances, if his heart were sincere?

Be *respectful*. Some seem to suppose it necessary to be abrupt, and rude, and coarse, in their intercourse with the careless and impenitent. Nothing can be a greater mistake. The apostle Paul has given us a better rule on the subject, where he says, 'Be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing.' A rude and coarse address is only calculated to give an unfavourable opinion both of you and of your religion.

Be careful to *guard your own spirit*. There are many people who have not good temper enough to converse with those who are much opposed to religion. And such a person wants no better triumph than to see you angry. He will go away exulting because he has made one of the saints mad.

It is generally *best to be short*, and not spin out what you have to say. Get the attention as soon as you can to the very point; say a few things and press them home to the heart and conscience, and bring the matter to an issue. If possible, get them to repent and give themselves to Christ at the time. This is the proper issue. Carefully avoid making an impression that you do not wish them to repent now."

One word more. Speak the words of God to them; only take care to select, so far as your memory helps you, those words which are best *adapted* to the circumstances of the party with whom you converse. Do all in a prayerful spirit, trusting in Divine aid.

## Revivals and Awakenings.

### REMAINING EFFECTS OF THE LATE IRISH REVIVALS.

DURING the progress of these remarkable revivals, there were those who, assuming the character of prophets, predicted their speedy termination and profitless results. But it needed little

foresight to foretell that they would not continue in all their exciting power. Their results, however, is another question. A writer on this subject says:—

"*Is the Revival 'Over'?*—All the monster meetings are over—all the



tumultuous scenes of excitement, and the terrific prostrations are over; but the still small voice of God prevails as much as ever—perhaps, in some instances, more than ever. Many, who at the beginning stood aloof, and who at the end became hostile, are still found denouncing the whole movement—loudly proclaiming that it was the work of man, and not the work of God. They have grounded their charges upon two classes of character, whose conduct has greatly wounded the cause of Christ. One party (and their numbers are few) who took an active part in carrying on religious meetings, but who have become inactive; and another class (much more numerous), consisting of those who were greatly impressed, especially in a physical way. Of these a large number have become cold and careless. Among them were found the superstitious, the ignorant, the excitable, who in the resistless whirl of the incoming tide, were moved out of their places, and appeared for a season on the surface, but who, in a short time, gravitated and fell back to their old position—some even to a deeper depth of deadness and hostility to the truth of God than before. We regard this as the natural and invariable result of all great spiritual movements. In the days of Christ, many disciples 'went back, and walked no more with Him.' Paul tells us that 'they that are in Asia are turned away from us;' and John assigns the reason, 'They went out from us but they were not of us; for if they had been of us, they would no doubt have continued with us.'

Yet, with these exceptions, we rejoice in being able to bless God that the glorious Revival continues, and the river of life seems deepening and widening. First, in the *ministry*—the revived ministry. A much larger number of ministers than formerly preach, as wishing and expecting to save souls. Their prayers are no more like bolts shot at a venture, but the cries of men who know they will be heard and helped. The labours of such are not despairing efforts, done from a sense of necessity, and in heartless despondency; the call of God has roused them, and they preach to the dry bones, and call for the wind of the Lord, persuaded

that they will and must be heard, for 'the Lord hath said it.' The pious and revived sabbath-school teachers and others are nobly carrying on the work of God. I see this in the pointed manner of teaching in the sabbath-school, the questions now being chiefly heart-questions; I see it in our prayer-meetings, in the prayers, the conversation, the growth of our people in the experimental knowledge of salvation.

Blessed be God, our neighbourhood is dotted over with prayer-meetings, and these are well attended both by old and young. The most marked and distinguished characteristic of revival amongst us at present is, the number that have been sealed, and are still being sealed, with the witness of the Holy Spirit. The assurance of salvation is the privilege of many who formerly felt only doubts and fears. Bright eyes and happy faces gladden our meetings; special prayer is often asked and offered for peculiar blessings; the kindest sympathy is often manifested for the sick and distressed; hearts have been opened largely to contribute to every good cause, especially for the relief of poor brethren amongst us; and the pleasure expressed in meeting and parting is like that of the members of one family.

The man who says the revival is over, has, I fear, not been brought under its influence. For my part I can testify that the light of saving truth is getting brighter and clearer; that the power of prayer is more felt and acknowledged; that the pleasure of the Lord prospers in our hands; that the world is beginning to appear more in its real nature—'vanity of vanities;' and that God and heaven are becoming nearer and dearer to us. The Word has become a mine of unsearchable riches. As we explore it, the enriching veins are growing larger and fuller. Seated on the Delectable Mountains, we are getting sights of the heavenly Canaan; and occasionally we gather clusters from Eshcol, which make our hearts long for the fruits which grow for ever in the paradise of God. The good Lord convince all gainsayers who say that the revival is over, by giving them that 'power from on high' that will constrain them to become 'witnesses' for the word and work of God."

## Narratives and Anecdotes.

### THE RAMPANT WAR-SPRIT.

ELIHU BURRITT, formerly known as the "learned American blacksmith," having recently made another visit to this country, was present at the late Annual Meeting of the "Peace Society," when he delivered an eloquent address. We rejoice to find that he "bates not one jot of heart and hope" in the great cause of Peace. He said:—

"I have been requested to make a few general remarks on this occasion, but the circumstances under which we meet to-night are so extraordinary; the past, present, and future, all seem to converge into such a cross sea of antagonistic events and disturbing apprehensions; there is over christendom such an unbroken flood of the old animus of the dark ages; the war spirit has so overreached the highest watermark of its former inundations, in short, looking in every direction, across both hemispheres, and on all the aspects of the present crisis, it is difficult to find words that shall be appropriate for this anniversary hour. Truly, the times have changed, and many have changed with them. Hardly ten years have elapsed since the last of our great Peace Congresses, and yet the decade just coming to a close has never had a parallel in history for the quick succession of distinct and wide-ranging wars. During this brief space in the life of nations, the great Abaddon of our race has swept with his burning wing all the continents of the earth. Within this short period it has belted the globe with a wide track of fire and blood. The conflict in the Crimea seemed to unlock all the pent-up furies upon which the great destroyer rides forth to the desolations it works amongst men. From the Crimea they flew eastward and westward. Their serpent tongues hissed for the nations, and the nations rushed into the battlefield with all the new and terrible death-reapers that human science could invent. One by one every first-class nation and every considerable people of the earth has passed under the chariot-wheels of this heathen Juggler-

naut within the last ten years. England, France, Spain, Italy, Austria, Russia, Turkey, India, and China have flooded their hands in this work of human slaughter. Then the fiery tide rolled back from the eastern shore of China, and broke upon America with all the accumulated impetus of its ground swell. There, the area of that great Republic, which had boasted that civil war had never reddened a square inch of its soil with blood, is now the scene of the most sanguinary conflict that ever sundered and desolated a people of the same country, race, and tongue. All the mutinies, rebellions, and revolutions of past ages put in one struggle would hardly equal the dimensions of the tremendous conflict; and still the end is not yet. What and when that end shall be is all hidden in unrevealed dispensations of the future. Truly the outlook is not animating to the friends of peace; but let us remember that the greatest days of human history are those in which the few walk by faith. This is the great trial day; it is to test our faith in the principles we have espoused. Solomon was a wise man beyond all his predecessors, but the least in the kingdom of heaven is greater than he in the wisdom which was not revealed to him. He enumerates a long series of seasons appropriate for certain sentiments and actions:—'There is a time to plant and a time to pluck up,' 'a time to love, and a time to hate,' but he omitted one time from the list which the man of christian experience alone can supply, that is, 'a time to believe when the multitude doubt.' There should be a time for a man to gird up his loins, and stand strong and firm in the steady valour of a great faith, to plant his foot more stoutly upon the rock of a great and everlasting principle, and to feel its strength against the winds and waves that are sweeping hundreds around him from their sandy foundations. There should be a time to wait as well as to advance, to wait to see our judgment brought forth as the noonday, to see the mighty

and immortal principle on which we stand inscribed before a daunting world, even by the logic of those stern and terrible events. Courage and faith!—let us strengthen our hearts for this trial. Courage and faith!—we need both in large measure to carry us over this great gap in the ages, to carry us across the shadow of these dark years, which have been resuscitated, as it were, from the slumbers of ten centuries, and thrown across the path of human progress, at a time when that pathway seemed brightening with a glorious promise: we shall reach the shore of a better future if we faint not. There has been a great falling off in the nominal adherents to our cause. Hundreds and thousands who walked with us when our white banner was upborne, as it were, by the breath of popular favour, have gone away backward before the adverse influence of these events. But still I would say, Courage! We have been thinned but not weakened by their secession. The hand of Gideon was not weakened by the test that thinned its scanty ranks, nor shall ours lose strength or working vitality from this severe winnowing. What has been the lesson of ten years? What is it but this, that all our strength is in a great and everlasting principle—a principle as immortal and immutable as the attributes and doctrines of the Saviour of mankind—a principle which he gave to his followers to enter into the very life-work and structure of their faith, to be a living power in their belief and practice, which should win and crown one of the greatest triumphs of his kingdom on earth? The experience of the last ten years has taught us how little we may trust to men who base their adhesion to our cause on the shifting quicksands of expediency and policy. When the adverse wind and tide of public sentiment come, they are washed into the current of popular emotion. We must dig down to a deeper, stronger foundation than this if we ever expect to see that great victory won which is to bless the world with permanent and universal peace. We must get a stronger hold upon the consciences of christian men, so that they shall feel that war is a heathen usage, that it is put under the everlasting ban of a christian's faith, that it is put in the

same moral category as idolatry—oblations offered to heathen deities, in which he cannot participate, even by indirect acquiescence or toleration. Can we bring christian men to this full conviction, so that they would no sooner countenance war than they would assist at the immolation of a human being to the idol of some Pagan cannibal? Through many years of labour we have worked to this end on both sides of the Atlantic; and we can almost say with the prophet, 'Who hath believed our report?' The work is slow because the work is large. It is directed against the antagonistic influences of forty centuries, against the education and habits of the public mind through all the foregoing ages. But other works are slow, and those who bear their heat and burden have equal cause with ourselves for discouragement. Let us remember that intemperance and slavery are as old as war, and that awakening of the christian conscience to their evils in both hemispheres has been exceedingly slow. The transformation of the views and opinions of the christian church, in reference to these moral evils, is wrought out by almost imperceptible degrees, line upon line, precept upon precept, here a little and there a little. Six days were time enough for the Almighty hand to build the world, and to launch it in the full perfection of its physical laws and functions; but six thousand years may be too short a space of time in which to shake down from their power these stupendous systems of wickedness and folly, and to erect upon their ruins that glorious kingdom of righteousness and peace predicted by the holy seers of old. Courage and faith! It is not a time to measure the permanent and even tide mark of the sea when some unprecedented tempest is dashing its waters far inland upon the wheatfields never before moistened by the brine of the ocean; it is not a time to measure the actual progress of our cause at this moment of temporary reaction. It would be language of unreasonably despair to say that the fields we have cultured and sown in faith and hope shall never be green again, nor ever bear a harvest, because some sudden tempest of human passions has blown over them the bitter spray of the dark ages. In the closing chapters

of Divine revelation it was given to the Saint of Patmos to see that Satan was to be unbound for a certain season among men, and to have the full swing and sway of his malignant will; but that period of mischief was to be his last on earth. So war has been loosed with all its sharp-teethed bloodhounds to prey for a certain period upon all that is precious in the moral world. Its bloody unbroken reign lacks but one year of a full decade; and let us take hold of the hope that this remaining year shall be its last in the christian world—that when the last of the intervening months shall have closed its record, this great red dragon shall be bound to go no more abroad for ever. Courage and faith! We may be but twelve months distant from a future rich with the best blessings of our brave hopes in these days of darkness. When the great Governments of the world shall make up the balance-sheet of these bloody wars, depend upon it, they will find an immense disparity between the debt and credit sides of the account; that the beggarly gain against the tremendous loss will impress them with such a conviction as they never had before of the utter unreality of any seeming good obtained by the sword. Then we may reasonably expect a reaction in the public mind favourable to our cause. Let us all be up and waiting to make the most of these new lessons which the last ten years of war must impress upon the people of christendom. What a new volume full of pungent teaching these years will fill! What an array of texts, facts, and vivid illustrations, all alive with fresh experience, will be at hand to point our arguments and give new effect to our appeals! What new and startling examples shall we be able to cite of the utter futility and folly of resorting to the sword, either for empire or for independence, for secession or for union, for revolution or reaction, for national honour or civil rights. Courage and faith! We need both, not only in reference to those antagonistic events and influences that are sweeping over the world, and diminishing the ranks of our nominal adherents, but in reference to those affecting and afflicting dispensations of the Divine will which have removed, as it were, the very

Elijahs and Eliasas of our cause in the last ten years. It is impossible for me, it is impossible for you, to forget on this occasion those faces, radiant with the heart light of christian philanthropy, which were wont to beam once upon the anniversary assemblages convened within these walls. Their lips have been silenced for ever on earth, but the living speech of their great lives of faith is with us still. They have been taken from their personal companionship on earth; but the light and savour of our lives of hope and faith shall be with us as a cheering and helpful fellowship through all the arduous labours and unforeseen trials that may await us in the cause of peace. Yes, the fathers of our cause have fallen asleep; those who stood next to them in age and labour are fast verging into the sere and yellow leaf of life; and one by one they will ere long be called to relinquish the field to younger men. And who are they that shall take this holy cause into their heart of hearts, and give to it the quenchless fervour of their faith, hope, prayer, and labour? If there be any young men in this land preparing their souls for this blessed work, some of them must be within these walls to-night. As we who have toiled long in this field, look around upon this congregation, we would fain believe that such and such a young man feels in his soul the pulse of a new interest in this enterprise of christian philanthropy; that he is listening now to the still, small voice, of a divine suggestion to give himself to this work; to come up and fill one of the vacant places that death or age has made in our ranks; to bring to the help of our waning energies the warming animation of that young-man Power with which every great and arduous undertaking must be fed, to keep the sinews of exertion in a working order. It will be worth the care and labour of a dozen anniversary meetings like the present, if a few of these young men shall make this evening the date of their consecration to this great and christian cause. You will never see a time more favourable for enlistment under our banner than at the present movement. To enlist now, a young man must be moved by the heroism of a great faith; he must plant his foot

upon a great principle, as upon a rock in the midst of the whirling eddies of a cross sea; he must lean upon that everlasting strength that comes from above, and feel it moving every nerve, and giving effect and success to every effort. Shall not some of the gaping vacancies in our thinned ranks be filled to-night by some young volunteers from this assemblage? Come! the great future is your inheritance. Should you live to our age, your meridian years

will pass under the sun of that future. You will reap, in those years of harvest, what men like us have sown in tears and trial. Come, then, lend a hand now to this fallow work; walk with us across these rough furrows; take your turn at the plough—take your place at the sowing—for the harvest is all to be yours; you and the children of your manhood years shall reap its golden sheaves into your bosoms, and rejoice in the glorious ingathering."

## Baptisms.

### FOREIGN.

**JAMAICA.**—From the "Annual Report of the Jamaica Baptist Union, for the year ending December 31, 1862," we gather the facts and statistics which follow. The results of the Revival in some of the churches are mentioned. Mr. Clark says, "Several of those expelled were persons awakened at the time of the revival, who have relapsed into sin." Mr. Millard states, "At St. Ann's Bay, during 1861 and 1862, so many as sixty-eight persons were baptized. Of these, fifty-one were the fruit of the awakening. Of these, sixteen, or nearly one in three, have been excluded, and most for one deadly sin. At Ocho Rios, fifty-three persons were baptized in 1861 and 1862. Of these, twenty-two are fruits of the awakening, and eight of them, for one and the same crime, have been excluded." Mr. Johnson writes, "Many of those persons who were baptized last year as the result of the religious awakening, are giving satisfaction, while a few (and amongst them those who were the most noisy) have returned to their evil ways." Mr. Fray reports, "Our young members, the fruit of the awakening, are still steadfast, and give us great encouragement. Very few of them have been excluded." Mr. G. R. Henderson says, "We are pleased to state that most of our newly-received members stand well." Mr. J. E. Henderson states, "With few exceptions, all who came into the church under the influence of the revival, have stood well,

though many of them have lost the zeal and fervour which characterized them when first admitted into fellowship." Mr. Dendy says, "two hundred and twenty-three persons were baptized in 1861. There have been excluded twenty-three; two have died; so that one hundred and ninety-eight are still standing as members." And lastly, Mr. Milliner states, "A few converts, about one in eight, have relapsed into sin." Statistics have been received from fifty-seven out of sixty-four churches in the Union. From these it appears that in nine churches there has been no baptism, in eight no restoration, in thirty-two no dismissal, in three no death. In thirty-two there is an increase, in twenty-four a decrease, and in one numbers are stationary. The results shew—

Additions by Baptism .. ..	1555
" " Restoration .. ..	392
" " Received .. ..	103
	<hr/>
	2050
Loss by Death .. ..	460
" " Exclusion .. ..	824
" " Withdrawal, &c. .. ..	175
" " Dismissal .. ..	61
	<hr/>
	1520

Number of members in 57 churches, 18,518  
Number of inquirers in 52 churches, 3,637

The number of baptized is larger (except in 1861, when it was 3,757) than in any year since 1844; but the fact that 999

individuals who were members have been struck off the church registers in one year, cannot but awaken solemn inquiry, especially as it appears that discipline has had to be exercised on those who should be a pattern to the newly-received members—helpers, not stumbling-blocks and tempters.

**AUSTRALIA.** — *Melbourne, Collins Street.*—On Monday evening, March 23, at the close of the usual prayer meeting, the pastor baptized one candidate. On Lord's-day evening, March 29, ten candidates were baptized on a profession of their faith in Jesus. The baptismal service was preceded by the fourth of a course of lectures on the "Heavenly Home." The chapel was densely crowded in every part by an apparently deeply interested congregation. On Monday evening, March 30, another candidate was baptized.

*Castlemaine.*—At the close of the service on Lord's-day evening, March 29, two female friends were baptized on a profession of faith in the Lord Jesus Christ, by the pastor, Mr. James Smith. There was a large attendance, and deep solemnity was manifested throughout the service.

*Tarnagulla.*—On Wednesday evening, 25th March, six candidates were baptized on a profession of faith, after an address by the pastor, Mr. W. Tranter. The whole service was exceedingly impressive and interesting. Mr. T. is labouring with most encouraging prospects of success.

*Geelong, Aberdeen Street.*—On Lord's-day evening, 8th March, eight candidates, (two of them being the pastor's daughters) were immersed on a profession of their faith in Jesus. Previous to the administration of the ordinance, the pastor, Mr. W. B. Landells, preached from Luke x. 42, "And Mary hath chosen that good part which shall not be taken away from her." The chapel was crowded by a most attentive congregation.

*North Adelaide, Ebenezer.*—On Lord's-day, March 8, four believers were baptized. This was the first occasion of administering this ordinance in the new chapel. The attendance was good. The pastor, Mr. Prince, delivered a discourse on the words, "I have need to be baptized"—"Thus it becometh us."

*Brighton.*—On Lord's-day, March 22, a daughter of one of the deacons of the church was baptized in the chapel at Brighton, by Mr. W. R. Wade, who is officiating there. Though the attendance was not large, the service was impressive.

*Maldon.*—On Lord's-day, Feb. 1, two disciples were baptized by Mr. Morton, after a lecture on Cornelius the Centurion. The chapel was filled with a most attentive audience.

#### DOMESTIC.

**LEEDS.**—*Baptist Mission to the Unconverted.*—On Wednesday evening, June 2, after an address on the baptism of Christ, before a numerous congregation, Mr. Stutterd went down into the water and baptized six believers—two young men, two young women, and two aged sisters. One of these was the widow of a persecuting husband, who for a long time had prevented his wife from joining us; but he was seized with a sudden and mysterious disease, and after a few hours summoned into eternity. They were baptized in South Parade chapel baptistry (kindly lent for the occasion), and will unite with the newly-formed baptist church, York Road, in the east end of this densely populated town.

**SUTTON-IN-ASHFIELD, Notts.**—What is called "Whit-Sunday" (May 24) was a memorable day with us; when twenty disciples of the Saviour, eight males and twelve females, were baptized into his death. Two of these were Wesleyans, who returned to "dwell with their own people." The rest were all added to our fellowship; seven of whom were sabbath scholars, and four were teachers. We have more candidates and inquirers. The Lord be praised! When your new baptism tracts are ready, think of us. J. E.

**BROMLEY, Middlesex.**—*Baptism by a Coloured Minister.*—Mr. J. Sella Martin immersed three candidates in the baptist chapel, Bow, May 28, after an impressive sermon. Two of the candidates were husband and wife. The Lecture Hall, Bromley, in which Mr. Martin preaches, is crowded with attentive hearers, and numbers are unable to obtain admission. A. J.

**ARMLEY, near Leeds.**—Four females were baptized at this village, June 5, where there is a small baptist church. One of the candidates was the daughter of a Roman Catholic, who had prevented her on a former occasion from being baptized. Her mother was a pious woman, a member of this church, and has recently been taken to join the church triumphant in heaven. In her last illness she fervently prayed for her daughter's conversion, and God has answered her prayers. Praying parents, persevere!

S. A. S.

**CARRICKFERGUS, Ireland.**—As you wish for reports of baptisms, I beg to inform you that on June 4, Mr. Henry, of Belfast, baptized a young man in the sea at this place. And on the 14th, Mr. McKinney baptized another believer in Jesus. This friend had long been thinking on the subject; he has now put on Christ in his appointed way. These were both added to the church at this place.

J. P.

**NEW LENTON, near Nottingham.**—Our pastor, the Rev. C. Burrows, administered the ordinance of baptism on June 7, when six friends thus put on Christ; two of whom are members with the New Connexion Methodists, and wish to remain with their own people; the other four were received into church fellowship with us the same evening.

R. W. L.

**TREDEGAR, Monmouthshire.**—Mr. Lewis, the pastor of the English church, has had the pleasure of baptizing into the death of Christ—on April 5, four disciples; on the 26th, eleven; and on May 24, twenty. May these all be faithful to their baptismal vows, and thus honour the profession of their Lord and Saviour!

**GLASGOW, North Frederick Street.**—On sabbath forenoon, May 31, after a sermon on the "Baptism of Lydia and her household," seven believers were immersed by Mr. T. W. Medhurst. Others are inquiring the way to Zion with their faces thitherward. The same day eight baptized believers were added to the church.

[We thank our correspondent for the papers sent with his note, but the contents were *over weight*, causing double postage.]

**LIVERPOOL, Great Cross Hall Street.**—*Welsh Baptists.*—We had the pleasure of witnessing the baptism of six believers, on Lord's-day, April 26, three of whom were in the bloom of youth; and on May 10, the ordinance was again administered, when one believer thus put on Christ. There are more on the way.

T. G.

**HATCH BEAUCHAMP, near Taunton.**—Our pastor, the Rev. E. Curtis, had the pleasure of baptizing three young persons into the names of the Sacred Three, on June 7. The scene was an affecting and delightful one. Many among the undecided spectators were deeply impressed.

S. L.

**WILLINGTON, near Derby.**—We had a baptismal service at this village, where we have a neat chapel, on Lord's-day, May 17, when two believers thus professed their faith in the Saviour. Mr. Gregory, of Derby, administered the ordinance.

T. C.

**LEICESTER, Friar Lane.**—Six young disciples of the Holy Saviour, five males and one female, were baptized by the Rev. J. C. Pike, on the first Lord's-day in June.

**Dover Street.**—On Wednesday evening, June 10, the Rev. J. J. Goadby baptized two followers of the Lord Jesus.

## WALES.

**Pwllheli, Carnarvonshire.**—Mr. Jones, our pastor, had the pleasure of immersing two males and six females on a profession of their faith in the crucified Saviour, on June 30. Two of the females had been members with the Calvinistic Methodists. The others were sabbath school scholars. We hope soon to see others coming forward to obey their Lord and Master.

B. R. E.

**Cardiff, Bethany.**—Mr. Griffiths immersed three males and four females on the first sabbath in June. They were all added to the church. I am happy to say there are many more inquiring the way to Zion.

J. J.

**Cardiff, Canton—Providence Chapel.**—The Rev. J. Bailey baptized eleven believers in Jesus, six males and five females, on June 4. These will be all added to the church recently formed in this place. We expect more next month.

## Baptism Facts and Anecdotes.

### EVIL TENDENCIES OF INFANT BAPTISM.

WHEN Mr. Binney, some years ago, shot that stinging arrow at our national establishment, "The Church of England destroys more souls than she saves," he failed to follow up that memorable declaration, which will never be forgotten or forgiven, by pointing out in what way, above all others, she was chargeable with this serious sin. Had he done so, he might probably have referred to the heresy of "baptismal regeneration." But what then? He would have exposed himself to the cutting retort, "'Physician, heal thyself,' for our authority for 'infant regeneration' is at all events as high as yours for 'family baptism;' which, after all, is not baptism, but sprinkling. Certainly we know that we are required to *dip* the child, and yet nearly always sprinkle, without authority from the Queen or Parliament; but pray say nothing about that, for you are one with us in both *mode and subjects*, however you may differ from us in the *effects* we affirm to be produced. It is unkind of you, Mr. Binney, to pass sentence on us in this way, when you yourself are in the same condemnation with regard to the custom of sprinkling babies."

Mr. Walters, in his Discourse on the "Origin and Tendencies of Infant Baptism" says:—

"Infant baptism tends to deceive and ruin the souls of men. It is an error that is most prolific in breeding other errors. I have heard its advocates sometimes say 'there can be no harm in it;' why, there is nothing but harm in it. Is there no harm in setting up the authority of fathers and councils against the authority of Christ? Is there no harm in reflecting on the sufficiency of Holy Scripture? Yet, infant baptism does this. Is there no harm in teaching persons that grace is hereditary, and in some sort descends from father to son? Yet the advocates of infant baptism do this. Harken to Dr. Campbell, one of the ablest men among our English Congregationalists, and one of the most influential leaders in that body—"The visible church under the Gospel contains all that profess the true religion, together with their children. The seed and posterity of the faithful, born within the church,

have, by their birth, interest in the covenant, and have right to the seal of it and to the outward privileges of the church under the Gospel.—Being baptized, these children do renounce and fight against the devil, the world, and the flesh.—They are christians and federally holy, and, therefore, they are baptized.' Is there no harm in teaching men that the application of water to the body benefits the soul? This harm is done by the advocates of infant baptism. 'By baptism,' says John Wesley, 'we who are by nature the children of wrath, are made the children of God.'—'In all ages the outward baptism is a means of the inward.' The English Episcopal Church teaches the same error in the Book of Common Prayer. In answer to the question in the Catechism, 'Who gave you this name?' The person catechised is instructed to say, 'My God-fathers 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.' Is there no harm in teaching men that God can be served by proxy? Yet this is taught by persons upholding infant baptism. Is there no harm in confounding the church and the world together, when Christ has taught that they should be carefully kept separate? Yet infant baptism does this harm. It is not uncharitable to say that thousands, even in this privileged land, delude themselves to their eternal ruin, with the idea that their baptism in infancy is their passport to the skies. I would affectionately urge this view of the subject on the attention of pædo-baptist brethren who hear me. Ask yourselves how far you are responsible for the injury done by your neglect of the ordinance instituted by Christ, and your adoption of the ceremony substituted in its room. Rest assured that the ruin wrought by your rejection of the commandment of God, that ye may keep your own tradition, defies all calculation.'

Yes: with all due respect for the eminent minister who made the declaration, in this way, more than by any other, "The Church of England destroys more souls than she saves." Can anything of this kind be said of the baptism of believers?



## Sabbath Schools and Education.

### "TRY HIM AGAIN."

"WILL you let your boy attend our sabbath school?" said a sabbath school teacher to a mother who did not cherish the fear of God in her heart.

"I dont care if he does, for I am glad to get him out of the house, especially Sundays. He is an unruly fellow, and if you can manage him I shall be glad, for I am sure I can't."

With this ungracious commendation from his mother, the teacher took the boy. But the good man soon found that this boy was more than *he* could manage. Though only ten years old, he soon became the plague of the class, and the Arab of the whole school. He was brimful of antics. Now he would pinch a little fellow near him till he screamed, and when charged with the offence, stontly deny it with a face as grave and solemn as penitence. By-and-bye, when the teacher's heart was most earnest and his appeals most tender, this boy would make a grimace so overpoweringly ludicrous, as to set the whole class into a roar of laughter. Vainly did the teacher rebuke and entreat. Wickedness and mischief were his delight, and he would not be restrained.

Finding him so incurably disobedient, the teacher had him turned out of school. But when the deed was done he reflected—"I have turned that boy out of school. Into what have I turned him? The streets. To the care of a mother who has no control over him whatever. What will become of him? He will certainly be ruined. I cannot give him up. *I will try him again.*"

Once more, then, the boy was taken into that teacher's class. But he had been by no means improved by his expulsion. He was as reckless, troublesome, ungovernable as before. No school could tolerate such a scholar.

What more could the teacher do? He tried a new measure. He took the little rebel after school into a small school-room, and begged him to kneel by his side. The boy kneeled. The teacher prayed until the heart of the boy was touched. Then the teacher arose, and taking his hand, told him how Jesus loved his soul, and died to save it. The boy's heart melted. The tears poured

down his cheeks, and between the intervals of his own sobs and his teacher's remarks, he said—

"I never knew this before; I never thought of that before; I never thought that I was wicked, and that Jesus saw me and loved me."

That precious half-hour of prayer and personal appeal did the work. The young rebel was subdued. His heart was won for Christ. Henceforth he became a quiet, industrious, faithful scholar. The seeds of a strong, healthy piety grew apace within him.

Years rolled around, and that "wild boy" became an upright man, an office-bearer in the church, a christian sailor. He is now mate of a large merchant vessel, a distributor of tracts, Bibles, and religious books; the supporter of his mother and family, and the warm friend of his former teacher. In a word, all that overflow of vitality which, when guided by his self-will and fancy, made him so intractable, is now turned into channels of christian activity, and he is as earnest for Christ as he was formerly for Satan.

What if that teacher had not tried that boy again? In all probability he would have been ruined. Trying again—that half-hour of personal effort especially, under God's blessing, saved him; trying again gave that teacher another source of thankfulness that the grace of God was so abundantly manifested in answer to his prayers. Who can estimate the consequences, both for time and eternity, that have resulted from this teacher's faithfulness in "trying again."

Teachers, have you a scholar whom you feel disposed to turn out? I hope the success of this teacher with this young rebel will induce you to "try him again."

Be encouraged, then, amidst the opposition you meet with in the sinfulness and unwillingness of your scholars. Let the example of this teacher infuse into your hearts a spirit of emulation, zeal, and love, in your Master's service. Remember, you are working not only for time, but for eternity: that you are labouring for Christ, and that while he who opposes you is Satan, He who aids and strengthens you in this His own work is God.

## Religious Tracts.

### TRACTS AMONG SAILORS.

A LONDON City Missionary says:—"At the end of last summer a ship came into dock which was visited by me above two years before, when I gave to the chief mate, who is now captain, a small parcel of tracts to distribute to the crew at sea. I never since heard any more about them until this time, when the captain informed me what had become of them. 'I never thought,' said he, 'of giving them to the crew until the ship was a long way home on her voyage from Calcutta. I gave them away one Sunday morning, when the ship was in a great calm and the crew had nothing to do. After the others had done reading, one of them, a foreigner, never stopped in his attention to them during the most part of the day. When he had finished reading I observed him go into the fore-castle and bring out a Bible, which I never saw with him before. He sat down and continued to read until night came on, his countenance indicating the utmost solemnity and concern. Next day we found ourselves in a heavy gale, which blew this poor fellow from the rigging into the sea. We could render him no assistance at the time, it blew so strong; and as we saw him swimming on the old ocean waves, his eyes turned towards the ship, my heart sank within me when nothing could be done to save him. We kept looking on, each moment leaving him at a greater distance, until at last he disappeared, to sink and rise no more until the morning of the resurrection day, when the sea shall give up the dead that lie in it. Since this occurred,' he added, 'my own mind has felt deeply impressed with the value of real religion, and my need of being always ready for the great change which is to come sooner or later. I thank you for these tracts, and believe they were given in the good providence of God to prepare this poor sailor for his coming change, as well as to make me think more seriously than I have ever done of the great concerns of eternity.'

In the month of November last I called one Sunday morning on board the

'Roman Emperor,' where I found an old man, the ship-keeper, very busy at work. When I offered him a tract to read he said he was in a great hurry, and had not so much time allowed him as to bless himself. After a few words with him on the value of his soul, and the danger attending its neglect, he promised to read in some part of the day a tract, entitled 'Happy Jack,' which attracted his attention, and which was considered by him a very 'rum' name to give it. His name was also Jack, but, very unlike his namesake, he oftentimes felt very unhappy and uncomfortable in his mind. Nearly three weeks passed away, when I saw him again, and asked if he had read the tract or received any benefit from it.

'That I did,' was his reply; 'and at the very lowest calculation that tract was worth 10s. to me.'

'Tell me how was that?' I asked.

'Well then I'll tell you,' he said. 'That day you called I had my mind made up before you called to spend that evening in the public-house. After dinner I sat down to read 'Happy Jack,' as I promised. It had such an effect upon me that I altered my mind and have never been near the public-house since. I never go to such a place without spending a crown-piece. Now two such pieces are worth 10s.; that's the way that the tract was worth the money to me.'

I said I was glad to hear this, and as it was the means of doing him so much good, I hoped it would lead him to seek the crown of life which the Lord has promised to give his people in the day of his appearing. I then showed him the state of his soul by nature, and the free and full salvation offered to him in the gospel. He felt deeply impressed by what I said, and as he was very ignorant of the Scriptures, having never read them, I presented him with the New Testament, which he now reads with much comfort and benefit to his soul."

# Intelligence.

## BAPTIST.

### FOREIGN.

**AUSTRALIA, Melbourne.**—The most costly baptist chapel in Victoria is that built at Melbourne for the Rev. Isaac New, upon which £9,200 has already been expended, and £1,200 in addition is required to finish the exterior. But there is a debt of £2,200 remaining, and a proposal has been made to remove it. One of the deacons, C. J. Jenner, Esq., J.P., offered £500 on condition that the balance was contributed by the 1st January next. Mr. New promised £100 more, and his sons another £100. The proposal was warmly taken up, and about £1,700 in all has been guaranteed already, so that there is every probability of this fine building being disencumbered before another year.

**Melbourne, Albert Street.**—A bazaar in aid of the Chapel Debt Fund was held on Thursday, March 26, and two following days. We learn that the pecuniary result of the sales will be about £400.

**Daylesford.**—On Lord's-day, March 8, the neat chapel just completed was opened for service. Sermons were preached by Mr. W. Sutton (Ballaarat), morning and evening, and in the afternoon by Mr. S. Knight (Wesleyan). The chapel was filled on each occasion. On the following Tuesday evening, a tea meeting was held in the Congregational Chapel (kindly lent for the purpose), a goodly company assembled on the occasion, notwithstanding the unpropitious state of the weather. After tea the public meeting was held, Mr. Cramer, the pastor, presided. After devotional exercises, the pastor rose and expressed his gratification at seeing so many friends of other churches present with them; and also his thankfulness on account of the successful inauguration of the cause which he and those associated with him have at heart. Effective addresses were afterwards delivered by Messrs. W. Sutton (Ballaarat), J. Smith (Castlemaine), Baptists; S. Knight, Wesleyan, and W. Jarrett, Presbyterian. The utmost harmony characterized the meeting. The amount realized was about £20.

**Sandhurst.**—Mr. T. Taylor, lately supplying the church at Newstead, having accepted an invitation from the baptists in Sandhurst, entered on his duties on Lord's-day, March 1. The Temperance Hall has been taken as a temporary place of worship until the completion of the chapel

now in course of erection. The attendance on the opening services was large, and the prospects of success are most encouraging.

**Newtown, near Sydney.**—The church under the pastorate of Mr. A. W. Murray, and lately worshipping in the temporary chapel, has removed to the new School of Arts, and commenced Divine Service there for the first time on Lord's-day, March 8.

**Newstead.**—The church in this place has invited Mr. A. MacCormack (a member of Collins Street church, Melbourne, and lately a student in Mr. Taylor's Theological Class), to supply the pulpit with a view to settlement. The plans of a new chapel have been prepared, and the building will be commenced immediately. A considerable sum has been already subscribed, and the entire expenditure will be nearly £400.

**Sydney, Liverpool Street.**—At a meeting of the church and congregation held at this place, on Monday, Feb. 10, it was announced that arrangements had been entered into for the purchase of a plot of ground in Castlereagh Street, contiguous to the building now used by them, for the sum of £700, and that about £600 had been received or promised towards the purchase of it. At a subsequent meeting trustees were appointed, and we understand the matter is now well nigh settled, and that it is their intention to commence the building forthwith.

**BURMAH.**—The Rev. H. Brixby, of the American Baptist Union, reports that, after many months of apparently ineffectual labour, a blessing has descended upon his work among the Shans located in Toungoo. During the first week of the present year, devoted by the christian church to prayer, a spirit of inquiry was manifested which still extends. "Stout hearts were melted, stubborn wills subdued, superstition was removed, and dead souls sprung into life." Within the first three months of the year, as many as twenty-five heads of families had applied for baptism—a number which is large only when the obstinacy of their Buddhist prejudices is taken into account.

### DOMESTIC.

**BRADFORD.**—On Tuesday evening, May 12th, the Rev. J. P. Chown was presented with a full-sized portrait of himself by the members of his congregation. The painting is beautifully executed, and is enclosed in a massive gilt frame. At the foot of the portrait is the following inscription:—  
"Presented to the Rev. J. P. Chown by

many of the attached friends of his ministerial and pastoral charge in Sion chapel, Bradford, May, 1863." Mrs. Chown was also presented with two beautiful sets of silver dessert-plate, and a silver card-stand. Within the lid of the box which holds the silver service is the following inscription:—"Presented to Mrs. Chown as a token of esteem by the friends of Sion chapel." Tea was provided at half-past six, and the attendance was so numerous that the two large school-rooms adjoining Sion chapel were crowded to excess. After the conclusion of the two sittings at tea, the meeting was commenced in the chapel, where the portrait was placed upright on the pulpit—a sufficiently prominent position for it to be seen from all parts of the chapel. William Stead, Esq., was called to the chair. The Rev. H. J. Betts gave out a hymn, and engaged in prayer. The chairman delivered an appropriate introductory address, explaining the circumstances out of which the presentation had arisen; and the Rev. Dr. Godwin, who was formerly minister of Sion chapel, made some affecting congratulatory remarks. The Rev. S. G. Green, B.A., president of Rawdon College, then in suitable terms presented the testimonials, which were acknowledged by Mr. Chown, who stated that during the last fifteen years five hundred and fifty persons had become united to the church by baptism, and a hundred and seventy-five by dismissions from other churches and restoration, making altogether seven hundred and twenty-five who have been gathered in; of those baptized, about one half had been from the schools, and one half from the world. Some twelve years ago he had determined, by the divine help, to see how far it might be possible to unite the most diligent preparation for the pulpit with the most thorough pastoral intercourse among the people, and he had striven as far as possible to realise that end; he would fain hope not altogether without the divine benediction and smile. Of the pulpit exercises he would say nothing further than if the time was to be spent again he did not know that he could do more than he had done; but he found that in those twelve years he had paid rather more than twelve thousand pastoral visits, the dates of all of which had been recorded, and nearly nine thousand of which had been closed by prayer. His ministerial life had not been without other labours that he need not specify, but it had ever been his desire to strive that they should not interfere with home duties, further, at least, than was unavoidable. Mr. Chown was followed by the Rev. Dr. Acworth, the Rev. H. Dowson, the Rev. T. Pottenger, Mr. James Cole, and Mr.

Cooke, who all in suitable terms addressed the meeting.

NORTH WALES—*Rhyl and Llandudno*.—It affords us much satisfaction to find that at both these popular watering places, provision has at length been made for the accommodation of English baptist visitors, by the erection of suitable places of worship. The railway from Chester to Holyhead opened the romantic scenery of the northern coast, and Rhyl, formerly a desolate and unprofitable sand bank, with only a few cottages, rapidly sprung up as by magic to be a place of great resort for visitors from Liverpool, Birkenhead, and Manchester, to whom, by steam-boats and rails, it was easily accessible. Llandudno, near Conway, more distant, but more romantic, being situate at the base of the Great Ormshead, and on the shores of the beautiful bay between it and the Lesser Ormshead, soon also attracted numerous visitors. Here an English chapel was opened last year, which, being now completed, was re-opened, May 31, and several eminent ministers have engaged to supply the pulpit during the season. At Rhyl a new and beautiful chapel was to be opened with sermons during the month of June, by Messrs. Brown of Liverpool, Hayeroff of Bristol, Vince of Birmingham, and Brock of London. It appears to us highly desirable that both these new buildings should be clear of debt as early as possible, in order to avoid that objectionable custom which prevails at most watering places of thrusting the collecting box upon those who attend their chapels at the close of every service. A box for donations, placed in a conspicuous position near the door, ought to be sufficient for all necessary purposes.

ROBERT LEONARD, ESQ., BRISTOL.—Our obituary records the death, at the advanced age of 75 years, of Robert Leonard, Esq., which melancholy event occurred on Thursday, at his residence, Kingston Villa, Richmond Hill, after a few hours' illness. Mr. Leonard was for the greater part of his life a member of the baptist church worshipping at Counterslip, in this city. For thirty-seven years he was treasurer of the Baptist Itinerant Society, and for more than thirty years of the Bristol Auxillary of the Baptist Missionary Society, and on the day before his death he took part in the anniversary services connected with the last-named association. On Sunday last, the Rev. R. P. Macmaster, the pastor of his church, preached a funeral sermon on the death of the Rev. Thomas Winter, whom Mr. Leonard introduced to the ministry of Counterslip nearly forty years previously, and with whom he was on terms of friendship for the whole of that long

period. The deceased gentlemen was present at the discourse, and appeared to be much affected by it. Mr. Leonard was for some time a member of the Municipal Council, and up to the period of his death was a magistrate of the city. He was a gentleman of active benevolence and of the strictest integrity, and his death will leave a blank in society which will not readily be filled. *Bristol Mercury.*

THE BAPTISTS OF SCOTLAND may be roughly estimated at present at from 8,000 to 10,000. At least, twenty years ago, it was ascertained that their number was then about 5,000. In some localities they have considerably increased during that period; in others they have been either stationary or become altogether extinct. With a few exceptions, they are scattered over a wide extent of country, and bear but an insignificant proportion to the population at large. Taking the inhabitants of the northern kingdom at nearly 3,000,000, these some 8,000 or 10,000 form but a fraction of the mass.

LONDON, *Walworth Road.*—The foundation-stone of a new chapel for the church and congregation now meeting in Lion Street, under the pastoral care of the Rev. W. Howieson, was laid by Sir S. M. Peto, Bart., on Wednesday, June 3. This step was necessary in consequence of the approaching termination of the leases at Lion Street. The minister and his friends are making the most liberal and strenuous efforts to open the new place, which will cost above £5,000, free from debt.

REV. J. H. HINTON, M.A.—We hear that Mr. H. will terminate his ministerial engagements at Devonshire Square on July 12, after which date he will be open to engagements.

RECOGNITIONS.—Mr. T. G. Rooke, B.A., of Regent's Park College, at Sheppard's Barton, Frome, May 6.—Mr. C. Burrows, at New Lenton, near Nottingham.

REMOVALS.—Mr. Standon Pearce, of Vernon Chapel, London, to Crewkerne, Somerset.—Mr. J. A. Spurgeon, of Southampton, to Notting Hill, London.—Mr. T. Yates, of Wirksworth, to Kegworth, Leicestershire.—Mr. S. Cox, of London, to Mansfield Road, Nottingham.—Mr. G. H. Trapp, of the Metropolitan College, to Mundesley, Norfolk.

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#### MISSIONARY.

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#### WESTERN AFRICA.

THE intention of reinforcing the mission at Kumasi, the capital of Ashanti, is again frustrated. The king has found cause of quarrel with the British authorities, and

all friendly intercourse is interrupted. God grant that the calamities of war may not be added to the other evils with which that land is afflicted!

The king of Dahomey, with his army, on the 7th of March, was reported to be within nine hours' march from Abbeokuta. Commodore Wilmot, and Captain Luce, R.M., had failed to persuade the tyrant to forego his intended attack. He told them that he had sworn to his late father that he would try to take Abbeokuta, and must be bound by his oath. His army is said to consist of eight thousand disciplined troops, including the female regiments. These Amazons are described as being a very fine body of women, in the prime of life; they are capital shots with rifle or musket; the discipline in their corps is very strict; they are not allowed to marry; and when one appears separately in the streets, a bellman walks in advance of her. This is a signal for the people to retire inside their houses till she has passed. We hope and pray that Abbeokuta, with its eighty thousand inhabitants, may be spared the calamity of falling into the hands of this monster and his soldiers. According to the last advices from Lagos, the British governor had ordered all European residents to retire from Abbeokuta; but we presume that this order cannot be obeyed, Mr. Champness having stated in his last communication that he could not go beyond the bounds of the city without danger to his life.

The Dahomian invasion of Abbeokuta has signally failed, in a manner which should encourage the churches of Christ to continued prayer and hopeful trust. It must be remembered that the savage King of Dahomey had bound himself by an oath to avenge the defeat of his father, and had for twelve years been preparing for this expedition. The invading army accordingly had encamped within sight of Abbeokuta, upon the wooded hills, and for sixteen days had occupied itself in the destruction of small towns in the vicinity, decapitating as many of the inhabitants as they could capture. Daily and almost hourly the doomed city expected an assault. Suddenly they decamped, without ever firing a shot, and left their huts standing to cover their retreat. The Rev. G. F. Bühler writes:—One evening a false alarm was spread that the Dahomians were approaching; it was after nine o'clock. Every fighting-man ran to the wall. But how many secret prayers were offered up at that time the Lord alone knows. That evening I overheard one of the women of my congregation praying with a fervency which touched me almost to tears. I

could not help thinking if only this one prayer were offered up, Jesus would not refuse a gracious hearing. The following is almost the literal translation;—‘O Lord Jesus, lift up thine arm; lift up, lift up, O Lord, Lord Jesus our Redeemer, lift up thine holy arm and deliver us from the cruel Dahomians. O Lord Jesus, remember what they have done to thy saints in Ishagga, how much innocent blood they shed. O Lord, Lord deliver us, that we may not fall into their hands; thou hast sent thy messengers to us with thy holy word; we trust in thee, O Lord, our God; do not forsake us. Thou hast delivered thy people Israel from the hand of Pharaoh, and hast overthrown his army; thou hast delivered Hezekiah and his people from the hand of Sennacherib, who blasphemed thy holy name. Do also remember us, O Lord; remember thy church, remember thy servants, remember our children. O Lord God, deliver us, for thy dear Son's sake. Amen.’ Most of these sentences were repeated twice or thrice, as is the case when prayers are offered up in an agony. I sat in a dark, quiet place, many hundreds of warriors passing along without observing me; but I overheard several saying aloud, ‘God will deliver us.’ I consider the retreat of the Dahomians as one of the greatest victories the church of God has obtained by prayer. There is great rejoicing among all the people; and many heathens acknowledge that it is the arm of the Lord.”

CHINA.—To the London Missionary Society belongs the honour of founding the first protestant church in the capital of China. The medical labours of Dr. Lockhart have been eminently successful. From the opening of the hospital in Peking, a native christian evangelist has been in attendance, who has given oral instruction to the patients, and distributed portions of Scripture and suitable religious tracts. The Doctor's ante-room has been often filled by those awaiting their turn to see him, when thus the Word of Life has been expounded to them. After the lapse of a few months, the fruits began to appear. Several hearers requested baptism, and after due examination were admitted to it. This formal consecration to the christian's faith has excited much attention; and the infant church commences its career under happy auguries of coming good.

The Church Society has determined to abandon the station at Shanghai, and to strengthen its mission in the neighbourhood of Peking.

## RELIGIOUS.

THE DIMINUTION OF MISSIONARY INCOME is less than was expected under the special circumstances of the year. Of the four principal foreign societies, the Church Missionary Society reports an income of £151,218; the Wesleyan, which has considerably advanced, of £141,638; the London, of £81,924; and the Baptist, of £27,189; making a total of £401,969, against £410,007 of last year. To this must be added for colonial, continental, and other missions, the sum of £190,739, against £196,472 last year. We have thus a grand total of £592,708 this year, or a diminution of receipts, so far as can be estimated, of nearly fourteen thousand pounds.

THE DUCHY OF CORNWALL.—A Bill for providing for the management of the Duchy, having been introduced into the House of Lords, an attempt was made by a high-church Tory peer, to prevent the Prince of Wales from having power to grant leases of land to dissenters for the erection of chapels. This infamous proposal is not likely to meet with countenance even among “Lords Spiritual and Temporal, much less will it when it comes down to the “People's House.”

SINGULAR ANNOUNCEMENT.—The *Morning Post* of June 11, has this brief paragraph. “The Bishopric of Madagascar. The Bishop of Cape Town has recommended to the Crown the appointment of the Rev. Dr. Ellis, the chief of the London Missionary Society's agents in Madagascar, as the first bishop of the proposed new mission.” But how is this to be managed? Dr. Ellis is a Congregational Dissenter.

WILLIAM TYNDALE.—On Friday, May 29, the first stone was laid of a monumental memorial of Tyndale, the martyr, and translator of the Bible. The monument, which is to be erected by public subscription, will be on Nibley Knoll, near Wotton-under-Edge, and in the parish in which Tyndale was born.

DR. COLENSO continues to set his brethren the right reverend and most reverend bishops and archbishops at defiance. He wont turn out. Once a bishop always a bishop; and so he is as good a bishop yet as any of them. He is busy at work with his “arithmetical infidelity.”

ITALY.—In Parma the Wesleyan mission continues to flourish. A congregation of some two hundred and fifty now regularly assemble in the chapel recently opened; and at the end of nine months' labour, nearly ninety persons are reported as seeking christian fellowship.

**TURKEY.**—The christian population of Turkey is from time to time alarmed by rumours of conspiracy and massacre. The fierce fanaticism of Mohammedanism knows no abatement of intolerant zeal; and the apprehension of another bloody outbreak is widely entertained. The protestant communities prosper, though exposed to many dangers; not only have they, in the presence of a common enemy, to encounter the proselytising priesthood of the Greek Church, but in some instances their members have been called to endure persecution devised by Roman Catholic hatred. It is estimated that in Syria, from Tripoli to Gaza, the number of protestants, including the European residents, amounts to 1,500; whilst the Greek, Armenian, and other Catholics, are estimated at 80,000, and their co-religionists, the Maronites, at 180,000. Of the Church of England mission at Nazareth Mr. Zellar writes hopefully, but "not yet is the harvest-time." "It appears to me," he remarks, "more and more that an amount of knowledge is indispensable for breaking the ground among Mohammedans and Druses, which is not easily acquired, and which has been but inadequately attained by very few missionaries."

**ROMAN CATHOLICS AND MEMBERS OF THE ESTABLISHED CHURCH (IRELAND).**—Returns have been issued of the number of Roman Catholics in Ireland in the years 1834 and 1861; of the number of members of the Established Church in Ireland in the years 1834 and 1861; and showing the proportion of Roman Catholics to members of the Established Church in 1834 and 1861 respectively. The number of Roman Catholics in Ireland in 1834 was 6,436,060; and in 1861, 4,505,265. The number of members of the Established Church in Ireland in 1834 was 853,160; and in 1861, 691,872. The proportion of Roman Catholics to members of the Established Church in 1834 was 100 Roman Catholics to 13.25 members of the Established Church; and in 1861, 100 Roman Catholics to 15.35 members of the Established Church.

**MADAGASCAR.**—The directors of the Norwegian Missionary Society have applied to their brethren of the London Society for their opinion as to the propriety of commencing another and independent mission in Madagascar; and, acting in pleasant contrast to certain Episcopal intruders, they ask them to point out a suitable place for new operations. The English committee answer that they will cordially welcome any fellow-labourers into the field, and promise all the assistance in their power.

## GENERAL.

**THE SOURCE OF THE NILE.**—Mr. T. Herbert Noyes, jun., writing to *The Times*, says:—"The lustre of Captain Speke's brilliant achievement in settling once and for ever the fact that the Lake Victoria Nyanza is the source of the Nile, will not, I am sure, be impaired by the disclosure of the strange fact to which I wish by your permission to direct the attention of geographers,—the fact, namely, that this great lake is correctly laid down in an atlas, published 116 years ago by the name of the lake Zambre, extending from the 4th to the 11th degree of S. latitude, and being about 400 miles by 60 in breadth, while the accompanying letter-press in a very curious detailed account of the district distinctly states the fact that it is the source of the Nile and of two other great rivers. The work in question is 'The Complete System of Geography,' by Emanuel Bowen, geographer to his Majesty, published in two vols., folio, in 1747. The Lake Zambre (*alias* Victoria Nyanza) will be found in the two maps inserted at pages 384 and 480, and this remarkable paragraph at page 482 under the head 'Congo proper':—"This kingdom is watered by several rivers, the most considerable of which is the Zaire above-mentioned, otherwise called the great river of Congo, which Dapper says springs from three lakes. The first is called Zambre, out of which the Nile issues; the second, Zaire, which forms the rivers Lelande and Coanze, and the third is a lake made by the Nile; but the chief of all is the Zambre, which is as it were the centre from which proceed all the rivers in this part of Africa.' The fact that the true source of the Nile was thus accurately defined more than a century ago appears well worthy of record."

**THE ATLANTIC TELEGRAPH.**—It is stated that sufficient capital has been subscribed to justify the directors of the Atlantic Telegraphic Company in issuing letters of allotment to the subscribers. After this has been done, we suppose the directors will enter into contracts for the cable, and take the necessary steps for laying it at an early period. The undertaking is so important, that every one will wish the company success.

**GARIBALDI.**—A resident in Ischia, Signor Giacomo di Luzio, having sent an invitation to Garibaldi to pay a visit to that island for the benefit of his health, recently received the following reply:—"Signor di Luzio,—I thank you for your kind letter, and for the interest you take in my health. For the present I cannot stir from Caprera. Here my wound is healing day by day, and I hope to be soon well."

**GIRLS IN THE AMERICAN ARMY.**—A Pennsylvania girl, who had been serving as a soldier in the Army of the West for ten months, says she has discovered a great many females among the soldiers, one of whom is now a lieutenant. She has assisted in burying three female soldiers at different times.—*New York Herald*.

**AN EDITORIAL APOLOGY.**—*The Vicksburg Whig* of April 21, says:—"We owe our readers an apology for the scarcity of reading matter in this morning's paper. The shells from the Yankee battery across the river burst so close to our office yesterday that the printers could do but little work."

**POST OFFICE REPORT.**—The number of newspapers delivered last year was nearly 73,000,000, which is about half a million more than in the previous year; and the number of book packets was rather more than 14,000,000, being an increase upon the previous year of about 1,700,000.

**EXCLUSIVE BURIAL GROUNDS.**—The corporation of Halifax has decided not to grant a separate piece of the Halifax Cemetery for the use of the Roman Catholics. The application was strongly opposed by the Dissenters, on the ground of religious equality.

## REVIEW OF THE PAST MONTH.

*Wednesday, June 24th.*

**AT HOME.**—Since the return of the Queen from Scotland, Her Majesty has, we are glad to observe, taken a few steps out from her long seclusion by visiting several charitable institutions. On the day before the statue of the late Prince Consort, erected in the Royal Horticultural Gardens, was formally uncovered by the Prince of Wales, the Queen visited the place, and spent some time there with

much apparent satisfaction. It is reported that Her Majesty contemplates visiting Germany; but at present the Queen of Prussia is on a visit to the British Court. The Prince of Wales has been presented, in a splendid casket, with the freedom of the City of London at a grand banquet given by the Lord Mayor. The Prince has also visited Oxford, and has engaged to be present at the opening of the new Town Hall at Halifax.—In Parliament, Mr. Somes' bill for closing public houses on the sabbath was rejected by a large majority—and on the other hand, a bill for opening the Botanical Gardens at Edinburgh on the Lord's-day, was thrown out by a small majority.

**ABROAD.**—The rumours of the war in America are exciting, but not decisive. In Virginia, the Confederates have moved from their late position, and the Federals have advanced to occupy it. Little more seems to be known of the two great armies. The siege of Vicksburg, on the Mississippi, seems now to be of the first importance to both parties; and some destructive conflicts have taken place.—The French have taken the city of Puebla, in Mexico.—The Polish insurrection continues. The atrocious conduct of the Russians, in inflicting horrible cruelties on women as well as men, is exciting the indignation of Europe.—The stupid King of Prussia pursues his infatuated course of suppressing the liberties of the people. His son, the Crown Prince, who married our Princess Royal, has protested against such unconstitutional conduct.—The young brother of the Princess of Wales is to be King of Greece, with the title of King George I.—The Emperor of Austria and the King of Italy have each opened their respective parliaments under more pleasing prospects in their financial affairs.

## Marriages.

April 7, by license, at Arnsby baptist chapel, Leicestershire, by the Rev. S. Evans, Mr. James Oswin, Burton Overy, to Miss Mary Horton, Saddington.

April 9, at the baptist chapel, Wokingham, by the Rev. John Aldis, assisted by the Revs. P. G. Scorey, and J. Sale, of Calcutta, the Rev. John Aldis, jun., of Lowestoft, to Elizabeth, elder daughter of Mr. James Weeks, of Wokingham.

April 14, at the new baptist chapel, Chippenham, by the Rev. J. J. Joplin, the

Rev. T. M. Ind, baptist minister, Corsham, to Mary Smith, youngest daughter of the late Mr. Isaac Uncles, Chippenham. This being the first marriage in the place, the pastor presented the newly-married pair with a large Family Bible.

May 5, at the baptist chapel, Hor-kinstone, by the Rev. H. Dowson, of Bradford, the Rev. Robert Bowker, baptist minister of Scar Hall, Oxenhope, to Miss Betsy Loble, of Horsforth, near Leeds.



May 5, at the baptist chapel, Evenjobb, by Mr. Phillips, Mr. T. Hammonds, to Miss E. Nicholls, both of Old Radnor.

May 7, at the baptist chapel, Hatch Beauchamp, by the Rev. J. Chappell, the Rev. E. Curtis, pastor of the church, to Frances Mary, second daughter of Mr. J. Taylor, of Court House, Curry Mallet.

May 7, at the baptist chapel, Trowbridge, by the Rev. T. E. Fuller, of Lewes, Eliza, eldest daughter of the Rev. W. Barnes, to Mr. Arthur Gregory.

May 14, at the baptist chapel, Haslingden, by Mr. P. Prout, Mr. Henry Marsh, to Miss Jane Bilsborrow, both of Accrington.—And May 21st, Mr. John Donaldson, of Haslingden, to Miss Ellen Peel, of Rawtenstall.

May 18, at Portland baptist chapel, Southampton, by the Rev. M. Hndson, Cornelius Thomas Faulkner, of Newtown, to Emma Williams, fourth daughter of Mr. Francis Williams.

May 19, at Belvoir-street chapel, Leicester, by Rev. E. Foster, of Wendover, Mr. E. Richmond, to Miss Elizabeth Inchley.

May 28, in the baptist temple, Newport, by the Rev. Edward Williams, Aberystwith, the Rev. John Morgan, St. Bride's, to Miss Margaret Jones, of Penylan, Castletown.

June 4, at Camden Road chapel, London, by the Rev. C. Bailhache, baptist minister, of Watford, Mr. Sam Hield, of Leeds, to Mary, second daughter of the late Mr. John Heaton, Leeds.

June 6, at the baptist chapel, Honiton, by the Rev. W. Evans Foote, Wm. Buffett, Esq., of Stogursey, Somerset, to Miss M. A. Bovett, of Colestock.

June 8, at the baptist chapel, Princes Risborough, by the Rev. J. J. Owen, Mr. Frederic Percival, Upper Clapton, London, to Maria, youngest daughter of Mr. Samuel Adcock.

## Deaths.

March 26, at Manilla, Island of Luzon, from sun-stroke, John Watson Aikenhead, captain of the barque *Agricola*, youngest son of the late Rev. Robert Aikenhead, baptist minister, Kirkcaldy, Scotland. He died in Christ.

April 3, at Leeds Infirmary, Robert Taylor, aged fifty-one, from an accident arising from his horse taking fright at a flag put up in honour of the Prince of Wales' marriage, at Bramley. He was for many years the teacher of the infant class at the baptist Sunday-school, and was highly respected.

April 8, at Birmingham, the Rev. Benjamin Howlett, aged seventy-two. He was educated at Bristol Baptist College, under Dr. Ryland, and was for sixteen years pastor of the church at Burford, and four years pastor at Middleton Cheney. During the last six years he had lived in retirement in Birmingham, in full enjoyment of the Gospel he could no longer preach. His end was not only tranquil but marked by exultant triumph.

May 7, at Forest-row, Sussex, Mary, the beloved wife of the Rev. H. Flower, baptist minister, in her sixty-seventh year.

May 12, at his residence, Northampton Street, London, Mr. Thos. Clarke, for forty-six years a most consistent member of the baptist church, Spencer Place, Goswell Road. He was for many years an efficient deacon of the church, and gave out the

hymns in the sanctuary. "With Christ which is far better."

May 12, Mr. R. Bell, of Toddington, Beds., for twenty-six years a worthy deacon of the baptist church in this place. But our loss is his gain.

May 14, aged fifty, Mrs. Jane Lockland, a member of the baptist church, York Road, Leeds. Her end was peaceful.

May 16, at Leicester, aged 62, Mr. James Almey, many years a member of the baptist church, Earl Shilton.

May 21, Robert Leonard, Esq., of Clifton, near Bristol, aged seventy-five. Mr. L. was highly esteemed as an eminent and generous christian gentleman. His death was sudden; for on the previous evening he was on the platform of the Baptist Missionary Meeting, at King-street chapel.

May 24, at Merchant's Parade, Hotwells, Bristol, aged fifty-nine, Mr. Thos. C. Dudley, a preacher of the Baptist Itinerant Society for thirty-seven years, greatly beloved and respected.

June 1, at Berwick-on-Tweed, aged ninety-one years, Euphans, widow of the late Charles Robson, pastor of the baptist church, Castlegate, Berwick.

June 2, at Southampton, a few days after his return from Madeira, Mr. Willerforce Cox, aged thirty, youngest son of the late Rev. F. A. Cox, D.D., LL.D., baptist minister, Hackney.

# YOUTH'S MISCELLANY.

## AN ENERGETIC APPEAL FOR MISSIONS.

TO YOUNG MEN.

THIS energetic appeal was made by the Rev. Samuel Coley, Wesleyan minister, at the Annual Meeting of the "Young Men's Baptist Missionary Association."

"I am a little in the position of that gentleman of the sister isle, who remarked that when everybody else had said all there was to say he was called upon to say the rest. I do not undertake to handle the subject which has been placed upon my shoulders and upon my brains at this hour of the evening, but I mean to be free to say what I like and to stop when I please. One great reason, I suppose, why I am here to-night is to express to you some kindly feelings, and tell you how a Methodist heart can feel in reference to such an object as this. I delight to do with anything which connects young men more efficiently with the service of Christ than they have been wont to be connected. It is an advantageous thing to be with you in a meeting so pleasant and profitable as this. It is a good method of conducting the meeting which you have chosen to-night. You do not seem to have a great idea of the formalities of a public meeting, but the intention of the secretaries has been to bring before your minds far more fully those things which will cause you to love the cause of christian missions with greater love than ever before. You have been trying to get before your minds more clearly the power of christian missions. Young men! your fathers, you have been told, are passing away. You sometimes boast of them a little; let me ask you, then, this question—'When you speak well of those who have done the work for God in times gone by, do you ask yourselves whether you are worthy of their high names?' You are to be the men of the future, and upon your shoulders is come down the ark of God, and you will have to bear it onwards. Our fathers have done nobly, and if the cause fail in our time it will be a shame and a disgrace to us. As your fathers go up, letting fall their mantles, it is a serious question whether any of you are prepared to take them, and fill their places and do their work. In my own Connexion, in my own society, a missionary went to his rest during the past year, John Heylin, who used to say, 'If I had ten thousand lives, I would consecrate them all to the missionary work.' Are there any young men who say they should like to consecrate

themselves to it? Those who live on the honours their fathers have gained are something like potatoe plants, the best thing belonging to them is underground. You have been told of the power of the gospel, and that is a very glorious thing to become convinced of, but very little comes of saying so. Do not boast of the power of truth, young men, but do your best to get hold of the truth, and then to use it, so that it may be true of you that you are really making the best use you can of yourselves. It was said by a great man in Germany, once, 'I do not know whether I am a great man or not, but this I know, I have made the best that could be made of the stuff.' Perhaps you have not taken that thought sufficiently into your minds, but let your determination now be to make the best you can of the stuff. It is related of John Trebonian that whenever he went into the place where his young pupils were, he would remove his hat and bow to them most respectfully. When remonstrated with for this, he said, 'Among those young men sit the future doctors, and judges, and great men of our country.' Martin Luther was one of those young men. You never can tell when you look at young men what they may become. Never despise a young man; there may be in him powers and capacities that, well disciplined and trained, may make him one of the lights of the world. You young men be ready to do whatever God shall call upon you to do. If I knew the facts of your society's position, I should, no doubt, find that you want not only money, but that you want men; and, believe me, that man who consecrates himself to this great work, is doing the very greatest service, if only he be really consecrating himself to God. I do not mean to say that I should like to put into the minds of a number of young men to be making application to their ministers and pastors, and saying, 'I should like to become a missionary,' and merely from a fitful access of enthusiasm. We want men, not weaklings; we can get those by the score. A few days ago, as I was passing through the streets, the word 'God,' written in pencil on a door-post, attracted my notice, and, on examining it more closely, I found the words, 'Fear God, fear sin; then fear nothing.' A most pithy little sentiment, indeed. John Wesley used to say, 'Give me a hundred men who fear none but God, hate nothing but

sin, and love only souls, and then I will turn the world upside down.' That is the kind of young men we want. We want young men to be consecrating themselves to the work, and to be determined to live for God alone, and determined to toil to make themselves ready for any labours they may have to perform in His cause. It is true that the world is very dark, but there are stars in the sky, and they are all morning stars, and tell of the coming day. What a terrible thing it is that there should be heathen priests translating the writings of christian bishops in order to use them in their lectures against christianity! You remember that, at the time of Christ's crucifixion, proud priests were roused about him who asked him for some sign of his divinity, and he answered never a word; but to the poor thief who cried to him for mercy, Christ showed his divinity and his mercy at the same time. He never reveals himself to his proud opponents, but to those who serve him in

humility, he is very gracious. You find in christian missions great evidence of the goodness and grace of God. In the deserts of heathendom there are many oases—little spots where the Word of God is to be found. And we believe his power will ultimately be manifested in such wise that all his enemies will fall before him, and that the time will come when all bad things, all envy, and hatred, and wrongdoing, shall have passed away; when men will stumble over the words when they meet with them in old books; for good will so fill the earth, that all the frowning fortresses shall be crumbled down, and the prisons he covered with moss, or fallen into ruins, and throughout the world there shall be found a holy, loving race; when every house shall be a sanctuary, every family a church, and every father a priest, and all the children of men shall become the servants of Christ. That is the aim at which your missionary effort is being directed."

#### "A MOTHER IN ISRAEL."

MR. ROBERT HOLMES, of Yeadon, near Leeds, has kindly furnished us with a brief memoir of Christiana, wife of Mr. Joseph Briggs, of Rawdon, near Leeds, who well deserved the appellation we have placed above; and chiefly because of her devotion, for many years, to the spiritual interests of the children and young persons who came within the sphere of her kind influence. Mr. H. says, "Mrs. Briggs died suddenly on March 19, in the sixty-fourth year of her age. The deceased had been an active and influential member of the baptist church, Rawdon, upwards of forty years. She was baptized and added to its communion, January, 1823, by the late Rev. Samuel Hughes. Mrs. B. was well known for her kindness to the poor, hospitality to ministers, and thoroughly denominational sympathies. She was a hearty co-operator in all local movements having for their object the extension of the kingdom of Christ, and was a liberal and

zealous supporter of the institutions of the place of worship with which she was more particularly connected. Mrs. B. took much interest in the young, and was for many years actively and successfully engaged in sabbath school instruction. Many young people, through her instrumentality, have been added to the church. She was strongly attached to the great truths and ordinances of the gospel, and was an ardent admirer of a faithful ministry. Her end was peace; and our loss, which is her gain, is deeply and painfully felt. The funeral was attended by a large number of attached friends, and her remains were carried to the grave by the members of her Bible class. The Revs. Dr. Godwin, Dr. Acworth, and Mr. Holmes, her pastor, took part in the solemn services. We sorrow, but not as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him!"

#### EXTENSION OF THE GOSPEL.

BE sheathed, O sword of war!  
The work of death is done!  
The nations, near and far,  
Their race of blood have run.  
But still one foe remains,  
The foe of God and man;  
The soul-destroyer reigns,  
The monster—"man of sin!"  
"Sword of the Spirit," wake!  
From Britain's scabbard fly!  
His holds of glory shake,  
And hurl him from on high!

From Superstition's den,  
And Error's ten-fold night,  
Chase thou the fiends within,  
And slay them in thy might.  
While God's own soldiers well  
Thy strength, resistless, wield,  
The powers of earth and hell  
Shall quit the vanquished field.  
"Sword of the Spirit," go—  
Thy victory's complete;  
Then lay thy every trophy low  
At our Immanuel's feet.

THE  
BAPTIST REPORTER.

AUGUST, 1863.

SELECTIONS FROM SPEECHES AT THE BAPTIST  
MEETINGS—1863.

THE BAPTIST UNION.

THE CHAIRMAN, Rev. J. H. Hinton, M.A., "*on the aspect of the Baptist denomination in relation to Union.*—Often has it been a matter of regret that the Baptist denomination in England should be so much divided, and often have devout ejaculations been uttered that it might become more united. Occasionally, indeed, attempts have been made towards effectuating an object so much to be desired, and hopes even have been entertained—or at least expressed—of success, especially as one of the fruits of the Bicentenary excitement. It will not, therefore, be unreasonable—I trust it may not be found unprofitable—if I make this subject on the present occasion the theme of a few remarks. The desirableness of denominational union cannot, I suppose, admit of doubt. I, at least, entertain none, and am far from intending to make any observations adapted to suggest even the shadow of one. Obviously, denominational union is denominational beauty, and denominational strength. The unloveliness and feebleness resulting from denominational division are too manifest to be denied. And it would seem that, among

evangelical churches, denominational union should be as easy as it is desirable. A difference on any of the fundamental doctrines of the gospel would no doubt be not only a justifiable but a necessary cause of estrangement; as would also any considerable diversity of views on matters of ecclesiastical order; but neither of these causes of separation exists among us. All parties so far hold the grand verities of the gospel as to acknowledge each other as brethren in Christ; and all concur in maintaining the independence of the churches and the congregational system. In point of fact, however, denominational union among Baptists has been slow in manifestation, and difficult of cultivation. We have long been a divided body, and we are so still; and if any progress at all has been made, it is unquestionable both that much remains to be done, and that the most recent efforts have met with little success. Under such circumstances, it may not be without its use to ask what is the prognosis in this case of apparently morbid apathy, and what the prospect of cure? In other words, what is the aspect of the baptist denomination in relation to denomi-

national union? The baptist denomination, while in name *one*, is in *fact* many. If it were an evil spirit it might say, 'My name is Legion.' Let us glance for a moment at its several parts. In the first place, it is divided into two by a difference of doctrinal sentiment, some churches holding the Calvinistic system, some the Arminian. These constitute respectively the General Baptists and the Particular Baptists; bodies distinguished, not, as has been sometimes supposed, by practising open and strict—or general and particular—communion, but by maintaining the doctrines respectively of general and particular redemption. Of these two bodies, the larger, or the Particular Baptist, is itself divided by a doctrinal diversity, according as the Calvinistic system has been found capable of being modified into two forms, which have been called High and Moderate Calvinism. That there is an appreciable difference between these two systems admits of no doubt. Sometimes, indeed, to the system named Moderate Calvinism the honour of being called Calvinism at all has been tenaciously denied, and those who are not High-Calvinists have been reproachfully designated Arminians. Moderate Calvinism, however, is assuredly not Arminianism, as all systematic Arminians will readily acknowledge; and if it may not be called Calvinism—which, however, I think it may—that will scarcely grieve the holders of it, who assuredly are not solicitous to be called after any man. Let it, then, for distinction's sake, be called by another name—say Fullerism; in which case (as has been somewhere suggested) High-Calvinism might be called Owenism—John Owen being more Calvinistic than John Calvin himself, and the proper parent of English High-Calvinism. The Particular Baptist body is further divided by a practical diversity on the subject of communion. It contains churches which restrict fellowship at the Lord's-table to persons who have made profession of their faith by baptism, and churches who admit to communion professed believers in Jesus, although unbaptized. These are called respectively Open-unionists and Strict-unionists. Among these there are still minor differences, but I do not think a notice of them material to the object of the present address. We have, then, six parties. What are the obstacles in the way of their union? Among these I may notice in the first place one of a legal character, which divides the General from the Particular Baptists: I mean the tenor and terms of their trust-deeds. Their ecclesiastical property of all kinds is held, I believe, for the use of the New Connexion of General Baptists. Considering the formation of that body as a separation, on evangelical grounds, from the older and original body of General Baptists, the use of the term was natural and appropriate; but it would scarcely have been adopted if at that time there had been cherished any desire for union in the Baptist denomination as a whole. It is true that this designation was the obvious correlative of the phrase employed in the trust-deeds of the other portion of Evangelical Baptists, whose property was held for the use of Particular Baptists; and it must be admitted that, in both cases, the language used was unfortunate. Unfortunate, at least, in its bearing on the question of union; since, by force of legal obligation, it makes the one denomination of Baptists organically two bodies, and this in a manner altogether incurable except by Act of Parliament. In relation to the Particular Baptists no such impediment exists on a doctrinal ground; the phrase Calvinistic or Particular Baptists, used in their trust-deeds, having always

been held, I believe, to comprehend those called Moderate Calvinists, as well as others. How far trust-deeds which affirm the principle of, and require the maintenance of, strict communion, may be held to constitute the Particular Baptists into two bodies—the Open and the Strict Baptists, can hardly, perhaps, be said. Besides the legal obstacle to union now noticed, one exists of a moral kind. To a great extent, the *feeling* of the respective bodies is not favourable to it. It is true that the constitution of the Baptist Union, which in terms comprehends all Evangelical Baptist Churches, permits the combination of all; an opportunity of which the General Baptists early availed themselves, by giving in a body, through their Association, their adhesion to the Union. It is true, also, that, about two years since, the General Baptist Association, at its annual meeting, passed a resolution, expressive of a desire for further union. At a later period, so much regret was felt by General Baptists that that resolution had not been responded to on the part of the Particular Baptists, that, on this ground explicitly, they declined to indicate in what practical methods a scheme of union might be carried out. It should not be forgotten, however, that the Particular Baptists are not an organized body, as the General Baptists are, and that they are not in possession of any mode by which their united sentiments might be expressed. County or other local Associations would scarcely have presumed on such an utterance; and if they had, fully one-third of the Particular Baptist churches are not in any Association at all. It has been suggested, indeed, that the Baptist Union should have spoken; but the Baptist Union, if in any way a representation of the Baptist body as a whole—which may well be doubted, if not denied—is in no way what-

ever a representation of the Particular Baptist body, not one half of which is included, while the General Baptists themselves constitute fully one third of it. It may be regretted, however, that the General Baptist Association was so quickly discouraged in its attempt; since well-advised suggestions of a practical kind would have been sure to have gained consideration, and might have done more, by even a partial immediate adoption, to advance the object, than a hundred declarations of sentiment and principle. Giving cheerfully to the General Baptist brethren all the credit that is due to them, and looking now to the Particular Baptists, it must be admitted with sorrow that this body is far from being united within itself. Its differences, both doctrinal and ecclesiastical, are strongly defined and tenaciously held. For the most part the lovers of high doctrine love it too well to sit under a preacher of the moderate order, while the advocates of strict-communion plead loudly for more entire separation from open-communionists than even now exists. As an illustration of what I mean (although I am far from taking it as a sample of the whole body) I may quote the answer which I had from a church in Wiltshire, to which I had sent the usual application for a triennial return. It was in these terms: 'I don't want to have anything to do with Mr. Hinton, or his Union.' I am far from blaming this attitude of isolation—I merely state the fact. Undoubtedly it is quite possible that this tenacity and rigidity may spring from a simple sense of duty, and be an expression of the purest fidelity to Christ and His truth; and, as we are not to judge one another, not a word shall escape from my lips of suspicion that it is not so. Happily for the denomination, as I think, the Baptist Union has continued in existence until now, and has been

useful; but its existence has been a continual struggle; and, even by those who learn only by experience, it must be expected to be so still. My general view of the prospect of denominational union among us will now be easily discerned. That it might to some extent be advanced by well-directed efforts is, no doubt, possible. I would be far from discouraging endeavours in this direction: but that, in the present state of conviction and feeling, it is at all possible as a whole, or even under existing circumstances desirable, I cannot for a moment conceive. At all events, a first object would seem to be to engage Particular Baptists to be united among themselves; they might, then, perhaps, be willing to approach somewhat nearer to the General Baptist brethren. In the present state of sharply defined distinction and alienated feeling among Particular Baptists, for one portion of them to cultivate further union with General Baptists would assuredly be to widen the distance which already separates them from their nearer brethren. What, then, I may be asked, remains to be done? Are we to remain content with our divided condition? Far from it. Only let us apply the remedy at the source of the disease, and not at once delude and weary ourselves with Utopian schemes. We must first become wiser and better Christians; must better understand the will of our Lord, and cultivate proportionally more fervent love to our brethren. Then we shall come together without solicitation, and without hazard. In the meantime let those unite who are prepared to unite, and, according to the grace given to them, do what they may be able to do for the glory of their Lord. Beloved brethren, I am aware that in what I have now read to you, I have uttered sentiments differing, perhaps widely, from those of some highly-respected brethren;

but I do not care to say more respecting them than that they are not sentiments lightly entertained. I have watched with lively interest the correspondence in the periodical press—particularly in *The Freeman* newspaper and 'The General Baptist Magazine'—on the subject of denominational union, and I have often been tempted to mix myself up with it; but I have never done so. It seemed to me, however, that the present occasion was one on which I might speak my mind fully and freely. 'I speak as unto wise men: judge ye what I say.' My knowledge of the denomination is not now a growth either of a few years, or of a narrow experience; and the opinions which I have been led to form I express without reluctance, on probably the last public occasion on which I shall have either the responsible honour of giving it counsel, or the exquisite pleasure of receiving a token of its love."

Rev. T. GOADBY, London, (General Baptist,) after Mr. Underhill and Dr. Angus had moved a vote of thanks for the address, said, "He felt that their warmest thanks were due to the chairman for his excellent address. He agreed with the whole of it except that part which related to the origin of the Union, about which he knew nothing. He had put down upon a piece of paper this thought, 'Let the Particular Baptists be united among themselves first, and then we may talk about a still broader union.' Now he thought they were united in preaching the gospel to every creature. There might be speculative opinions respecting the extent of the atonement or the particularity of redemption; but, practically, they were one. Perhaps the legal difficulties of union were a little too much magnified in the address. General Baptists of the New Connexion received a little benefit from some of the property

left to the old General Baptists, but that did not press much on their minds—and he did not think that there would be any difficulty in meeting with other sections of the denomination on great public questions. The fact was that the General Baptists were organised, and the Particular Baptists were not, and if they were asked to go further it might be asking them to give up their organisation in order to lose themselves among an unorganised body. Now he did not feel inclined to be absorbed in that way. The only way out of the difficulty would be to drop the word 'General,' and call themselves 'Evangelical Baptists,' and then when the magicians of the denomination with their enchantment had produced union among the Particular Baptists, they, the General Baptists, like the rod of Aaron, would come and swallow up the whole." (Cheers and laughter.)

BAPTIST HOME MISSIONARY SOCIETY.

The CHAIRMAN, John Marshman, Esq. It is to the diffusion of the light of Divine truth in this country we are indebted for that high tone of christian character which we so much value, and for the advantages which we have enjoyed. It is to the diffusion of those principles that we can trace the existence of those benevolent institutions which have been formed for the relief of human misery in every shape. And if, therefore, we desire to strengthen those benevolent efforts, we cannot do it more effectually than by encouraging the work of the Home Missionary Society, and by endeavouring to diffuse those important and edifying truths throughout the land. In this mighty work there is room enough for all denominations of christians; although we have 18,000 clergymen of the Established Church, and 15,000 dissenting ministers, labouring in the cause of christian truth, yet all their efforts

are unable to overtake and repress that heathenism which is continually encroaching upon us. It is the duty of each denomination of christians in its own separate sphere to engage, in a spirit of holy emulation, in the work of removing this foul blot from our country. For it seems a strange thing that in this country—the bulwark of protestantism and the mainspring of those exertions which are made for the spread of christian truth through heathen lands—we should be reduced to this state, that two millions of our people are unable to find accommodation in our churches and chapels. In this great work there is room, I repeat, for the exertions of all denominations, and we are asked this evening to contribute our share to it in order that we, as a denomination, may assist the efforts made within its sphere for the extension of christian truth. Before the era of foreign missions, in the beginning of this century, where were all the great and useful institutions for the spiritual benefit of our own land which are the glory of this age? We seem, indeed, to be recompensed for the care which we have taken for the heathen abroad by the additional stimulus it has given to our efforts in our own beloved country. I believe that if we were to remit the efforts we are making abroad for the spread of christianity, we should soon feel the baleful influence of this spiritual indolence in the diminution of the efforts we are making at home. Most assuredly the experience of the present century has given abundant exemplification of the great truth that christian principle, and christian sympathies, and christian liberality has been increased in proportion as its sphere has been expanded, and diminished in proportion as its sphere is contracted.

Rev. R. P. MACMASTER, of Bristol.

—Our religion indeed, like charity



—beautiful and blessed charity!—begins at home in the very centre of our denomination, in the very centre of our beloved land. But she does not tarry here, she takes her walks abroad and plants her feet in the sacred footprints of her Lord, and goes through all the world doing good. The ripple of our sympathy is seen to begin within the circle of our denomination, and is never lost, but gradually widens out until it reaches and touches the farthest shore of our common humanity. Indeed one is disposed to pity the man who is not grateful and glad that he is an Englishman. One is disposed to pity the man who can think of our noble Queen,—whom may God long spare in his providence, and bless and beautify her reign over us!—of our free institutions and our national character, and yet not say with a thankful heart, “This is my own, my native land!” In our travels we do find countries with a richer soil, a brighter sky, and a larger population; but in all our travels we find no land with a people so loyal, with institutions so free, with a name so high in the estimation of all civilised nations. Britain has ever opened her arms to embrace and welcome the oppressed of every land. She has lifted up her voice and thundered words of warning into the ear of despots, and whispered tender words of consolation into the hearts of their victims. She has right nobly proved that she has a mind wise to plan, a heart tender to feel, and withal an arm strong to defend. And so liberty loving Italy blesses her; admiring and grateful Greece blesses her; brave though bleeding Poland blesses her; and uncrowned yet kingly men in every land bless her, because she has made many a heart to sing for joy. We rejoice, therefore, in what our country is, and we sympathise in every true-

hearted effort to make her greater and better still. And then, true piety unites with true patriotism to rejoice in the existence and success of this society.

Hon. and Rev. B. W. NOEL.—I honour a man who, beginning with nothing but his own firm will, strong understanding, and high christian character, could so act upon his fellow men as, after a certain time, to build such a fabric as this; but if I honour a man who can by industry and christian worth, with the blessing of God, collect around him thousands of those who are willing to work with him for Christ and for souls, I do not think those are much less deserving of our respect and reverence who, in circumstances far more depressing, are manifesting fidelity and perseverance. I suppose Paul never preached in a building like this, or if he ever did it was not to speak to admiring crowds, but to those in whose minds the question was being debated whether he should not be thrown to the tiger and the lion to fight them. It is not because he could address assembled crowds and make them hang upon his lips that you admire Paul; but when standing in such a place as Philippi, where he had not a friend, after much prayer he began to unfold his blessed message and began his great work, and did not faint when he was scourged for it, but went on with unflinching courage and determination. Well, if our brethren in this country are labouring in the cottage, in the village, in a small temporary place of worship, or even in a great town, unknown to fame, and with no other recommendation to your sympathy and affection than a warm christian heart and a wish to do good and to save souls, these qualifications are sufficient to demand and ensure our sympathy and respect. Let us tell our fellow men and christians that if we are dis-

senting churches, free from the control of State, or independent churches, self-governed as well as self-sustained; if we are baptist churches, and insist upon the immersion of believers as a condition of their admission; or disciplined churches, and exclude from the Lord's table all those who are not his followers,—let us, I say, tell our countrymen and the world that we are what we seem to be—churches of Christ, and being thus associated together as Christ's, the churches of Christ stand in a certain relation to the world, and we ought to ask ourselves, What is our duty to our fellow men? To seek their conversion, to seek to bring them to Christ. May we have such churches, filled with such members, endued with this spirit, who, wherever they speak, whether in public or private, shall speak with an eloquence sent down from heaven! Then not only will your denomination be honoured, but you will leave an impression on your country which the next generation will bless God for, and your children will rise up in larger numbers and testify to the grace of God, and lead on our happy country to greater and greater happiness.

Rev. S. J. DAVIS, Secretary.—Every man and every nation had a peculiar mission to fulfil, and that of England was one of the most noble that could be named. The geographical position of our island was remarkable, being the very central point of the land-section of the globe; and did not God mean by that circumstance that we were to work our way to the utmost verge of the circumference? The physical characteristics of the British people fitted them for so doing, possessing, as they did, an immense power of endurance, enabling them to work where others would sleep, and to live where others would die. The love of enterprise, moreover, was a striking feature of the Anglo-

Saxon race; and hence the rise and growth of our great colonial empire, and our extended commercial relations, taking us into all parts of the world. Let it be further noted that while we were manufacturing for all nations, men in every region were growing raw materials for our use. Brought thus into connection with the human family, we must be held responsible for the right use of our influence, and, seeing that as was the fountain so would be the stream, we were called upon by the voice of Providence to evangelise England, because God had given to us the work of evangelising the world.

Rev. C. STOVEL, of London.—I like the charity which spreads itself wide abroad and encompasseth the globe—but I like to see it begin at home. And perhaps it is not a very healthful thing to neglect the heathen at our own doors, while very zealous in seeking the salvation of the heathen ten thousand miles away. These things ye ought to do, and not to leave the other undone. A book has gone abroad in which one of the propositions laid down is, that we have so far advanced in education now, that we could throw off the trammels of Scripture, and lean upon the pure and manly dictates of our own refined reasonings—the argument being that, as men advance in general knowledge they are more independent of divine direction. Just as well might the seaman say, “I will throw my chart and compass overboard, because the sea is broad, and the currents various, and the wind may drive me hither and thither.” No, no, the wider the sea, the more we need the chart and compass, with additional care in following their directions. It is not in the lofty education of England that I see reason for slackening our efforts, but rather for redoubling them. You have such a place as Combmartin and others

named in your report, in the North of Devon. I have an acquaintance with them, and have known there some, who are now no more on earth, of the most noble hearted christian men and women that I have ever met with. The chapel at Combmartin was built to my certain knowledge through most self-denying economy in household matters. "No," said a christian woman to her son, who wished a trifle for his gratification, "no, my boy, not one farthing shall go out in unnecessary expenditure in this house until the £50 we owe upon the chapel has all been paid." When the Oxford Tract Number 1 came out I took it to a meeting of the Three Denominations, and said, "There, gentlemen, is work for you; that thing will live, and it is your business to rise up and meet it." They laughed at it, and said the Bible was abroad. But what has the Tractarian system done since then? How has it handed over your countrymen to Popery complete? To learn its influence you should go amongst the village churches, and see as I have seen a brother faithful to his position assailed by thirteen Tractarians, prepared to buy every child in his school, every member in his church, everything about him. He stands there carrying on the war, and, happily, not unsustained. I have found these men, who, with their children, have not tasted animal food for six, eight, and ten weeks together; and I have thought it good to be able, through some organisation other than this, to hand them now and then a little aid. And this society, if it perform its functions rightly, will stand behind these men and make them feel that they are cared for. Mr. Stovel descanted upon the religious aspects and tendencies of the times, with especial reference to "that African swan, Colenso," and resumed his seat amidst loud applause.

## BAPTIST IRISH SOCIETY.

The CHAIRMAN, Mr. Alderman Abbiss.—In taking the chair this evening I do so with great pleasure, because I am surrounded by a large number of friends to whom you will cheerfully listen. Some of them have come to tell us what they have done in Ireland, and we have come to hear of their success there. I am sure you have not come to hear a speech from the chairman, and as I think that short speeches are better than long ones, and a large number of small speeches are more effective and stirring upon a congregation than one or two very long ones, so I shall not set the example of keeping you long, but will say at once that in taking the chair I have come as much as anything to learn what you are doing in Ireland. I am pretty well acquainted with the doings of the Missionary Societies in other parts of the world, but here I have something to learn, and I shall go away, I have no doubt, very much delighted by what I shall hear from those who will follow me.

Rev. W. L. GILES, of Dublin.—As far as the Roman Catholic population is concerned, our operations there are emphatically missionary operations, and as hard and tedious in their progress as any missionary operations; and not more impregnable do the vast masses of Hindoos and Buddhists and Mahomedans appear to our brethren labouring abroad, than do the vast and compact masses of Ireland—the slaves of the Romanist system, steeped as deeply as are the heathen in idolatry and superstition. But, although our labour is thus hard, yet we feel the truth of the words of the resolution, that there is cause for thankfulness to Almighty God that the efforts of his servants, your agents there, have met with so great a measure of success. I know it is the anxious inquiry of our dear English friends who subscribe to this society—"Do you think there is any possibility of impressing the Romanist masses? Is Popery really giving way?" My answer to the first of these questions is this—With God, nothing is impossible, and that the history of the past has shewn this, that neither Popery nor any other system of error can withstand the power of the simple truth as it is in

Christ Jesus. Popery must give way. But is it giving way? The Papists tell us they are on the increase, and, I am ashamed to say, it is not the fault of our Government if they are not. The Government of this country are training priests for Ireland, for England, and for the whole of Europe, in the College of Maynooth, and our Government are doing their best to tamper with and truckle to Popery. But for all this we feel sure that Popery is gradually giving way. If they were ten thousand times more numerous the Papists should still give way. We believe that Popery has received its death-blow, and that shortly with God's blessing it will expire. Its strength lies in the midst of the low and ignorant masses, and amongst these there are signs of giving way. Men will not submit to be caned and horsewhipped by their priests so tamely as at one time; and more than once lately have we had instances when their reverences, for too free a use of their stick, have been brought up for assault, and fined. And we have heard of a holy father receiving the return of his blows with interest, although it is declared unlawful to strike a priest. This may seem a trifling matter to your minds, but we see in it the first faint indications of the return of self-respect in the Irishman. Our work must be slow and gradual, but I believe it will be sure, and that with God's blessing upon your prayers and sympathy and upon our labours, Ireland will soon shake herself from the bonds and fetters of Popery, and for ever cast off the tyranny of Rome. Now in this great work our Baptist Irish Society for nearly fifty years has borne an honourable part, and has received its share of the divine blessing upon its faithfulness.

Rev. N. HAYCROFT, M.A., of Bristol.—I share the feeling of my brother who preceded me as to the impossibility of Rome regaining any of her influence. She is making immense efforts to recover it, and by all means to obtain State pay and support. She has obtained chaplaincies in our army and navy, and seeks them for the gaols and workhouses; but there are two or three things which render it impossible to my mind to believe that they will

regain their ascendancy. I believe they are not spreading in proportion to the spread of protestant christianity in this country. The spread of intelligence among the people is fatal to the existence of Romanism. On the continent, all the educated men, priests and laymen, are unbelievers in Romanism. With regard to the work of evangelisation in Ireland, your denomination, as Baptists and Congregationalists, have a great advantage, because they make the Word of God their only guide; they have no formalities to impose upon the senses, or to place in rivalry with Rome (and anything of this sort will always be eclipsed at once by the formalism of the Roman church); and they repudiate all tradition, even when it interferes with the interpretation of that little word—"Baptism." If, however, we have these qualifications, it follows that it is our special duty to perform the work which God has called us to do. Other denominations are encumbered with machinery; but we are free to move everywhere, and to carry out to the full the generous promptings of a religious heart. You have not laboured in Ireland with that zeal as if you desired to bring her to Christ; but in proportion as you have laboured to this end, God has blessed your efforts. May the wounds of that bleeding country soon be healed—and, strong in the freedom wherewith Christ makes his people free, she shall take her stand side-by-side with England—a sister in intelligence, a sister dearer still in evangelical piety; and giving her treasure and men to wider enterprises—sending them forth to preach the gospel to every people—she shall enter upon a career of glory as illustrious as our own!

Rev. J. A. SPURGEON, of Southampton.—Those words, "approaching jubilee of its institution," carried them back to the formation of the society, and their eyes travelled over well-nigh fifty years of arduous toil, of abundant sowing, and not a little joyous reaping; and it became them in a review that night to thank God and take courage. Our fathers, good men and true, read that grand commission, "Go ye into all the world and preach the gospel to every creature," with a simplicity of purpose, a boldness of enter-

prise, and a fervency of zeal, which we should do well to imitate. What doleful sights and sounds came home to our fathers' ears and hearts, as fifty years ago they looked upon Ireland! No wonder their hearts were stirred within them as they beheld that beautiful land all but given up to the idolatry and superstition of Rome, robbed for generations of the sacred Word of Life, and down-trodden for ages. No wonder that the spirit of their Master burned up brightly within them, and that they determined the strong man armed should no longer hold his goods in peace, that they would go up against him, raze his stronghold to the ground, break its gates of brass, and, God helping them, say to its prisoners, "Go forth free." But, after all, what had they accomplished? Nothing, compared with the grand work which spread before them. A few turrets had fallen; some cracks in the masonry prognosticated that one day the building would totter to its fall; a few outposts had been taken, but the stronghold was standing, and that part of our mighty empire had not yet become the kingdom of our God and of his Christ. One of old, more noted for his wit than his godliness, counselled the sinking of Ireland for twenty-four hours beneath the sea as the best way of making things square, and thought nothing short of that would meet the case. We knew another baptism: we would fain see Pentecost renewed; we would fain see them washed in the fountain opened for sin and uncleanness. Let it not be said by anyone that he had not the power to give. Never mind if he could give but a trifle; for "little strokes fell great oaks." Let them give as God had given to them; and if they could not do a great deed, do a series of little ones, remembering the well known saying of the poor woman who said she was too poor to give a guinea a year as the rich squire did, and so she could only give her shilling a week.

W. HEATON, Esq.—It would be fifty years next April since the Baptist Irish Society was formed. One indication that fifty years had passed since then, was to be found in the fact that it was formed in what was then called the *new*—now decidedly the old—

"London Tavern." He had not been able to ascertain the names of more than one or two of those who constituted this meeting, but he had had the curiosity to turn over some of the earliest reports of the society, and he had found a comparatively full list of those who were present at the first *annual* meeting, which was held in June, 1815. At that meeting there were present, among others, Dr. Ryland, of Bristol; Mr. Saffery, of Salisbury; Dr. Steadman, of Bradford; Mr. Lister, of Liverpool; Dr. Newman, of Stepney; Mr. Dyer, Mr. Ivimey, and Mr. Birt, and one who was still remembered and revered by many of them who were not old enough to remember the others whom he had named—the late honoured and beloved Dr. Cox. At the same meeting a letter was read from one who was speedily to be called away from his labour to his rest, one who would ever be remembered, not only by their own denomination, but by the christian world generally—he meant the Rev. Andrew Fuller. Mr. Fuller's letter was so characteristic, that he might be permitted to quote part of it. Mr. Fuller said in that letter, "First of all, be more anxious to do the work than to get the money; if the work be done, and modestly and faithfully reported, money will come." He went on, "Be choice in the selection of your itinerants. Your itinerants at present seem to be mostly Irish, and if they are of the right stamp they are better than Englishmen. They should not only be men of heart, but of gentle, prudent, ingratiating manner, and well disposed to the constitution of the country." That remark pointed, thank God, to a time long since passed away. "Finally, be less eager as to doing much than as to doing it well." That was the advice that was given to the society fifty years since, when Mr. Ivimey was its secretary: he ventured to say that it contained the principles on which the society was conducted now. There was another sentence in this first report that he might also be permitted to quote, especially as it showed to us how far we were away from the time when the first report was written. "The baptist churches have not received any advantage from the Regium Donum granted to the dissenters in Ireland.

A memorial on this subject has been lately laid before the Lord-Lieutenant, but without success." Thank God that that memorial *was* without success; and that the Baptist Irish Society had never been polluted by touching the "unclean thing." There was one thing that had especially affected him in turning over these old reports, and that was, that so far as he had ascertained, there was not one person now living who actually took part in the formation of the society. Was it too much to suppose that in their coming jubilee they would look with especial interest on the field they watered once with their prayers and their tears?

"For oh, if heavenly spirits may look down,  
From where with cherubim enshrined they sit,  
Upon this narrow, dim-discovered spot, the earth,"  
surely those whom he had referred to would "cast a glance beneath" to see what they were doing, and what they were aiming to do. My brethren, Ireland wants the gospel. The gospel is Ireland's one want. From across the plains of Connaught and from the foot of the mountains of Munster—from where the waves dash and roar at the Giants' Causeway to

where they glide and ripple in the Lakes of Killarney—from every part of Ireland we hear the cry, "Come over and bring to us the gospel!" Oh, let the gospel once reign in Ireland, and its emancipation will be complete. Before the gospel, as a hammer, must be broken in pieces those huge ecclesiastical establishments which still rise terrible in the eye of the people. Before the gospel, as a sword and as a flame, will flee those sloping priests, whose religion rests on the people's bondage, and whose power on the people's degradation. Oh, for some spiritual Garibaldi, to break down the injustice of protestantism on the one hand, and the tyranny of Popery on the other! Brethren, we need *no* Garibaldi! "The weapons of our warfare are not carnal, but mighty through God." Let but the gospel have full sway—the gospel which your agents are preaching—and Ireland and England will become twin flowers of the earth, as they are now twin gems of the sea—they will stand together, in the face of heaven, the one centre of the civilisation and religion of the world!

## Poetry.

### PEACE IN BELIEVING.

THE night was dark—the stars, as if in sadness,  
Withdrew their silvery light—  
My heart was dark—no cheering gleams of gladness  
Illumed its solemn night.  
I heard faint echoes of the joys departed,  
Which never, never more  
Return to bless the sad and broken-hearted,  
Whose days of hope are o'er.  
A dread and awful presence seemed to  
press me,  
In the unfathomed gloom;  
Low, murmurous voices in the void, distressed me,  
With whispered words of doom.  
Then all my sad and weary thoughts looked  
inward,  
If there they might find peace;  
As birds at sea, swept by the storm, fly  
landward,  
Waiting for its surcease.

And suddenly the darkness was uplifted  
Which on my spirit lay,  
And like a morning mist, serenely drifted  
The riven clouds away.  
A mighty Arm seemed gently to enfold  
me;  
A radiant Form above,  
From heights sublime, bent graciously and  
told me  
Of more than mortal love.  
My heart, so lately troubled and despair-  
ing,  
No longer was opprest;  
Christ's loving presence, all my sorrows  
bearing,  
Had given me sweet rest.  
This is the Friend, I said, on whom re-  
posing,  
This inward strife shall cease;  
His everlasting Arms around me closing,  
My soul shall dwell in peace.

## Reviews.

*The Customs of the Dissenters: being Seven Papers revised and re-printed from the Christian Spectator. London: Elliot Stock.*

THAT our readers may have before them the particular subjects discussed in this pamphlet, we give a copy of the Contents.

“On Ancient and Modern Independency—On Admission to the Church and on Discipline—On Equality and Fraternity—On Nonconformist Church Finance—On the Modes of obtaining Ministers—On Public Worship—On Influential Dissenters.”

This writer does not speak with “bated breath” of some of our “customs.” He tells us that he has modified some of the epithets he used in the original papers, “But the edge has been left sharp enough, it is hoped, to cut into the flesh in cases where a bold surgical operation is indispensably requisite.”

As we have not space for commenting on some of the peculiar views of this writer, we must content ourselves with saying that they are worthy of serious consideration at this juncture of the history of English Dissent. He says:—

“The standpoint of the writer in sending forth these criticisms may be described in a few words. The only sufficient reason, as it appears to him, for separation from the Church of England is, that we may establish churches more apostolic than herself in doctrine, in constitution, and in discipline. Modern Independency, as represented by its ‘two denominations,’ does not wholly represent apostolic christianity, but incorporates a number of ecclesiastical superstitions which have grown up during the last three hundred years of persecution and distress. The object here is to promote a return to the example and authority of the Apostles of God; under the belief that nothing less powerful than a church conformed to the word of the Eternal can effectually encounter the ecclesiastical corruptions of the modern world.

It is held by many that any practical reform is impossible, and that it is too late in the day to give attention to church questions, while the main battle is raging around the standard of the Gospel itself. The author is of a different opinion. He

does not know how long the world may last, whether three, or thirty, or three hundred years; but as long as it lasts it is worth while to encounter error by truth, and with that view to amend first the spirit, and then and thereby the form of the best and freest and most hopeful church-polity in christendom; for such, with all its faults, is modern Independency. The only mode of effecting reform is to publish the ideas which may in time produce it. The personal character of christians is affected more than most men consider by their corrupted churchmanships.”

*A Manual of the Christian Principles and Church Polity of the General Baptist New Connexion. By the Rev. Dawson Burns. London: J. Cauldwell. Leicester: Winks & Son.*

OF this publication, the Rev. W. Underwood, President of the Chilwell College, in an introductory notice says:—

“Some time ago the General Baptist Association offered a small prize for the best Catechism on Nonconformity, for the use of our Sunday scholars. The following Manual was sent to the adjudicators for their perusal, but the award was not made in its favour simply because it was considered to be too high in its character as a composition for the class whose interests had to be consulted. Having carefully read the work in its manuscript form, I strongly recommended its author to publish it on his own responsibility; and I now embrace the opportunity which he gives me of bespeaking for it a wide and worthy reception. It is one of a class of Manuals much needed in the present day, and I hope it will be largely purchased by the pastors of our churches and by the heads of our christian households for presentation to those whose spiritual nurture they are bound in every way to promote. To those who are beyond the pale of our own denomination it may be serviceable by enabling them to satisfy their desire to understand our distinctive principles; but I anticipate most good from its coming into the hands of those who now form parts of our congregations and families, and who may be led, by the Divine blessing on the ministry of the Gospel and the means of grace, to enter into church fellowship with us.”

Having carefully read over this Manual, which is in the form of a Dia-

logue between "Minister" and "Inquirer," we can, with much confidence, give it our most cordial commendation, as a brief, but explicit, and impartial statement of the doctrines and discipline of the General Baptists, respecting which we have reasons to believe some are yet "willingly ignorant."

*Rose Bryant; passages in her Maiden and Married Life.*

*How to Nurse the Sick. By Emma Marshall.*

*London: Jarrold & Son.*

THESE are two neat publications—the first is a shilling volume, the second is one of a series of twopenny "Household Tracts for the People."

We are disposed to speak well of the many books and tracts of this character which have been issued by these respectable publishers; we hope they have done good, and will yet do good, in the spheres for which they are intended.

But—these *buts* will keep popping up their intrusive heads—we cannot say all we would wish to say in their favour. They may contain many excellent hints and directions for "both

worlds," but they are not *catholic*. Like many of the tales published by the Religious Tract Society, the scene is usually presented at some "Vicarage" or "Rectory," and "Clergyman's Wives" are the chief actors. And hence, as well from the style of the composition, we are led to conclude that these ladies chiefly supply the manuscript for these publications.

We have no objection to the wives and daughters of clergymen doing all they can to instigate the wives and daughters of other clergymen to do good among the poorer classes in their respective "parishes," as they call them; but so far as we have been able to ascertain, there is little or no reference or allusion made to works of kindness done by any other persons but themselves. The range of vision which does not extend over a whole English parish, must be limited indeed; but when it does, and discovers, as it might do, outside the "Church," excellencies it is unwilling to notice, we cannot but conclude that there is a serious absence of honourable feeling, to say nothing of christian charity.

## Christian Activity.

### FILL YOUR OWN PLACE.

"It takes all sorts of characters to complete this world-drama, and somebody must act them. In other words, I believe that every man has his place in the world; and that he was made specially for that place. It is only by earnestly filling that place that he fulfils his destiny, and answers the end for which God created him. Confusion and disappointment only arise from our efforts to get into some other place than the one for which we were intended. The range of our choice is limited by the character and the faculties God has given us, and the circumstances by which he has surrounded us, and which have modified that character and developed those faculties. Each man is created with certain possibilities which determine the direction he must go, and the height to which he may

rise. We need not, therefore, remain in doubt as to our duty. Our path lies so plainly marked out for us, that it is easy for us to find it if we choose. Our work is so near us, that we need not seek long for it, if we have willing hearts and willing hands to do it.

No man is born into the world whose work  
Is not born with him; there is always work,  
And tools to work withal; for those who will.

The same power that created you and trained you for your work, has brought that work to you. Do not go out of your way to seek for something grand and imposing to do, but take up at once the simplest and plainest duty that lies before you, and you will not go wrong. Do not stand waiting for signs and wonders to reveal to you what God would have you do, but listen to the voices within you and around you calling you to work. Trust those voices, and have faith in humble things;



then God will seek you, and light and strength be given to you as your path opens wider and higher before your advancing footsteps. I believe God calls men to humble duties as well as great ones, for to him all duty is equally great; and woe be unto him who disregards that call. We are willing to recognize this call to the ministry, then why not to the other pursuits of life? Is preaching the Gospel the only duty God recognizes? It is because we

wait for God to manifest himself in the lightning and the thunder, that we fail to hear his voice in our hearts, and in the indication of circumstances about us, and thus go astray, groping our way blindly, and stumbling on through life in darkness and doubt. No man ever accomplished much who had not this idea of a *vocation*, who did not feel that he was called of God to do that *very thing*.—*Professor Wilson.*

## Revivals and Awakenings.

### PRUSSIA.

*Berlin.*—Mr. Lehmann gives the following account of the commencement of the year 1863:—

“Our social gathering on new year’s eve was, notwithstanding my great weakness, a time of much enjoyment and blessing. Professor Messner, editor of the ‘*New Evangelische Kirchenzeitung*,’ was present, and gave us a stirring address.

On sabbath, January 4th, I baptized five converts. The congregation was very large and deeply attentive.

Then followed the week of prayer. The room was so crowded that we were compelled to adjourn to the chapel. On Thursday evening pastor Wünsche, of the Moravian Church, and on Saturday Dr. Schuize, missionary to the Jews, preached, and every evening throughout the week we assembled for prayer, and the Lord indeed fulfilled his promise, ‘*Before ye call I will answer.*’ Several persons came forward and professed their faith in the Saviour: in the same day they had sought the mercy of the Lord and found it. Among them were some children.”

March 24th, Mr. Lehmann again writes:—“The awakening still goes on—to the Lord be all the glory! March 1st, I baptized twelve young converts. The chapel was crowded to excess in every part, and also when we afterwards celebrated the Lord’s Supper and received the new members. It was a day of rejoicing long to be remembered. Not a sabbath passes without some converts giving their

testimony before the church, and we have now twenty-five applicants for baptism. Our services, both on week evenings and sabbaths are always crowded.”

April 14th he writes,—“During the days of the Easter festivals our services were well attended. On Easter Sunday I baptized ten converts in the presence of a large assembly: most of them were grown persons, one an aged woman, whose young grandchild was also of the number. We have now twenty candidates about to confess Christ in baptism. The Lord’s name be praised!”

From *Templin* we have similar tidings. In January, the pastor of the church, Mr. Kemnitz, says:—

“Here also the new year opens with most encouraging prospects: we regret to have lost so many members by emigration to America and Australia, but they will be as missionaries sent out without expense to spread the savour of Christ’s name among the thousands of our countrymen there.

Several of our members who have spent last summer in Russia bring very cheering accounts from Riga, where many Russians have come to a knowledge of the truth, and ‘the fields are white unto harvest.’

On new year’s eve the church members were assembled both at *Templin* and at all the stations for prayer, awaiting the commencement of the new year. The Spirit of the Lord was in their midst; many hearts were moved, and many sinners wept bitterly over their state, and cried for mercy.

The neighbouring houses of the brethren were filled after the service with those who were anxious to 'seek the Lord while he might be found,' and the next day fifty persons were already rejoicing in the salvation of Christ.

I stand amazed, and can only fall down before the Lord, and say it is his doing and marvellous in our eyes! Since Christmas nearly one hundred persons have been brought to Christ here and at the stations, and still the movement goes on.

February 1st, fourteen converts were baptized at Templin, and soon after eleven persons applied for baptism who attributed their conversion to impressions received at this service. Sabbath after sabbath, men, women, and children are seen weeping over their sins, and afterwards begging the prayers of the brethren, which mingle with their

own till they have found peace in believing.

In one place the mayor wrote to the clergyman, who was absent, saying that if he did not come back directly he would lose all his flock. He therefore returned, and held services on the same evenings as the baptists; but they fixed different hours, so that the people could attend both services, which many did."

In March, Mr. Kemnitz says,—“ We still constantly see new instances of God's converting and sanctifying grace, and we now baptize every alternate sabbath. Eighty-nine converts have been added to our church in the past three months. May the grace of God be still more abundantly poured out, till 'the knowledge of the Lord shall cover the earth as the waters cover the sea!'” *German Reporter.*

## Narratives and Anecdotes.

### EXODUS OF SLAVES IN AMERICA.

IT now appears that there were, in the United States and Canada, 250,000 free negroes before the war; since then an equal number of slaves have escaped; but the latter have had to endure dreadful privations and sufferings from want of food, clothing, and habitations. For their relief “ Freed-Man's Aid Societies,” have been formed both in America and Britain.\*

*Memphis.*—On Saturday night last, the railroad train brought in about one thousand; the next day two trains of seventeen cars each came loaded with the same human freight, all from the region of Oxford, Tennessee. They said the rebel army had hauled away all the corn, killed all the cows and hogs; that their masters were *tying* them together, and taking them South, and they were *obliged to flee*; they are of all ages, from infancy to old age, evidently families; they came as the Israelites fled from Egypt, with whatever effects could be carried in the hand or on the head; bundles, trunks, chests, and even their 'kneading-troughs.'

The first instalment stowed themselves under a cotton shed, a mere roof without floor or siding; of those who came afterwards a few found similar shelter, but the greater number had no roof but the vault of heaven.

*Columbus, Ky.*—We spent the whole day among them, and found some 2,000 to 2,500 or more; and no one who has not visited them, here or at some similar points, can have any just conception of the wretchedness of their condition. We saw several hundreds in squads upon the bare ground, without any shelter at all. None of them had even hay or straw to lie on, and nearly all of them were without bedding of any kind. We saw mothers there clad only in an old chemise and thin muslin skirt, and no dress. We saw daughters there of every age, from infancy to twelve or fourteen years, with only a single garment. We saw a mother, as she sobbed and choked with emotion, begging, in broken utterances, for a rag to wrap about her little child that had died the night before! We obtained an interview with General Davis, commanding the post. He promised us that all the contrabands at

\* Subscriptions will be received by William H. Thodey, Richmond House, Plaistow, London, E.

his post should be fed, and that if Wright would return there he should have the opportunity of doing what he could for their relief, but frankly said he could do no better for them in the way of shelter.

*New Orleans.*—Major-General Neal Dow, well known in England and Scotland for his able advocacy of the principles of temperance, writes from the neighbourhood of New Orleans:—“There are a great many escaped slaves in this command, and many of them have been regularly enrolled and enlisted in our service as soldiers. I have a battalion of negroes serving as artillerymen, and in every respect I find them equal to the whites. In vigour, promptitude, celerity of movement, and in soldierly bearing, they are fully equal to any whites. These men, and many thousands besides, that we are training to act together, and who are becoming accustomed to the use of arms, cannot be enslaved again. Last sabbath I went down river a few miles to the quarters of many hundreds of these people. They had a religious service. After the service, the superintendent called aside several of these poor creatures that I might see the proofs of their sufferings in the deep scars, marking the wounds made by the whip. Almost all were marked more or less, and some were covered with scars from head to foot. The escaped slaves from one plantation were all branded on the forehead with hot irons, in letters 1½ inches long, occupying the whole front with the initials of their master’s name, W. M. Some had had iron collars riveted around their necks; some had shackles, and some had been handcuffed. These poor creatures never volunteer to tell tales of punishment and torture. They seem to regard all that as a matter of course, but when questioned, their simple narrations of brutal treatment received at the hands of overseers will curdle the blood with horror. But all this is rapidly passing away, and will soon be no more. Among the great multitude of slaves with whom I have come in contact, there is not one who has manifested the smallest degree of resentment against his master or any other person. The one absorbing desire is for freedom; and even when describing the tortures which they

have endured at the hands of their masters, and exhibiting their scars—the marks of the whip, the club, and the branding-iron—never a word indicating a desire of revenge escapes them, nor is there the least expression of passion or resentment in their tone. They desire to be free, that is all—and after that, they are perfectly ready to go to work, and are desirous of doing so at once. Some of them say they ‘will not go back to massa, anyhow, he so cruel,’ but will go to any other plantation; some say they will go back to massa if he will send off the overseer, who is a brute; and some are ready to go back without any such condition, because they have not been cruelly treated. But they all want freedom first, and then they will work. One negress, when asked in my presence if she would go back to her master, said, ‘No, I will die first! I cannot go back there.’ She had been shamefully treated.”

*Kansas.*—All the slave population (men, women, and children), horses, mules, cattle of every description, household goods and all moveable property, have flowed in one continual stream into this State, spreading over every county, supplying the labour that the demands of the war had made upon her citizens. The contrast presented by this emigration to that of the Border Ruffians in 1855–6 has produced a great change in public sentiment. The blacks, for the most part, were gladly welcomed, and they seemed most naturally to step into their appropriate places. Farmers and mechanics were greedily sought after, and though they came by tens and fifties and hundreds, in an incredibly short space of time they would be comfortably settled, and at work as old residents. From the window where I sit writing, I can see the log-houses of three or four families (one of ten children), who are cultivating my neighbours’ farms on shares, and doing well. When the proprietor of the farm finds teams, implements of husbandry, seed, &c., he gives the cultivator one-third of the produce. If the cultivator finds teams and means, he takes two-thirds, and the proprietor one-third. They are a quiet, peaceable, and industrious people, eager to learn, and have already lived down a world of

prejudice and opposition. Save here and there a pro-slavery secession Democrat, who objects to his children going to school with a nigger (as he terms them), we should stagnate for want of agitation. In Lawrence, they have built a brick school and meeting-house, have already bought house-lots, and are building and preparing to build, and have considerable sums of money at ten per cent. interest, with Messrs. Simpson Brothers. In a word, they have more than verified the most sanguine anticipations of their friends, and put to open shame their enemies.

*The Slave Stampede from Missouri.*—The "deportation without compensation" movement is going on at such a formidable rate in Western Missouri as to threaten the absolute extirpation of slavery in that quarter in a short time. The slaves, not only of the border counties, but of counties low down on the river, are swarming across the line in droves, taking whatever moveable property they can seize, and making their way without molestation. On Friday night of last week fifty ran away in a gang from Lafayette county, carrying off six waggons, eighteen horses, and one carriage. Nine of these belonged to Mr. Packard, of the City Hotel, nine to H. Wallace, three to General Vaughan, two to J. R. Graves, and two to Joseph Moreland. The Lexington *Union* states that during the last three weeks not less than three hundred slaves have escaped from Lafayette county. These slaves all go to Kansas. The Kansas city *Journal of Commerce* reports that a procession of six waggons, one carriage, five horsemen, and ten footmen, passed through that place last week for Kansas. Each waggon contained from ten to twelve persons—the whole numbering from eighty-five to ninety self-emancipated "chattels," on their way to a land of liberty. Each family had a heterogeneous collection of household furniture, rifles, shot guns, clothing, &c., in their waggons, and all appeared well supplied with the necessaries of life. Such things are of almost daily occurrence in this part of the state; and the papers report that a similar exodus is going on in other quarters.

*Longing for Freedom.*—At all the plantations, as the gunboats approached, the negroes, who could be seen sometimes, forty and fifty in a gang, ploughing in the field, would drop their implements in the furrows, run like scared partridges to the gunboats, and with uplifted hands and the most piteous appeals implore the officers to be taken on board; and this was so general and spontaneous along the whole line of travel, as to excite particular attention. My informant says they seemed to think our coming among them was providential. They rushed down to the banks as if they were flying from a burning house to the certain succour of friends. They acted as if they thought the day of jubilee had come. "Groups of men, women, and children, of every age," says he, "followed us for miles along the banks. Women wearily trudging along, with children clinging to their necks; old men hobbling in their decrepitude, and young men and boys—all ran eagerly after us, refusing to take 'no' for an answer. One woman with a child on her back, kept on tearfully entreating to be taken on board. She declared she would perish before she would go back to the plantation. Her entreaties and perseverance finally carried the day, and she was taken on. In a large majority of cases, however, it was like the case in the Scriptures—the one was taken and the other left, or rather half a dozen were generally left when one was taken. There was plenty of provisions in the country, and they all could have brought with them food enough to have fed them until ample supplies could have been secured. Who shall tell the horrors of suffering which the poor slaves left behind will be subjected to at the hands of their enraged owners?"

Another writer says:—"The whites fled from the presence of the approaching forces; the blacks swarmed to the boats, taking it for granted that they were to be received and protected. Their movements did not please their owners and overseers. At one place where this exodus began, the overseer asked them where they were going. 'These people do not want you,' said he; 'go back, you niggers.' But 'niggers' didn't see it in that light,

and kept on toward the Yankee gun-boats and transports. The belching of big guns and the noise and confusion did not seem to scare the blacks in the least, and nothing could restrain their movements. The slaves brought out of the Yazoo region would raise corn and pork enough to feed a whole brigade of rebel soldiers. Distributed among the land and naval forces here, they will perform an immense amount of hard and necessary labour, thus saving the health and lives of our

troops in this exhausting and unhealthy climate."

"O dark, sad millions, patiently and dumb  
Waiting for God, your hour, at last, has come,  
And Freedom's song  
Breaks the long silence of your night of wrong!  
Arise and flee! shake off the vile restraint  
Of ages! but, like Ballymena's saint,  
The oppressor spare,  
Heap only on his head the coals of prayer!  
Go forth, like him! like him return again  
To bless the land whereon in bitter pain  
Ye toiled at first,  
And heal with freedom what your slavery cursed."

## Baptisms.

### FOREIGN.

INDIA.—*Orissa*.—We have received from one of the missionaries a list of baptisms during the past twelve months at Cuttack. Mr. Hill baptized four young men, after a sermon by Mr. Buckley from "I have sworn, and I will perform it, that I will keep thy righteous judgments." On a Lord's-day evening Mr. Miller baptized an East Indian lady at the close of the English service in the mission chapel, when Mr. Buckley preached on the occasion from "And the disciples were called christians first at Antioch." At Khnditta, an out-station, Mr. Miller baptized two interesting converts. On Lord's-day morning, Nov. 2, Mr. Hill baptized ten happy converts, most of whom were young persons. Mr. Buckley again preached in Oriya on the connection between faith and baptism, from Gal. iii. 26-27.—Dec. 7, six interesting young persons were baptized by Mr. Miller, and Mr. Taylor preached.—Jan. 6, five candidates were baptized by Mr. Hill, after a sermon by Mr. Goadby from "Blessed is that people whose God is the Lord." The baptismal waters were again moved on the 8th of March, when Mr. Buckley baptized four disciples. Mr. Stubbins preached on the design of baptism from "What mean ye by this service?" Another thus confessed her Lord on the 5th of April. Mr. Brooks administered the sacred ordinance. Three more were baptized on Lord's-day, May 3, by Mr. Brooks, after a suitable sermon by Thoma. All those thus added were,

with one exception, natives. It is our prayer that as they "have received Christ Jesus the Lord, they may so walk in Him."

AUSTRALIA.—*Melbourne, Collins St.*—The quarterly social meeting of the church and congregation was held on Wednesday evening, April 8. The attendance was large. After tea, and a considerable time spent in kindly greetings, the pastor conducted devotional exercises, and briefly referred to the progress made during the quarter, stating that twenty-one members had been added to the fellowship (eighteen by baptism and three by letter), that the attendance on the Lord's-day and week evening services continued most encouraging, and that the various institutions connected with the church were in a prosperous state. Addresses were subsequently delivered by several of the deacons and members. The evening was spent in a most pleasing and profitable manner.

*Geelong, Aberdeen Street*.—On Monday evening, March 30, the ordinance of believers' baptism was administered to two candidates on the profession of their faith in the Lord Jesus. Mr. Iandells, the pastor, gave a suitable address to the candidates previous to the administration of the ordinance. All present appeared to be deeply impressed with the interesting character of the service.

*Tarnagulla*.—On Lord's-day, April 5, two candidates were baptized on a profession of faith in the Lord Jesus by

Mr. John Jones, minister of the Welsh protestant church. The address preceding the administration of the ordinance by Mr. J. was listened to by his countrymen with evident interest and feeling. The candidates were brother and sister, and both young.

*Sydney, Liverpool Street.*—On Monday evening, March 30, five candidates were baptized on a profession of faith, in the presence of many witnesses, by Mr. J. B. McCure, pastor of the church. Several of the candidates were led to Jesus through the blessing of God on the ministrations of the pastor.

## DOMESTIC.

*WESTON-BY-WEEDON, Northamptonshire.*—On the last sabbath morning in June we were permitted to witness an interesting scene. After an appropriate discourse by our pastor, Mr. Pyne, from "If ye love me, keep my commandments," he baptized two young friends. One was the youngest daughter of Mr. P., and the last but one of his six children who have thus put on Christ. We sympathized with him in his joy; for no greater could he have than to see his "children walk in truth." The other had been a consistent member with the Wesleyans for some years, and her relations and friends were of that persuasion. Love to the Saviour appears to have influenced her to this act of obedience to his commandments. May she, through all her life, abundantly realize the truth of the promise, that "in keeping of them there is great reward."

J. P.

*BEULAH, Monmouthshire.*—One believer in Jesus was baptized in the river Ebbw, by Mr. J. G. Davies, on the first Lord's-day in May. She was far advanced in years, and had been for some time a consistent member with the Independents; but she felt that it was her duty to follow the example of our blessed Saviour, and now she enjoys that peace of mind which flows from conscientious obedience.

M. M.

*HONITON.*—Mr. W. E. Foote baptized four believers, June 14. One was a member of an Independent church; another a young man who is zealously doing the work of an evangelist in the villages around us, and whose labours the Lord has greatly blessed.

T. H. G.

*NEWBRIDGE-English.*—On the second sabbath in June, seven brethren were baptized in the river Ebbw by Mr. J. G. Davies, of Beulah. Some of them were young persons from the sabbath school. One of them was a Wesleyan preacher, who, before he was immersed, spake on baptism by the water side, stating his change of mind, and his views on the sacred ordinance. They were all admitted unto the Lord's table the same morning. Our newly baptized brother preached in the chapel at six in the evening. His address by the river side in the morning, and his preaching in the chapel, gave great satisfaction to the audience.

M. M.

*STONY STRATFORD.*—We had an interesting service here on Lord's-day evening, July 5. After an appropriate sermon by Mr. Hearn, who is studying for the ministry under our pastor, the ordinance of baptism was administered by Mr. E. L. Forster. There were seven candidates, four males and three females. Two of the former are Wesleyans, and two of the latter Independents. One of the Wesleyans is a local preacher. He gave a short address previous to his baptism. We had a large congregation, and trust that good was done. May the work of the Lord yet prosper in our hands!

*LYDBROOK.*—We had the pleasure of seeing two disciples go down into the baptismal waters, to be buried with their Lord in baptism, on the first Lord's-day in July. We have no baptistry of our own, and we are compelled to ask the loan of one for such occasions of our brethren at Lay's Hill.

T. W.

*RUARDEAN HILL, Gloucestershire.*—The ordinance of believers' baptism was administered by our pastor, Mr. Mountjoy, on the last sabbath in May, when two disciples thus made a public profession of their faith in the Redeemer. Others are inquiring the way to Zion.

J. M.

*WOOLWICH, Queen Street.*—On Lord's-day, June 28, two females and one male were baptized in the name of the Lord Jesus, when Mr. Teall preached from Jer. vi. 16, on the "old paths" and the "good way."

W. H. W.

*OGDEN, near Rochdale.*—Our pastor, Mr. Nuttall, baptized one teacher and two scholars on a profession of their faith in Christ, on the first sabbath in July.

T. B.

GLASGOW, *North Frederick Street*.—We had a crowded chapel on the morning of the last Lord's-day in June, when the Rev. T. W. Medhurst, our pastor, preached from Acts ii. 38-39, from which text he shewed that "the promise" spoken of had no reference to baptism, but was that promise mentioned in the 21st verse—"That whosoever shall call on the name of the Lord shall be saved," which "promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." This promise is not confined to the Jewish nation, but is of universal application; therefore all persons everywhere are commanded to "Repent and be baptized." After the sermon, Mr. M. immersed eight believers, four men and four women. In the afternoon of the same day they were publicly added to the church.

[We received two stamps for the overweight letter, but we did not require them. We only mentioned the matter as a caution.]

EPWORTH.—On Sunday, July 5, a female of Epworth was publicly baptized by immersion in a river between Epworth and Belton. The ceremony was performed by Mr. John Gibson, of Epworth, and a vast concourse of people attended to witness the novel scene."

*Stamford Mercury.*

[Novel scene indeed! Why such scenes have been witnessed, more or less, for above two hundred years at Epworth and the neighbourhood.—*Ed. B. R.*]

SUDBURY, *Suffolk*.—Our pastor, Mr. Bentley, baptized three believers on Wednesday evening, June 24. One has been for some time connected with the Independents; the other two were converts from the world. G. B.

BRETTELL LANE, *near Stourbridge*.—We have had several baptisms which have not been reported. Eleven at the latter end of last year; eleven more in

March; and six on July 12, by our pastor, Mr. Thorne. We are encouraged in seeing others on the way. W. J.

#### WALES.

Gladestry, *Radnorshire*.—We had an interesting baptismal service in the open-air, June 28, when a considerable number of friends assembled on the banks of the little rivulet in the above village. A hymn being sung, and prayer offered, a brief address was delivered on the ordinance of believers baptism, after which two disciples were baptized by Mr. Phillips. One, a young man in the bloom of youth, and of respectable connection in the locality. The other a brother more advanced in life, who had been for years a very useful member of the Independents, but feeling his conscience uneasy when reading the word of God, he determined to follow the Lord more fully. May our brethren eminently adorn the good profession made before many witnesses. The order and solemnity which seemed to impress the spectators in witnessing the administration of the ordinance presented hopeful and encouraging signs. The friends adjourned to the chapel, which was soon filled, many remaining outside for want of room. After a sermon the ordinance of the Lord's Supper took place, and the newly baptized were received into church fellowship.

Cowbridge, *Glamorganshire*.—On the last sabbath in June, a few friends went over to Hope Street Chapel, Bridgend, when we had the pleasure of witnessing the ordinance of baptism administered. Mr. Cole baptized three brethren for the English baptist church at Cowbridge. One of the candidates has been an occasional preacher among the "Primitives" for some years. We hope he will be of great use in his Master's vineyard.

W. N.

## Baptism Facts and Anecdotes.

### THE BAPTISMAL QUESTION.

*Minister*.—It is on the SUBJECT OF BAPTISM that we differ from all other bodies of christians.

*Enquirer*. Will you state the nature and extent of that difference?

*Minister*. It has reference to baptism as an *act* and an *ordinance*, in other words, to the questions—what baptism is, and to whom it should be administered;—its "mode" and "subjects," as the points are usually stated. Pædo-

baptists—who are so called from the Greek word *paidos* “of a child”—maintain that water baptism is the application of water to the body by immersion, pouring, or sprinkling, and as a matter of convenience they all but universally pour or sprinkle; and they also maintain that baptism, as a christian ordinance, should be administered to children; some say to all children, others to children only when one or both of the parents make a christian profession. Baptists, on the contrary, believe that water baptism as a physical act, involves the immersion of the whole body in water, and that as a christian ordinance it is capable of being administered only to professed believers in Christ.

*Enquirer.* Were baptists always called by that name?

*Minister.* No—one term often applied to them was anabaptists, or re-baptizers, because it was alleged that they baptized again those who had been baptized before. This name was, as you will see, begging the question in dispute; but it served to cast obloquy upon them and create a prejudice against them.

*Enquirer.* Why is infant baptism rejected by baptists?

*Minister.* The true opposition of terms does not lie between “infant” and “adult,” but between non-believer and believer. We take the position that believers are the only fit subjects for baptism—consequently that neither infants, imbeciles, nor unbelievers should be baptized, and for the self-same reason—that they do not believe; the first two classes from inability, the last from unwillingness. We reason that the language of the Great Commission, the recorded Scripture examples, and the terms of the Apostolic epistles, unite in excluding all others but believers from Christian baptism. It is always spoken of as a profession of faith, a putting on of Christ, and in similar phraseology totally inapplicable to non-believers of all classes.

*Enquirer.* And what do Pædobaptists reply?

*Minister.* They refer to cases of household or family baptism, and some of them lay much stress on the substitution of baptism for circumcision. We answer that in every case, but one, household baptism is distinctly associated with household believing, and in the exceptional one—that of Lydia’s household—

there is no vestige of proof that she was married, or that a child was in the house. The fact of her being from Thyatira and on a mercantile journey, would discountenance the supposition that infants were present. Besides, to base a positive institution on a negative allusion is an apt illustration of building castles in the air. The argument from circumcision breaks down on every side. It would prove that (1) only male children should be baptized, (2) that only children of Christians should be baptized, (3) that baptism of children is essential to their salvation. The supposition that baptism superseded circumcision is (1) unsupported by Scripture—is a mere conjecture; (2) it is opposed to fact, for Jewish Christians continued to circumcise their children; (3) it is irreconcilable with the reasoning of the Apostle Paul who could never have omitted such an answer to the Judaizing faction, had the answer been available. They were demanding to have the Gentile converts circumcised—but if they knew, and if Paul knew, that baptism had superseded circumcision, their conduct is inexplicable and his silence indefensible. The only analogy which Scripture warrants is this—that as every male Jew child received circumcision as the sign of his Jew birth, so every child of grace born into God’s spiritual Israel, should receive baptism as a sign of his Christian birth. But to be a child of grace implies repentance towards God and faith in Christ.

*Enquirer.*—You do not believe that the act of baptism makes a person a child of God?

*Minister.* No more than that circumcision gave the Jew child its birth. The doctrine of baptismal regeneration is a proper companion to infant baptism or rhanism (sprinkling), as we may term it; most probably it was the parent of the latter. When once the idea had seized men that baptism was a species of spiritual magic, and that no preparation for heaven was possible without it, we can conceive that parental affection and priestly superstition could accomplish the rest. In this way only can we account for the rapid spread of infant baptism. Tertullian, who flourished at the close of the second century, is the first Christian Father who distinctly alludes to it, and he writes in opposition to it.

*Burns’s Manual.*



## Sabbath Schools and Education.

### GOVERNMENTAL EDUCATION IN INDIA.

I wish now to refer to some interesting facts in connection with the Governmental education, and the education given in such a college as that of Azinghur. There is the system patronised by Government, whose characteristic is that it confers education without religion, treating man as altogether a creature of time, or a piece of intellectual mechanism. It discards the Bible from its schools, so that, whilst those institutions afford the amplest means for the highest mental culture, yet, in respect of all moral influence, they present a dreary void—a blank, cheerless vacuity. The objections which the Government raise against the introduction of the Sacred Book into the seminaries, serve merely to show the groundlessness of its fears, and the undignified attitude it has been compelled to assume. In the first place, the serious apprehension is entertained by Government that if it introduced the Bible as a class-book at the schools, parents would not send their children, and Government would be deprived of the opportunity of imparting the treasures of even secular knowledge! How baseless was the fear—how startling the assertion—is shown by the following remarkable statement of fact. A missionary institution was opened in Calcutta, and in little less than two hours 520 applications were registered, while during the following week the numbers on the list were 1,500. At Allahabad, the missionary institution occupies the place of one abandoned by Government, and although the Bible is now taught there it contains double the number of pupils who used to attend when the sacred volume was excluded. At Azinghur there is similar success, and the natives have sent in applications for similar institutions to be founded in other parts of the district. At Banskerrya there was a school opened in connection with a native association, where similar evidences of the popularity of Scriptural instruction are observed. At Mysore the Rajah had contributed largely for the establishment of a school, to be called the Rajah's Free School, and fashioned after the model of the great missionary Institutions at Madras; and at the exami-

nation which took place in the palace, in the presence of a large number of native gentry, the boys commenced, not by giving answers in history or chronology or any of the sciences, but by reading a portion of the New Testament in English and translating it. What will you think when I tell you of the statement sent home, that when the Rajah's school came under the observation of Government, Government excluded the Bible, which hitherto the Rajah had allowed to be taught? Anomalies are not rare, but certainly a greater anomaly can scarcely be found than this, that a native prince in his own school shall have the Scriptures taught, and yet so soon as the school comes under the supervision of the English Government, the Bible, forsooth, is excluded! Mr. Loipel tells us that the pupils are glad to read the Bible, and the parents do not object. The parents acknowledge that the Bible makes their boys good and obedient sons, and therefore they like their children to be taught the principles and precepts of the Bible, although they do not wish them to be converted. Mr. Loipel says, "We talk freely on this matter, and say that we wish them to be converted, and they do not think the less of us for our candour." He says, "One day a boy left our school and went to the Government school, but after a day or two he returned; and when asked why he did not remain at the Government school, he said, 'I took my New Testament, and when I opened the book to read, the master asked what book I had got. I told him it was my Persian New Testament. Said the master, 'This is no book for our school: you must take it away, and not bring it again.' On his return home the boy mentioned the circumstance to his father, when the father said, 'Boy, dare not to go again to that Government school, for be sure of this, that the man who cares nothing for his own religion will care nothing for ours either.'" So that the Government defeated its own purpose in that instance. He avers, moreover, does Mr. Loipel, that he has seen the boy's Bibles marked throughout, giving evidence that they have been read with great care, and he says, "I cannot inflict

greater punishment upon any Hindoo boy than prohibiting his attending the Bible class." So I refer you to the report, which tell us that on no subject of study is the attendance more punctual or the interest more manifest than on

the Scriptural instruction. I say, upon this subject, as upon many others, our Indian authorities have been scared by mere shadows and chimeras conjured up by their own affrighted imaginations.

*Rev. J. Makepeace.*

## Religious Tracts.

### SWEDEN.

**TWENTY-FIVE** years ago, experimental religion was only found in the north of Sweden, where it had existed for about one hundred and forty years, and but to a limited extent in Stockholm, Smoland, and Westergottland. The greatest part of Sweden was enveloped in great spiritual darkness. The necessity of being born again, and believing in Christ, in order to be saved, was a thing unheard of to most of the inhabitants of this land. A good foundation, however, was laid by the circulation of Bibles and Testaments, through the agency of the British and Foreign Bible Society, established in Stockholm some years before. Some efforts for tract circulation had also been made by an "Evangelical Society" established in the early part of this century, and more lately by a "Society for Publishing Religious Tracts," the publications of which were marked "F. R. S." But their efforts were very limited. The only religious periodical in 1841 was a monthly issue, entitled the "Stockholm Missionary Intelligencer." The following year "The Pietist" was started; and this, after a few years, was followed by others. Some of Luther's writings were also published, and read with benefit. By the blessing of God upon these means spiritual life sprung up in some new places in the great spiritual wilderness. Religious meetings began to be held in private houses, where Luther's sermons were read, or an address made by some enlightened layman. But as such meetings were strictly forbidden by the laws of Sweden at that time, the disciples, as in the primitive church, had to assemble within closed doors. And, notwithstanding their precaution, the doors were sometimes broken open by force, and the conductors, as well as those who opened their houses for meetings, were fined. But a most

happy change has taken place within the last ten years. In 1853, the first private religious publisher in Sweden, Mr. P. Palmquist, commenced his efforts for doing good. In 1854, the old tract concern—"F. R. S."—was converted into the "Evangelical Tract Society." During the years 1854 and 1855, this society and Mr. Palmquist circulated several hundred thousands of tracts, such as "Come to Jesus," and the like. This formed a new era in the progress of true religion in Sweden. Mr. Palmquist has continued his laudable enterprise up to the present time. During the year 1862, his circulation reached the number of 177,000, or 22,259,000 pages, to the value of £5,166. A Conference Hymn-book, entitled "Pilgrim's Hymns," during the short period of something less than four years, has reached the circulation of 110,000 copies. "The Evangelical Tract Society," in 1856, was merged into the Lutheran "National Evangelical Society." The same year the Stockholm Missionary Union was formed. The publications issued from these three different operations, and religious periodicals, in connexion with the personal labours of colporteurs, have been the principal means, under God, of the rapid spread of true religion in our country. The knowledge of the truth, as it is in Christ, has penetrated to the utmost north and the utmost south, although some isolated dark provinces are still found. The last strongholds of Satan have been the provinces of Sodermanland and Ostergotland (next south of Stockholm), and some parts of the western coast. But even here gospel light has found entrance, especially during the last year. To the two religious periodicals before mentioned there have in process of time been added the following:—"The Lund Missionary Intelligencer," and the "Bible Friend,"

"The Watchman" (partially political, started about 1854), "The Evangelist" (Baptist paper, 1856), "The Messenger" (1857), and "The Child's Prayer" (1858); and since 1860, "The Småland" and "Pastor Harm's Missionary Intelligencers," "The Labourer in the word and doctrine" (Gothenburg), "The City Missionary" (Stockholm), and two learned theological periodicals, one issued in Upsala, the other in Gothenburg, principally directed against infidelity, which soul-ruining error endeavours to keep pace with the religious movements. The religious persecutions have greatly abated. Dissenters are still harassed

by law-suits, for holding meetings at the time of the services in the Established Church; for refusing to have their infants baptized, &c., causing trouble and expense. But, when applying to the highest authorities, the persons accused are generally declared free.

The change in the spiritual condition of Sweden is so great that christian Swedes, returning from foreign countries, are filled with wonder and gratitude, when seeing the work of God. And these feelings cannot but fill the heart of every christian, in comparing the spiritual state of the country now with what it was some years ago.

## Intelligence.

### BAPTIST.

#### FOREIGN.

THE UNITED STATES.—The Baptist Anniversaries were held this year in the new and beautiful city of Cleveland, Ohio. The Missionary Union held its meeting first; Hon. Ira Harris, Senator in Congress from New York, in the chair. The Union has been highly blessed during the last year of war and bloodshed. In the Asiatic missions there are 15 stations, and about 378 out-stations; in the French and German missions, not far from 1000 stations and out-stations. The number of missionaries, including those in this country and exclusive of those in Europe, is 41 males and 43 females. Native preachers and assistants, exclusive of those in Europe, not far from 400; in Europe, 125: total, 525. The number of churches is 375; of baptisms reported, 215. The whole number of members is put down the same as last year—31,000. The financial condition of the Society is good. The Home Mission Society came next, and that was followed by the Historical Society and the Publication Society. Each of these organizations gave evidence that in this time of war the churches had not forgotten their duties to the kingdom of Christ, but that men and money had been laid upon the altar. The American and Foreign Bible Society and the Bible Union hold their annual meetings in the city of New York. All the meetings of the Union were very interesting, and largely attended. At the close of the meetings, a series of resolutions on national matters were passed.

These resolutions express the views of the great body of American christians. In an audience of from one to two thousand persons, there was not a single dissenting voice. Resolved—"That the authors, aiders, and abettors of this slaveholders' rebellion, in their desperate efforts to nationalise the institution of slavery, and to extend its despotic sway throughout the land, have themselves inflicted on that institution a series of most terrible, and fatal, and suicidal blows, from which, we believe, it can never recover, and they have themselves thus fixed its destiny and hastened its doom; and that, for thus overruling what appeared at first to be a terrible national calamity, to the production of results so unexpected and glorious, our gratitude and adoration are due to that wonder-working God, who still 'maketh the wrath of man to praise him, while the remainder of that wrath he restrains.'—Psalm lxxvi. 10."—"That in the recent acts of Congress, abolishing slavery for ever in the district of Columbia and the territories, and in the noble proclamation of the President of the United States, declaring freedom to the slave in States in rebellion, we see cause for congratulation and joy, and we think we behold the dawn of that glorious day, when, as in Israel's ancient Jubilee, 'liberty shall be proclaimed throughout all the land, and unto all the inhabitants thereof.'—Lev. xxv. 10."—"That as American christians we rejoice in the growing sympathy of the enlightened portion of our christian brethren in Great Britain and other European nations with the Government and people of the United

States in this righteous war; and that while we cordially thank our friends across the water for all expressions of their confidence and approval, we embrace this opportunity of assuring them that, within our judgment, the United States possesses within herself the means, the men, and the courage, necessary for the suppression of this rebellion, and that, while we ask no assistance from other nations, we will brook no intervention or interference with our national affairs while engaged in this arduous struggle, which we believe will soon be completely successful in utterly suppressing and subduing this rebellion."

AUSTRALIA, *Sydney*.—The foundation stone of the new baptist chapel, Castle-reagh Street, in connection with the church in Liverpool Street, under the pastoral care of the Rev. J. B. M'Cure, was laid on Monday, May 11, by Charles Scott, Esq., who with the Revs. A. W. Murray, R. Hartley, Dr. Steel, and J. B. M'Cure, pastor, addressed the audience. About four hundred sat down to tea in the Temperance Hall, after which a public meeting was held, at which the several speakers and Dr. Lang addressed the meeting. The new edifice is to be a plain structure, of brick, with stone basement, provision being made for the addition of galleries when required. The dimensions of the building will be sixty feet in length by thirty in width. A pastor's residence will occupy the space on the north side of the chapel. The cost of the whole will be about £1300.

## DOMESTIC.

LONDON.—The foundation-stone of a new baptist chapel in Barkham Terrace, Lambeth Road, was laid, July 14, in the presence of a large assemblage, by Sir Morton Peto, Bart., M.P. This chapel is for the accommodation of the congregation recently worshipping in Church Street, Blackfriars Road, under the pastorate of the Rev. William Barker, who, like many others, have been disinherited to make way for railway extension, but who have obtained a sum sufficient to enable them to erect a chapel and minister's house as large as those which have been demolished. Originally this church consisted of only twelve persons, who commenced their meetings in a small place in Green Walk, since transformed into Church Street, but it has illustrated the truth of the promise of the little one becoming a thousand, for since then 1,528 persons at least have been received into fellowship with it, and the present number of members is above 250. The Rev. James Upton was the first pastor, and as a memorial tribute of his faithful and successful labours in connection with

it for the long period of forty-eight years, it has been resolved to place his name on the front of the new chapel. The building will contain about 800 hearers, together with about 180 children. In the basement there will be a lecture-hall or school-room, with four class-rooms, and at the rear of the building will be vestry, minister's room, committee room, and rooms for the chapel-keeper.

THE BAPTIST BUILDING FUND FOR WALES.—This Fund was established in 1862, the Bicentenary Memorial year, with a view to assist the Churches in Wales and Monmouthshire, to liquidate the debt on the Chapels by means of Loans without interest, repayable by half-yearly instalments of £5 per cent, in the space of ten years. The Fund has been founded upon the principle of the "Baptist Building Fund" in London, which for 18 years has worked to the entire satisfaction of its members. The baptist chapels of the Principality, (the greater portion of which have been built during the last quarter of a century, and number nearly 600), have cost about £350,000. The remaining debt upon this large property amounts to about £80,000. So rapid and unprecedented has been the progress of the denomination, under the blessing of the Head of the Church, of late years, that the adoption of some measures to develop its great resources and meet its wants had become incumbent. The intention of the Committee is to raise the sum of £10,000 to £15,000, to form a permanently circulating Fund, towards which, promises have already been obtained from only 201 Churches to the amount of *six thousand five hundred pounds*, leaving 360 Churches yet to be canvassed. The whole of the Baptist Associations of the Principality, both English and Welsh, have unanimously approved of the movement, and the benefit to be secured by it will be available to churches of both languages without distinction. Corresponding Secretary and Collector:—Mr. Llewelyn Jenkins, Maesy-cwmwr, near Newport, Monmouthshire.

LYDBROOK, *Gloucestershire*.—Mr. T. Watkinson, the pastor, and his friends, are making an appeal for help in the erection of a new chapel, which appears desirable for two good reasons: the old place is not only very inconvenient and unsuitable, but will not hold the congregations which desire to attend. The expense of land, chapel, and turning the old place into cottages, will be about £500. The friends, though in unfavourable circumstances on account of the American War, have raised about £150. Willing to help themselves, "according to their ability," we hope they will meet with willing helpers in their good work.

**PRESENTATIONS EXTRAORDINARY.**—The Rev. J. H. Hinton, M.A., and the Rev. Dr. Steane, who for many years acted harmoniously as Honorary Secretaries of the Baptist Union, having been presented with two life-sized portraits of themselves, at a numerous meeting of friends at Regents' Park College, have consented that they be placed on the walls of the Baptist Library in Moorgate Street Mission House, London. Engravings of these excellent likenesses are now being executed for sale, and doubtless many will be anxious to secure a copy.—At the 57th Anniversary of the Northern Baptist College, held at Rawdon, June 24, the Rev. Dr. Ackworth was presented, on retiring from the Presidency of that institution after twenty-seven years efficient service, with a Cheque for 500 guineas and a marble bust of himself. We hear that a further sum will be presented. The meeting for presentation was numerously attended, and the proceedings were of a very gratifying character.

**WANDSWORTH, Surrey.**—The new baptist chapel, East-hill, was opened on Lord's-day, May 31, when three services were held, the preachers being the Revs. R. E. Forsaith, of Orange Street; J. W. Genders, pastor of the church; and F. Tucker, B.A., of Camden Road. On Monday a tea-meeting was held in the Assembly-rooms (where the church and congregation for four years and a half have met to worship), after which a public meeting was held in the new chapel. J. Stiff, Esq., presided. On Tuesday two sermons were preached by the Rev. C. H. Spurgeon, and one on Thursday by the Rev. W. Brock, after which the Supper was administered. The amount realised is over £200; to which Mr. Spurgeon and the church at the Tabernacle have generously added £100. The entire cost is about £3,000, including £500, paid for the site, which is freehold. One half the amount has been received.

**KINGSTON-ON-THAMES.**—On Wednesday, June 3, the last meetings were held in the old baptist chapel in this place previous to the rebuilding. The pews were all removed, and the chapel tastefully decorated. At five o'clock, upwards of 200 persons sat down to tea; the tea being given by the ladies toward the building fund. After tea the chair was taken by H. Bidgood, Esq., of Surbiton, and suitable and excellent addresses were delivered. The new chapel and school-rooms will cost about £2,300. During the rebuilding the Rev. H. Bayley is preaching in the Regimental Drill Hall, kindly lent by Major Cochrane.

**LOUTH.**—The General Baptist Church meeting in Walker Gate chapel, have secured ground on which to erect a new place of worship in a more eligible position.

**KENSINGTON.**—The new baptist chapel in Cornwall Road was opened on Wednesday morning, July 1, with a sermon by the Rev. W. Brock. This place has been erected by Sir Morton Peto, and will seat 1000 persons; the Rev. James A. Spurgeon, late of Southampton, is the minister. After the sermon, Sir Morton and Lady Peto invited the friends to meet in a spacious marquee for dinner, after which addresses were delivered. Henry Ward Beecher, from America, was present, and greatly interested the assembly. Sir Morton proposes to build three more large chapels in or near London, at an expense of £10,000, giving half that sum himself, if the Baptist Building will lend the other half without interest.

**CANTERBURY.**—On Tuesday, June 16, the foundation stone of the new baptist chapel in this city was laid by Sir S. M. Peto, Bart., M.P., in the presence of a large concourse of persons. After singing and prayer, the Rev. C. Kirtland (pastor) gave a statement of the circumstances which led to the undertaking. In the evening, the Rev. W. Brock, of London, preached a masterly sermon in the music hall. A great effort is being made to open the chapel free of debt. Above £450 remains to be obtained, and it is hoped that Christians in all parts of the land will respond to the claims which the archiepiscopal city makes on their liberality, so that the denomination may have a chapel worthy of the place.

**REV. T. PRICE, OF ABERDARE,** has just had conferred upon him the degrees of A.M. and Ph. D. Mr. P., who is one of the cleverest and most hard-working of Welsh ministers, can certainly wear these scholastic badges with a much better grace than scores who parade them before the world. We congratulate our neighbour upon his accession to "titled ranks," and wish him long life to enjoy his honours.—*Aberdare Times.*

**SOUTHPORT, Lancashire.**—Two years ago we informed our readers that the baptist friends at this popular watering place had bought a Wesleyan chapel and school-rooms for £2,000; cost of conveyance of the freehold and alterations, £400. We hear that about £1,000 of this sum has been paid; but the interest of the balance is a heavy yearly burden on their esteemed minister, the Rev. A. M. Stalker, formerly of Leeds, and a church of not fifty members.

**WELLINGBOROUGH.**—The new baptist chapel in Park-street, called the Tabernacle, erected by Mr. Dullely, to seat 800 hearers, was opened for divine worship July 19th, with sermons by Mr. Bull, late of Over.

DUNOON, *Scotland*.—A new baptist chapel was opened at this popular watering-place, on June 7, with sermons by Dr. Paterson, of Glasgow, to large congregations, and a public *soiree* was held on Monday evening.

LINCOLN.—A friend informs us that the old General Baptist chapel and premises in this city are demolished, and the erection of the new Bicentenary chapel will commence forthwith.

REMOVALS.—Mr. W. H. Cornish, of Hook Norton, to Stafford.—Mr. James Clough, of Rawdon College, to Malton, Yorkshire.—Mr. F. Perkins, M.A., of Rawdon College, to Ebenezer Chapel, Coseley.—Mr. J. H. Millard, B.A., of Maze Pond, London, to his former charge at Huntingdon.—Mr. J. Light, of Dolton, Devon, to Blackfield Common, Hampshire.

RECOGNITIONS.—Mr. J. B. Howells, of Pontypool College, at Mountain Ash, Glamorgan, June 7 and 8.—Mr. J. Jones, at Brymbo and Moss, North Wales, June 28 and 29.—Mr. J. W. Webb, at Dolton, North Devon, June 29.

## MISSIONARY.

### THE REVOLUTION IN MADAGASCAR.

MR. ELLIS has furnished details of this alarming event. It appears that the young King, like Rehoboam, listening to young and evil advisers, became infatuated. Law and order were at an end, and outrage and violence were sanctioned. Mr. E. says:—

“The Prime Minister, with about one hundred of the nobles and heads of the people, including the Commander-in-Chief, the King's Treasurer, and the First Officer of the Palace, went to the King and remonstrated against his legalising murder, and besought him most earnestly not to issue such order. It is said the Prime Minister went on his knees before him, and begged him not to issue this obnoxious law; but he remained unmoved. The Minister then rose and said to the King, ‘Do you say, before all these witnesses, that if any man is going to fight another with fire-arms, sword, or spear, that you will not prevent him, and that if he kills any one he shall not be punished?’ The King replied, ‘I agree to that.’ Then said the Minister, ‘It is enough; we must arm;’ and, turning to his followers, said, ‘Let us return.’ I saw the long procession as they passed my house, grave and silent, on their way to the Minister's dwelling. The day was spent in deliberation, and they determined to oppose the King.

Towards the evening I was most providentially preserved from assassination at

the King's house; five of his confidential advisers having, as I have since been well informed, combined to take my life, as one of the means of arresting the progress of christianity. Under God, I owe my preservation to the warning of my friends, and the provision made by the Prime Minister for my safety. I went to the King *an hour earlier than usual*, and returned immediately, to prepare for removal to a place of greater safety near my own house. Messengers from the minister were waiting my return, and before dusk I removed to the house of Dr. Davidson, which stands on the edge of Andohalo, the large space where public assemblies are often held. The city was in great commotion; all night women and children and slaves, with portable valuables, were hurrying from the city, while crowds of armed men from the suburbs were crowding into it. At daybreak on the 9th some two thousand or more troops occupied Andohalo. The ground around the Prime Minister's house, on the summit of the northern crest of the mountain close by, was filled with soldiers, while every avenue to the city was securely kept by the Minister's troops. The first object of the nobles was to secure upwards of thirty of *the more obnoxious of the Mena maso*, whom they accused of being the advisers and abettors of the King in his unjust and injurious measures. A number of these were taken and killed, a number fled; but twelve or thirteen remained with the King.

In the course of the discussion with the nobles, the King had said, *he alone was sovereign, his word alone was law, his person was sacred, he was supernaturally protected, and would punish severely the opposers of his will*. This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning within the palace. The Queen, who alone was with him, used every effort, to the last moment of his life, to save him—but in vain. His advisers, the *Mena maso*, were afterwards put to death.

In the course of the forenoon, four of the chief nobles went to the Queen with a written paper, which they handed to her as expressing the terms or conditions on which, for the future, the country should be governed. They requested her to read it, stating that, if she consented to govern according to these conditions, they were willing that she should be the Sovereign of the country, but that if she objected or declined, they must seek another ruler. The Queen, after reading the document, and listening to it and receiving explanations on one or two points, expressed *her full and entire consent to govern according to the plan therein set forth*. The nobles

then said,—‘We also bind ourselves by this agreement. If we break it, we shall be guilty of treason, and, if you break it, we shall do as we have done now.’ The Prime Minister then signed the document on behalf of the nobles and heads of the people, and the Queen signed it also. The chiefs of the nobles remained in the palace, and between one and two o’clock the firing of cannon announced the commencement of a new reign.

Between three and four o’clock a party of officers came with a copy of this document, which they read to us. I can only state two or three of its chief items.

The word of the Sovereign alone is not to be law, but the nobles and heads of the people, with the Sovereign, are to make the laws.

Perfect liberty and protection is guaranteed to all foreigners who are obedient to the laws of the country.

Friendly relations are to be maintained with all other nations.

Duties are to be levied, but commerce and civilisation are to be encouraged.

Protection and liberty to worship, teach, and promote the extension of christianity, are secured to the native christians, and the same protection and liberty are guaranteed to those who are not christians.

Domestic slavery is not abolished; but masters are at liberty to give freedom to their slaves, or to sell them to others.

No person is to be put to death for any offence by the word of the Sovereign alone; and no one is to be sentenced to death till twelve men have declared such person to be guilty of the crime to which the law awards the punishment of death.

An hour afterwards we were sent for to the Palace, that we might tender our salutations to the new Sovereign, who assured us of her friendship for the English, her good will to ourselves, and her desire to encourage our work. I cannot add more now. We are all well.

P.S. Everything is going on well. The new Queen has written to Queen Victoria and to the Emperor of the French, announcing her accession to the throne, her wish to maintain unimpaired the relations of amity and friendship established between the two nations and Madagascar, and assuring both Sovereigns that she will protect the persons and property of their subjects who may come to this country. The officer who gave me this statement informed me, also, with evident pleasure, that all the members of the Government had carefully examined the treaty with England, and agreed to accept it, and fulfil its conditions. Our missionary prospects seem to rest on a better foundation than ever.”

CHINA.—Mr. McMechan was designated as a missionary to China, at King Street chapel, Bristol, June 23. The spacious chapel was filled, and the service was one of unusual interest.

WESTERN AFRICA.—The Rev. Alfred Saker, baptist missionary, has arrived in England, the state of his health having made such a course absolutely necessary.

## RELIGIOUS.

A LADY PREACHER.—For two or three years past a young lady (whose name we forbear to mention) has been directing her attention to the poor of Barnwell. She has delivered sermons, Sunday after Sunday, to the labourers employed at coprolite-digging, and has produced upon them a moral and lasting effect, resulting in the reformation of the drunkard, and endearing some to their homes whose habitations were once pictures of human depravity and misery, but now made comfortable and happy. To this young pioneer of Christianity among a class whose condition was considered hopeless, much praise is due for the perseverance and extraordinary energy she has evinced in influencing these outcasts of society.—*Cambridge Independent.*

CONFEDERATE CHRISTIANITY.—The American papers publish an “Address to Christians throughout the World,” which has been signed by nearly 100 ministers of religion, comprising Baptists, Episcopal Methodists, Protestant Methodists, Episcopal Protestants, and Presbyterians of the Southern States of America. These rev. brethren solemnly adopt slavery as “the providential, the Scriptural plan for benefiting the African race,” and complain that on account of that much-misunderstood institution they suffer reproach which they are conscious of not deserving. Slavery, they say, “is not incompatible with our holy Christianity,” and abolitionism they condemn as “interference with the plans of Divine Providence,” and as not having “the sign of the Lord’s blessing.”

“ADULT BAPTISM IN THE CHURCH OF ENGLAND.—Twenty-two adults were baptized in the church of St. Paul, Walworth, last Sunday evening week. The clergy and choir proceeded to the font after the second lesson, and the sacred rite was administered in the presence of a crowded congregation.”

FRANCE.—Among the noteworthy results of the recent elections in France must be chronicled the rejection by the country of all the candidates known as devoted partisans of Rome.

THE BISHOP OF LONDON has got about 40,000*l.* towards his great scheme of raising 1,000,000*l.* within the next ten years for building and endowing churches within his diocese.

### GENERAL.

NOVEL MODE OF LIGHTING A CHAPEL.—According to an American paper, a novel mode of lighting a chapel has been introduced at a baptist church, just built at Philadelphia. There is not a gas-burner in the audience room. In the panels of the ceiling are circles of ground glass, two feet in diameter. Above each of these, in the loft, is an argand burner, and over the burner a powerful reflector. The effect is just about the same as if there were thirty full moons shining in the ceiling. The light is said to be not sharp and intense, but abundant and mellow, and not painful to the eyes.

A "REVEREND" EMPEROR.—It is, perhaps, not generally known that the Emperor of the French, as the eldest son of the Church, is a Canon of the Patriarchal Church of St. John of Lateran at Rome. His Majesty, desirous of giving a testimony of his good feeling towards reverend colleagues, has granted to the Chapter an annual allowance of 24,000 francs, to be divided among them. The Canons have addressed to their Imperial and reverend colleague a letter in Latin, to express their gratitude for the gift.

OXFORD AND THE AMERICAN WAR.—It is a curious fact that out of the eight essays sent in at Oxford for the Chancellor's prize for the best Latin essay on the present American struggle—the subject proposed by Lord Derby—all of them of more than average excellence,—seven are on the Northern side. Moreover, several of the writers had begun their labours as true Southerners, but have been converted by the pure force of the considerations which a thorough study of the subject brought before them.—*Spectator*.

ENGLISH PENITENTS.—The Paris *Presse* announces to the world that an establishment has been opened in England, where repentant sinners may inflict punishment upon themselves for the purpose of mortifying the flesh. The establishment is supplied "with all the instruments of torture invented by the sombre genius of the Inquisition," and those who make use of these instruments pay so much for the privilege. "The sum varies according to the gravity of the faults to be expiated!"

GARIBALDI can now put his foot to the ground; the wound is healed, and he trusts ere long to visit England.

CHEAP PERIODICALS.—According to recent investigations made by Mr. W. Chambers into the character and circulation of the cheap periodicals in the United Kingdom, it appears that the monthly issue of works of a strictly improving tendency is 8,043,500; of works of an exciting nature, but not positively immoral, 1,500,000; and of works of an immoral tendency, under 80,000.

FATAL ACCIDENTS, ending in death, have taken place by tight-rope dancing. Who can hold guiltless those who encourage such indecent and dangerous exhibitions? Shame on them!

### REVIEW OF THE PAST MONTH.

*Monday, July 27th.*

AT HOME.—The Queen has been spending the past few weeks at her delightful marine residence, Osborne House, Isle of Wight, and, we are told, will soon visit Germany, travelling *incog.* as Duchess of Lancaster. Thirteen New Zealand chiefs had an interview with Her Majesty a few days ago, and had the honour to kiss the Queen's hand. To-day the Prince and Princess of Wales will visit Halifax, and to-morrow the Prince will open the splendid new Town Hall, and then, with the Princess, witness a scene which we believe they can never forget—nearly twenty thousand sabbath school children with their teachers in the great cloth hall.—Parliament breaks up early this year. It is expected that it will be prorogued to-morrow by commission, the Queen not yet wishing to appear in public.—The reports from Lancashire, we are glad to observe, mention the continued decrease of parties receiving relief.—Reaping the harvest has commenced under the most favourable auspices.

ABROAD.—The Southern rebels who had again invaded Maryland, after three days' hard fighting, were driven back, and have re-crossed the Potomac into Virginia. The Federals have also taken Vicksburg and Port Hudson on the Mississippi, and now the great river is their own. They are also bombarding Charleston. But dreadful riots have taken place in New York against the conscription, fomented, no doubt, by secret Southern agents. Hundreds were killed or wounded; the mobs wreaking their vengeance chiefly on the poor blacks.—The French have also taken the city of Mexico; but what next? for France now threatens Russia on behalf of Poland.—Intelligence from China, Japan, and New Zealand, is by no means satisfactory.



## Marrriages.

June 2, at Heneage-street baptist chapel, Birmingham, by the Rev. S. Chapman, Rev. Samuel Hawkes, baptist minister, Greenock, to Anne Jane, daughter of Mr. John Billson. Birmingham.

June 9, at Cotton Street baptist chapel, Poplar, by the Rev. J. E. Richards, of Hammersmith, the Rev. B. Preece, minister of the place, to Miss Louisa Mary Walton Bull, East India Road.

June 11, at East Parade baptist chapel, Leeds, by the Rev. I. Lord, Birmingham, uncle of the bride, Mr. Robert Lacy Everett, Ipswich, to Elizabeth, eldest daughter of Obadiah Nussep, Esq., Leeds.

June 11, at St. Andrew's baptist chapel, Cambridge, W. S. Aldis, Esq., of Trinity College, to Mary, eldest daughter of the Rev. W. Robinson.

June 11, at the baptist chapel, Eythorne, by their pastor, the Rev. A. Ibberson, Mr. Edwd. Hills, to Miss Greey, both of Dover.

June 15, at the baptist chapel, Shotley, Bridge, by the Rev. W. Lauder, the Rev. George Whitehead, minister of the chapel, to Miss Anne Hutchinson, Greenwood.

June 16, at Buckingham baptist chapel, Clifton, by the Rev. Mr. Penny, William Alexander, youngest son of Mr. James Garaway, of the Durdham Down Nurseries, to Martha, youngest daughter of G. C. Ashmead, Esq., Alma-vale, Clifton.

June 16, at the baptist chapel, Rawdon, by the Rev. R. Holmes, Mr. Samuel Fieldhouse, of Keighley, to Elizabeth, youngest daughter of Mr. Briggs, of Cragg Bottom.

June 23, at the Commercial Street baptist chapel, Newport, Mon., by the Rev. J. W. Lance, the Rev. Peter William Darn-ton, B.A., to Miss Marianne Hall.

June 24, at Broadmead baptist chapel, Bristol, by the Rev. N. Haycroft, assisted by the Rev. W. Dinnis (of the baptist college), brother of the bride, Mr. James Ackland, to Martha, third daughter of the late Mr. John Dennis, of Falmouth.

June 25, at King Street baptist chapel, Bristol, by the Rev. T. S. Crisp, president of the baptist college, the Rev. William Henry McMechan, missionary to North China, son of William McMechan, barrister-at-law, Dublin, to Octavia, youngest daughter of J. M. Chandler, Esq., Bristol.

June 26, at 8, Garngad Road, Glasgow, by the Rev. T. W. Medhurst, Mr. Henry Grieve, to Miss Isabella Paterson, members of Bath Street baptist church; and July 3, at 255, George Street, Mr. John Gattens, to Miss Ann Calder, members of the North Frederick Street baptist church; and on the same day at 277, Stirling Road, Mr. Alexander Ramsey, to Jane McLeod, both baptized believers.

June 30, at John Street baptist chapel, Bedford Row, by the Hon. and Rev. Baptist W. Noel, M.A., Mr. Fenner Ludd Flint, of Margate, to Catherine, daughter of the late Rest Flint, Esq., Canterbury.

July 1, at the Union chapel, Highbury, by the Rev. E. Paxton Hood, Matilda Boyle, eldest daughter of G. H. Davis, LL.D., to the Rev. John Frederick Stevenson, B.A., of Trinity Independent Chapel, Reading, and formerly of the General Baptist chapel, Mansfield Road, Nottingham,

July 7, at the General Baptist chapel, Friar Lane, Leicester, by the Rev. J. C. Pike, Susan Fanny, youngest daughter of Mr. J. F. Winks, to Mr. William Ashby, of Leicester.

## Deaths.

May 29, Mr. E. Boggis, aged 65, after a short illness. Mr. B. had been for nearly fifty years a consistent member, and about half that time a deacon, of the baptist church at Sudbury, Suffolk.

June 7, at his residence, Welford Road, Leicester, aged 65, Mr. J. Horsepool, pastor of the baptist church, Oadby. He was a peaceful man, and his end was peace.

June 19, At Asby, Westmoreland, Mr. J. W. Fairer; and on the 28, his wife Elizabeth; members of the baptist church at Brough, they both died in the faith and

hope of the gospel, and are now, we have good reasons to hope, before the Throne.

June 22, at Lymington, in his sixty-eighth year, Mr. Samuel Fluder Smith, many years a deacon of the baptist church.

June 29, at her residence, Church Walks, Llandudno, North Wales, Mrs. Pritchard, wife of W. Pritchard, Esq. Mrs. Pritchard had been a very active member of the Welsh baptist church at Llandudno for about thirty-eight years.

June 30, aged 62 years, Jane, wife of the Rev. John Thornber, baptist minister, Providence chapel, Bedford.

# YOUTH'S MISCELLANY.

## A MAHOMMEDAN GIRL'S SCHOOL IN EGYPT.

"MAHOMMEDAN girls will not come to school; you are sure to fail." Such was the dictum again and again repeated when the intended effort was spoken of. "Among Egyptians," it was said, "some chance of good might possibly be expected; but Mahommedan girls, and of the lower class too,—it was certain to fail!" Even a native gentleman, educated in England, echoed nearly the same thing that had been said (both at home and here) by Europeans, though he cordially wished success to every project that had for its end the good of his country. "They do not wish for education in the lowest class," said he, "especially for girls, who are, as you know, looked on as inferior beings altogether by Mahommedans. Besides, if you collected a few, who would come from curiosity, some bigot would soon frighten away the children, and tell the parents you wanted to make christians of them."

Perplexed, but not in despair, the little room was made ready in spite of all. The poor Syrian family who occupied the lower part of the house (and whose eldest girl, though but thirteen, was to be my sole teacher and assistant,) took a lively interest in the affair, and their children helped to nail up a few prints, and texts in Arabic, the latter written out fair by the father for the purpose. A work-basket was stocked, and alphabet-cards provided (nothing more was needed to begin with, benches and tables being unnecessary for an Egyptian school). All was ready except the pupils; how to procure them was the problem.

Our servant had been sent to ask some of his wife's friends to send their daughters, and though a devout Mahommedan, he seemed to take an interest in the novel concern, and promised to spare no eloquence (that is to say, he told us he would talk "plenty"). Meantime I, my little teacher, and her mother, looked as anxiously out of the windows as if listening for some one's chariot-wheels. The good woman hailed the old seedsman opposite, who was just eating his breakfast with his three young daughters, and in most conciliatory tones asked him to send Cadiga and her sisters to learn to read and work. "But we are Mahommedans, and dont want to learn," was the reply, given in a most sullen voice.

It was necessary to go out into the highways and urge them to come in. The

matron, therefore, assumed her white veil, and we set out together, and went first into the street, and then into the lane near the house, where girls of all sizes appeared to be a very plentiful article. Every woman we met we stopped and accosted in a friendly way, and then began to speak of the intended school, and urged her to send her children. Some laughed and passed on, others said, "Very good;" and at last we returned with the promise of several girls, feeling quite triumphant.

As we re-entered the house, a woman, wearing a quantity of coral and silver ornaments, though otherwise poorly dressed, came in with us; she was accompanied by a nice-looking child, of nine or ten years old. She was invited in with the customary salutation, "Be welcome!" and after throwing back her burko, or black crape face-veil, she began to pour forth a volley of words, of which all I could make out were, that her child was timid and afraid to stay, but she would send her to-morrow. Here was disappointment! The first fish seemed just hooked, and now it was escaping the fisher's hands. However, I reassured the child by caresses and kind words, and they went away, promising again to return (which they did the next day); and I heard it reported afterwards that the woman had said, approvingly, "She kissed my child." And she did send her next day, but at the time I could not be sure the promise would be kept. Presently, however, two little girls about eight years old trotted in, followed by their respective mothers, and I think their grandmothers also, for several women of different ages and degrees of rags came in, and there was a great deal of unveiling, and saluting, and chattering. At last the grown-up children departed, and the two little scholars, with the two Syrian children (sisters to the young teacher), were established on the mat, and were soon joined by several more, till at length, by about ten o'clock, we had nine of them seated in a semi-circle—all Mahommedans! Each was now asked her name in turn, and then who had made her, to which the older ones replied, "Allah." Several little ones said, "Mohammed."

The first verse of the Bible, "In the beginning," &c., was then repeated to them, and they were taught to say it, first each one by herself, and then altogether. This

was the beginning of instruction to them, poor children! The young teacher was too inexperienced to be able to explain it, so I did what I could in that way; and then we both set to teaching the first five letters of their difficult alphabet, till they seemed to be getting tired; they were thus allowed a rest, and afterwards a singing lesson was commenced.

The neighbours might have supposed a set of cats to be the pupils, if they listened to the discordant sounds which the first attempt at a gamut produced; but, as the proverb says, "Children should not see things half done." Three months later a stranger visiting the school was delighted at the sweet singing of the hymns! The mewling and squeaking were nearly forgotten by that time.

The children were delighted when the work-hour arrived; the real inducement to most of them and their mothers being the needlework. Perhaps the teachers were not sorry when every brown middle finger was supplied with a new thimble, and they could sit down for a few minutes. No one who has not tried it can conceive the difficulty of teaching those who have not only no wish to learn, but no idea of what learning is, or what possible good is to be gained by all this trouble; and of course the strain upon the mind is greatly increased when one's knowledge of the language is very limited indeed.

The children all took willingly to sewing; indeed, they had many times in the course of the forenoon thrown down the cards, and cried out, "The work! give us the work!" The English needles, and scissors, and thimbles, gave much pleasure, and were eagerly examined by some mothers and elder sisters, who paid visits to the school-room in the course of the day to see what the foreigner was doing with their little ones; for if ignorant, they are usually very fond parents. Some brought bread, bunches of raw carrots, or some such dainty, and, after giving it to the children, would squat down on the mat to watch the proceedings. Of course it did rather interfere with business, but it will not do to strain a new rope too tight; and, besides, Eastern manners are unlike ours, and I thought it wisest never to meddle with them, unless some real evil was in question.

Though ragged and dirty, the children had not in general the starved looks of too many scholars in our beloved country; nor do ragged clothes and dirty faces imply such a degree of poverty as with us. In the higher classes, a child is often intentionally kept dirty to avoid the evil eye; and perhaps this feeling may have given

the idea that ragged clothes were no disgrace. In the country villages a blue cotton shirt is the unvarying costume of boys and girls, the latter having the addition of a veil, the former of a cotton cap. But in the city, dress is more varied, and most of the scholars wore coloured print trousers and little jackets, or some other article; they looked much as if the contents of an old clothesman's bag had been scattered over them at random, as there was not one of the nine in whole or well-fitting garments. Still, when (between coaxing and a little manual aid) the young faces were all washed clean, they were not a bad-looking circle: several had very pretty features,—the soft, black eye of Egypt has great beauty, and they all have white and even teeth.

On the second day we had fourteen scholars. As they entered, each kicked off her slippers, if she possessed any, at the door (I think more than half had some kind of shoe), and then went up to kiss the hand of the superintendent, and lay it on her head; both which processes became pleasanter when cleanly habits had come a little into fashion! One little thing was led in by an elder sister, a fine, tall girl, about fourteen or fifteen, wearing the common blue cotton garment, with its limp drapery, and a pink net one within it, and what resembled some one's old table-cloth upon her head. This was Shoh!—a name almost impossible to render correctly by writing, except, perhaps, by a note of admiration, to imply the sudden stop of the sound; it signifies "Ardently loved!"

We did not know at this time that Shoh was married, and only supposed she thought herself too old to come to school, though manifestly wishing to do so. She came in and out, listening and smiling, and at last, about noon-day, again returned, bringing an infant brother, in a very dirty condition, riding on her shoulder, and a quantity of oranges in the end of her veil. These last she poured into my lap, being a present to show her good-will, and at almost the same instant the baby was adroitly lowered from the shoulder and popped upon the floor, with a bit of sugarcane stuffed into his little hand; while Shoh planted herself triumphantly on the mat at my feet, and, seizing an alphabet-card, began repeating "Alef-beh" in an undertone.

The love of learning, or curiosity to see and hear something new, had conquered her matronly dignity, and from that time she paid frequent visits to the school.

*Ragged Life in Egypt.*

## BAPTIST REPORTER.

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 SEPTEMBER, 1863.
 

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## ANNUAL MEETINGS OF THE GENERAL BAPTISTS—1863.

WE have heard of a quaint old English writer, who amused himself and his readers by comparing Nottingham with Jerusalem. Was Jerusalem "beautiful for situation," so was Nottingham. Were the "mountains round about Jerusalem," so were the hills round about Nottingham. And so he went on with his odd fancies.

Jerusalem, however, of old time, "was the place where men ought to worship," and certainly Nottingham is the place where the General Baptists ought to congregate. With three commodious places of worship within the borough, attended by large and respectable congregations, the friends residing there, and in the vicinity, were competent and generously willing to entertain a considerable number of ministers and visitors from various parts of the kingdom.

And they came, to use a scriptural phrase, "from Dan even unto Beersheba;" not only from the numerous village congregations in the vicinity of the town, and the midland region in which Nottingham is situate, but, thanks to the "rails," from all other parts of the kingdom wherever the General Baptist churches are to be found.

What a change from the days of our fathers, "sixty years ago," when our old friend Ellis of Halifax would "take his staff," as he was wont to say, and tramp on foot nearly one hundred miles to attend a midland association.

Forty years ago (1823), the Association was held in Nottingham in the same place of worship. At that time the writer had become a village pastor near the Lincolnshire banks of the Humber. He wished to attend the Association for the first time; but how could he get there? only on foot. So he rose early and walked thirty-eight miles on Monday, and thirty-three on Tuesday. Now, were he living in the same village, instead of two days walking, he might be conveyed by rails in two hours! We old folks "cannot but remember such things were."

The convenience afforded by cheap and rapid conveyance, not only affords opportunity for greater numbers to attend the annual meeting, but permits the business to commence and close one day sooner. This also is an improvement on the "former times."

For these and other reasons the attendance on this occasion was unusually large during the whole of

the sittings, even to the close, when a greater number were present, we believe, than were ever seen before on the last evening.

The proceedings were commenced by a Devotional Service at seven o'clock on Monday evening, in Broad Street Chapel, when Rev. W. Orton, of Louth, presided, and several ministers and brethren supplicated the Divine presence and favour.

Reports and statistics from the churches were read before and after breakfast on Tuesday. At ten o'clock the Rev. J. C. JONES, M.A., of Spalding, the Chairman-elect, took the chair, and proceeded to deliver the Annual Address. Expectation of something extraordinary had been excited, and it was not disappointed. Delivered with the characteristic animation of the writer, and though lengthy, yet lively, and peculiarly adapted to the circumstances of the connexion and the times passing over us, it was, after a few free comments on some of its passages, unanimously agreed that it be printed in the Minutes.

Rev. J. SALISBURY, of Hugglescote, was appointed Vice-Chairman, and Mr. W. NEWMAN, of Louth, Assistant Secretary. Ministers and friends of other denominations were then cordially welcomed to attend the sittings, and the Association being fully constituted, proceeded with business in the appointed order.

In the evening the Annual Home Missionary meeting was held in Mansfield Road Chapel, Mr. ALDERMAN FELKIN, of Nottingham, in the chair, who expressed his cordial sympathy with the proceedings of the body, for he himself was the son of a General Baptist minister. Reports and Cash Statements from the District Societies were then read by the secretaries; after which energetic addresses were delivered by

Messrs. Clark of Halifax, Lees of Walsall, Alcorn of Burnley, and Allsop of Whittlesea.

This was the largest and most cheering meeting ever held by the General Baptists on behalf of their Home Missions, and a larger collection was made than on any former occasion. Indeed from the attention given, and the interest excited, it appeared to be evident that the friends of the Connexion were at length convinced, that more than ever had been done must be done for their Home Missions, or little progress would be made in the formation of new churches in populous districts; and not only so, but the Foreign Mission and the College would suffer loss from want of support to enable them to sustain and extend their operations. The debt now owing by the Foreign Mission will, we hope, soon be removed, as well as the balance due for the College buildings. When these are effected, the next united effort of this small but compact body of British christians should be in the direction of Home extension. We observe that it wants but six years to the Centenary of their union. Within half that time the incumbrances of the institutions to which we have alluded will very probably be removed, leaving a clear course for a simultaneous and vigorous attempt to organize and establish an efficient society for the extension of the gospel at home. We recommend the secretaries of the districts to lose no time in bringing this matter before their respective Conferences; let them bespeak and claim boldly a prior claim on behalf of the Home Mission at the next annual meeting; and thus, and by other means, bring this important business before the notice of the denomination. The Centenary will then be celebrated with a distinct object before it, and one which would be in perfect keeping with

the design of the founders of the Connexion.

We offer these suggestions, because in nothing, so far as we can observe, does this organized section of the baptists come more short of their obvious duty than in their home missionary efforts. They are doing but little at present, and except they take some such step as the one indicated, they may do less, or as some might say, they may *progress backwards*. A good Creed they want not—their principles are embodied, they say, in the Great Commission; but they do need a better organization for this important object, sustained by far more liberal contributions. Let us hope that the coming Centenary will form an era in the history of the body which our children's children will look back upon with delight as the time when, endued with power from on high, their fathers began a new course of life and labour in the service of their Divine Redeemer.

On Wednesday morning, before and after breakfast, the reading of States and devotional exercises were resumed. At eleven, public worship was held in Mansfield Road chapel, when the Rev. J. Clifford, B.Sc., B.A., of London, opened the service, and the Rev. Thomas Watts, of Wisbech, preached from 1 Chron. xxix. part of fifth verse. In the afternoon, at half-past two, the Rev. J. Burns, D.D., of London, preached at Stoney Street chapel, from Romans xii. 4, 5, and the Rev. W. Dyson, of Long Sutton, read the Scriptures and prayed. The Communion of the Lord's Supper was celebrated at the close of the sermon, the Rev. W. R. Stevenson, M.A., pastor of Broad Street chapel, presiding, and the Deacons of the three Nottingham General Baptist churches assisting at the table. Thanks were given by the Revds. H. Hunter, of Nottingham, and Thomas Stevenson, of Leicester.

The chapel was crowded in every part, and upwards of 1,500 brethren and friends united in this solemn and impressive service. Dr. Sutton's hymn, "Hail! sweetest dearest tie that binds," &c., was sung at the close.

At half-past six, the Foreign Missionary meeting was held in the same chapel, John Heard, Esq., of Nottingham, in the chair. The Revds. J. J. Goadby, of Leicester, J. Burns, D.D., H. Wilkinson, of Norwich, and T. W. Mathews, of Boston, addressed the meeting. Prayer was offered by the Rev. H. Hunter.

The whole of Thursday was devoted to Connexional Business. At twelve o'clock the Annual Circular Letter was read by the Rev. W. Underwood, of Chilwell College, upon "State Aid to Education in connection with Nonconformist Day Schools." There was not time for the Evening Conference, as business was not closed until nearly nine o'clock.

The Representatives of the Churches, about two hundred and fifty, occupied the floor of Broad Street chapel, a platform being erected for the chairmen and secretaries, the non-representatives occupying the gallery and a few of the sittings below. As usual, some difficulty was found in getting the ladies to conform to these regulations; for

"The wilful sex will have their way,  
In spite of all their lords may say;  
Before our eyes we saw them shine,  
All disobedient, all divine!"

But we must proceed with the business.

*Admission of Ministers.*—The Report of the Committee recommending the admission to the list, of J. Cookson, M.A., of Lincoln, and C. Clark, B.A., of Ashby-de-la-Zouch, was adopted; and a new Committee appointed.

*Denominational Literature.*—The Committee recommended (1) That a series of volumes be published by

subscription, on the responsibility of the Association, or its Committee, and that the price do not exceed 3s. 6d. a volume.—(2.) That it be completed not later than the year 1870, the hundredth anniversary of the denomination.—(3.) That it be called the Centenary Memorial Library.—(4.) That the series be completed in about six volumes, and that these volumes be assigned as follows:—One to the Early General Baptists; one to the Taylors; one to the Deacons, their contemporaries and immediate successors, including the names of Freeston, Felkin, Orton, Pickering, &c.; one to Mr. Pike and the early missionaries; one to Messrs. Jarrom, Wallis, Stevenson, Goadby, Jones, &c.; one to the Circular Letters.—(5.) That the first volume be ready next year if a sufficient number of subscribers can be obtained; and that prospectuses be issued as soon as possible.—It was also suggested that a volume be added containing an historical review of the chief events of the denomination during the century.

Resolved:—1. That the report be received and adopted.—(2.) That the carrying out of the proposed plan be left in the hands of the Committee.

*Trust-Deed Custody and Registration.*—G. Stevenson, Esq., of Leicester, made an interesting verbal statement respecting the necessity for caution by our churches in having recourse to Sir Morton Peto's Act. Resolved: That the thanks of the Association be given to Mr. G. Stevenson for his valuable and important suggestions.

*National Society for Aged and Infirm Baptist Ministers.*—The Rev. B. C. Young, of Coseley, was introduced to the Association as a deputation from the Society, and, with the Rev. J. Martin, B.A., of Nottingham, spoke on behalf of the Society. Resolved: That the thanks of the Association be given to Mr.

Young and Mr. Martin for their kindness, and that we cordially commend the Society they this day represent to the sympathy and support of the churches of the denomination.

*Baptist Union*—A Letter was read from the Secretary, Rev. J. H. Millard, B.A., calling attention to a resolution of the Annual Session of the Union, commending the proceedings of the Union to the Associations, and soliciting more liberal support. Resolved: That the interests of the Baptist Union be recommended to the liberality of our churches.

*Slavery and Recognition of the Southern Confederacy.*—After considerable discussion it was resolved:

1.—That it is with grief and indignation this Association has learned that ministers of religion of various denominations, including baptists, in the Southern States of North America, have issued a manifesto appealing for sympathy to all christians throughout the world, in their maintenance of slavery. That this Association does, in the most emphatic manner, record its protest against this most unjust and impious principle.

2.—That, in view of Mr. Roebuck's motion to be presented to the House of Commons on the 30th of this month for the Recognition by this country of the Slave-holding Confederacy, it is the duty of this Association to aid the expression of public opinion, by petitioning the honourable house against such proposal. That the following petition, therefore, be signed, on behalf of this Association, by its Chairman and Secretary, and be forwarded for presentation:—

*The Petition of the Association of General Baptist Churches, assembled from various parts of the Kingdom, at their Annual Meeting, held at Nottingham, June 25, 1863,*

HUMBLY SHEWETH,—That your petitioners highly approve of the conduct of

her Majesty's Government, in hitherto declining intervention in the present quarrel in America; and entreat your Honourable House to reject every proposal which may contemplate any alteration of the recent policy of this country towards the States of America.

And your petitioners will ever pray, &c.

*Baptist Lancashire Relief Committee.*—Letter from G. T. Woodson, Esq., of Leeds, respecting the kindness and fraternal sympathy of the Baptist Lancashire Relief Committee. Resolved: That this Association has heard with great pleasure of the generous aid afforded by the Baptist Lancashire Relief Committee to the General Baptist churches of Lancashire and Cheshire during the recent severe distress; that it offers, on behalf of our distressed brethren, its warmest thanks both to the Committee and to the subscribers they represent for this timely help, while it hails the spirit in which that help was given as an expression of true brotherly love, and as a means of drawing the two sections of the baptist body into closer and more practical union.

*Congratulatory Address to the Prince of Wales.*—Resolved: That the following congratulatory address, signed by the Chairman and Secretary, be presented to His Royal Highness the Prince of Wales:—

“TO H.R.H. ALBERT-EDWARD, PRINCE OF WALES,—May it please your Royal Highness, we, the Ministers and Representatives of the Churches of Protestant Dissenters denominated General Baptists, in Annual Session now assembled in Nottingham, beg to approach your Royal Highness to offer our hearty congratulations on your recent auspicious marriage with Her Royal Highness the Princess Alexandra of Denmark. Sincerely attached to the throne of these realms, and rejoicing in the civil and religious liberties we enjoy under the reign of our beloved Sovereign, we hail with satisfaction your Royal Highness's marriage with so illustrious a Protestant Princess.

We offer to Almighty God our earnest prayers that the alliance may greatly contribute to the domestic happiness of your Royal Highness, and promote the honour and prosperity of the nation.”

*Temperance Societies of Nottingham.*—Letter from the Secretary asking for a deputation to receive Address. Resolved: That the Rev. Dr. Burns, T. Barrass, J. F. Winks, and Messrs. Roper and Bennett, be the deputation to receive the address.

*Hymn Book.*—Report: The sales during the year have been scarcely equal to those of former years, but the trustees have great pleasure in placing at the disposal of the Association £50 from the profits. If the churches would make a little effort to extend the sale of the Hymn Book, the Association Fund would be proportionally benefited.

Resolved: 1. That the report be received and adopted, with thanks to the Committee.—2. That we recommend the Committee to take into consideration the propriety of reducing the price of the Hymn Book as they may find it possible. An edition at 1s., bound in cloth, was suggested as desirable.

*Foreign Mission.*—Resolved: 1. That Messrs. J. F. Winks and J. Roper, of Leicester, R. Wherry, of Wisbech, E. Johnson, of Derby, and John Sutcliffe, of Heptonstall Slack, be added to the Committee in the place of Messrs. T. D. Paul, J. Hawley, and C. Roberts, who retire according to rule, and of Mr. W. Wilkins, who wishes to retire on account of feeble health.

2. That the churches of our denomination be earnestly requested to take immediate steps to remove the debt of our Foreign Mission; that a Committee of Ladies be appointed to accomplish, as soon as possible, this important object; that Mrs. Wilkinson be requested to act as Secretary, and that the nomination of the Committee be left to the Leicester Sub-Committee appointed specially to consider the state of the Society.

*Home Mission.*—Resolved: That the Treasurer be Mr. W. Stevenson;



the Secretary, Rev. W. Chapman; and the following gentlemen the Committee for the ensuing year, viz., Messrs. J. F. Winks, J. Earp, T. W. Marshall, A. Goodliffe, T. Hill, and J. Prince.

*The College.*—The reports from the Secretary, President, and Examiners, were read. Ten students have enjoyed the advantages of the institution during the past year. The senior student, Mr. Greenwood, retires to attend the classes at the London University, and Mr. Cross has entered on ministerial duties at Coventry; other candidates have been accepted on probation to fill up these vacancies, and there are more applicants. It is a matter of great satisfaction to the Committee to believe that the generosity of one of their most liberal friends will provide a Scholarship at one of the Universities for proficiency at Chilwell. It was stated in the last Report that £1,400 of debt remained on the property at Chilwell. From funds in hand, and cash kindly advanced by him, the Treasurer has paid off £400 from the above sum, and hopes to reduce the remainder during the year by the amount realised by the Bazaar now open, and other monies that may yet come to hand. The officers of the College were reappointed, the yearly vacancies in the committee filled up, and auditors nominated. Votes of thanks were also passed to parties who had rendered valuable gratuitous services in managing the College property.

*The next Association.*—To be held at Boston.—*Chairman*, Rev. R. Ingham, Vale, Todmorden.—*Preachers*. Revds. E. Stevenson of Loughborough, and H. Wilkinson of Norwich.—*Letter*. "On amusements and relaxation in their relation to the christian life and character;" writer, W. R. Stevenson, M.A.

After the usual votes of thanks to

the Chairmen and officers of the Association, with a warm expression of obligation to the friends at Nottingham for their generous hospitality, the Chairman concluded with thanksgiving and praise for the peace, love, and harmony, which had happily prevailed during the whole of the sittings of the brethren.

The Bazaar for the benefit of the College property was well furnished with a great variety of useful and ornamental articles, chiefly supplied by the ladies of Nottingham; who displayed their wares with great taste, and urged the visitors to purchase with that peculiarly persuasive eloquence that few are able to withstand. The sales, we hear, realised the handsome sum of £380.

The celebration of the Lord's Supper was a new feature of the proceedings. Thirty years ago a proposal was made for such a communion, but our fathers demurred on scriptural grounds—the ordinance, they urged, was for individual churches; there was no precept or precedent in the New Testament for such a celebration of the Lord's Supper. To meet this objection, it was now arranged, that it should be understood that the pastor and members of the church in Broad Street, where the Association met, were about to attend to that service in Stoney Street chapel after the sermon on Wednesday afternoon, when they would welcome the members of other churches or any other baptized believers to sit down with them. This was done; and we have already referred to the manner in which the service was conducted. It was such a scene as seldom is or can be witnessed. The spacious chapel was filled to overflowing; the very large gallery, and the aisles, the organ recess, and part of the stairs, being occupied by communicants, while some partook sitting or standing on the wide pavement of the chapel yard. The

deacons discharged their difficult duty with order and propriety Tears flowed abundantly, especially down the cheeks of the aged. They could not help it, the scene was so exciting, adumbrating to them the great assembly in heaven, which they hoped soon to join.

And yet above all our meetings for christian communion on earth, we prefer the celebration of this ordinance at the appointed seasons by our individual churches, when, all outward excitement absent, we can quietly sit down and meditate on the amazing love of Him whose death we are showing forth; and above all singing on earth, we love that, before we go out, when all join to sing the hymn of praise to Christ, our Lord and our God.

We could not but notice, that of all the ministers who were present and took part in the proceedings in the same place forty years ago, only one, our venerable brother Cheatele of Birmingham remained! They

continued not by reason of death; but they were faithful in the things which pertain to the kingdom of God and the name of Jesus Christ. May their successors be followers of them who, through faith and patience, are now inheriting the promises.

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GENERAL SUMMARY OF STATISTICS.

Members added—	
Baptized .....	1180
Received .....	388
Restored .....	103
	<hr/>
	1671
Numbers reduced—	
Dismissed .....	306
Excluded .....	198
Withdrawn .....	129
Removed .....	247
Dead .....	321
	<hr/>
	1201
Added .....	1671
Reduced .....	1201
	<hr/>
Clear Increase ....	470

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## Poetry.

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### FINISH THY WORK.

FINISH thy work, the time is short,

The sun is in the West;

The night is coming down—till then

Think not of rest.

Yes, finish all thy work, *then* rest;

'Till then, rest never;

The rest prepared for thee above,

Is rest for ever.

Finish thy work, then wipe thy brow;

Ungird thee from thy toil;

Take breath, and from each weary limb

Shake off the soil.

Finish thy work, then sit thee down

On some celestial hill,

And of its strength-reviving air

Take thou thy fill.

Finish thy work, then go in peace;

Life's battle fought and won;

Hear from the throne the Master's voice,

"Well done! well done!"

Finish thy work, then take thy harp,

Give praise to God above;

Sing a new song of mighty joy

And endless love.

Give thanks to Him who held thee up

In all thy path below;

Who made thee faithful unto death,

And crowns thee now!

## Reviews.

*The Baptist Denomination in the North of England.* By William Walters. London: Heaton and Son.

THIS small pamphlet contains the substance of a discourse preached before the "Northern Association" by the zealous pastor of the Bewick Street baptist church in Newcastle. The text is appropriate—"There remaineth yet very much land to be possessed."

Introductory to the subjects he proposed to discuss, Mr. W. observes:—

"While endeavouring, a few weeks ago, in anticipation of this service, to fix on a subject that would be likely to prove interesting and profitable, it occurred to me, that a review of our position as a denomination in this part of the country, would not be inappropriate to the occasion, and might, with God's blessing, be useful to us all. I therefore resolved to look at our past history and present state, to try to find out some, at least, of the causes which have operated to our hinderance; to ascertain our difficulties and discouragements; to glance at any signs of hopefulness; and to endeavour to get you, together with myself, to realize, in all their impressive importance, the duties which are incumbent upon us, as the descendants of an heroic ancestry, and the servants of our Divine Lord.

The baptists entered these northernmost counties of England, to possess them, upwards of two centuries ago. At that time the district was lamentably destitute of religious instruction. Bishop Sandys, in a sermon preached before Queen Elizabeth, during the latter half of the sixteenth century, pleads for it in the following language:—'If there be no salvation but by faith, no faith but by hearing the word of God, how should the people be saved without teachers? The mother city of the realm is reasonably furnished with faithful preachers; certain other cities, not many in number, are blessed too, though not in like sort. But the silly people of the land elsewhere, especially in the north parts, pine away and perish for want of this saving food; they are much decayed for want of prophecy. Many there are that hear not a sermon in seven years, I might safely say in seventeen. Their blood will be required at somebody's hands. The Lord deliver us from that hard account, and grant redress with speed.' In this condition—the destitution in certain localities

growing somewhat greater—we find the district towards the middle of the century following. Mr. George Lilburne, mayor of Sunderland, sent a petition to Parliament on behalf of a number of the parishioners of Muggleswick, requesting that body to interfere for their spiritual welfare, in which the petitioners say, 'To all christian people, to whom these presents shall come, know that we are a people in that our parish of Muggleswick who have been destitute of a preaching minister; yea, ever since any of us, that are now breathing, were born, to our souls' grief and dreadful hazard of destruction: neither is it our case alone, but also ten or twelve parishes all adjoining, are, in like manner, void of the means of salvation.'

Such was the famine of the bread of life in Durham and Northumberland, when, about the year 1650, God in his providence sent our spiritual ancestors northwards. Some of them were soldiers; others were civilians. They were desirous of maintaining the worship of God and observing the ordinances of Christ for themselves, and at the same time were affected by the sight of those around them who were perishing for lack of knowledge. Consequently, they at once commenced preaching the Gospel. At Newcastle, at Hexham, at Broughton, at Stokesley, and elsewhere, they planted christian churches and gathered in precious souls, for whom no one had cared, to the fold of the Good Shepherd. Their presence and labours were regarded by the people as the smile of God. The language of the church at Hexham, in a fraternal letter to the church in Coleman Street, London, may be considered expressive of the gratitude and joy of other neighbourhoods also:—'And now was the time determined by the Father for the revealing of his will to us poor creatures; and the dawning of the glory of the Lord arose upon us; even upon us did light break who were a people sitting under gross darkness, even under the shadow of death.'

From that time to the present the baptists have continued their hold on these counties. But it must be seen and felt by all that, taking into account their early successes, the length of time they have been here, the increase of the population, the more rapid and extensive growth of other religious bodies, and additional considerations, which it is unnecessary to name, their hold is nothing like as comprehensive and tenacious as it might have

been, and as it ought to be. Upwards of two hundred years ago, our standard was erected in the name of Emmanuel, 'and there remaineth yet very much land to be possessed.'

Can we assign any reason for this? What have been the obstacles which have impeded our progress? Why are our operations more limited than those of other bodies around us? Why have we not assumed a more aggressive character, and subdued larger portions of the district for Christ? After a careful examination of the history of our churches during the past, and with some knowledge of their present state, I have reached the following conclusions."

The preacher then enters on a discussion of the subject, and concludes with an earnest exhortation to faithful perseverance.

"In conclusion, brethren, while we ought to be deeply humbled on account of past shortcomings, let us thank God for any degree of success we have enjoyed, and take courage for the future. We have the example of our departed ancestors to guide and cheer us. We, who are in the ministry, may contemplate with profit the lives of Thomas Tillam, John Ward, Henry Blackett, Isaac Garner, David Fernie, Charles Whitfield, Robert Imeary, James Williamson, George Sample, and others whom we cannot now name. The deacons of our churches have noble patterns of christian worth in several members of the Angus family, in James Jopling, Richard Fishwick, Christopher Spence, John Rennison, and many more. There have been mothers too in our Israel, the memory of whose virtues is as the fragrance of sweet spices, or the breath of May. Being dead, these saints yet speak. We owe them a debt of reverence and affection which will be best paid by unreserved devotion to the cause they held so dear. Let us be inspired by their example; and follow them who, through faith and patience, inherit the promises!

We have the truth on our side; and, therefore, must one day triumph. We serve One who has all power given unto Him in heaven and in earth; who has entrusted to us this great commission,—'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and who, for our encouragement, has added: 'Lo, I am with you alway, even unto the end of the world.'

Baptized anew into the love of Christ, let us go forth to our toil. Let us sow broadcast, on plain and valley and moun-

tain-side, the seed of truth. Always let us sow; with the first light of morning, beneath the hot sun of noon, and when the grey shadows of the evening darken into night. We may see the springing, or that sight may be denied. Of one thing we may be sure, sooner or later that seed shall germinate and grow. There are rains in the future that shall fall upon it, and gentle dews; the light and warmth of suns yet to shine shall quicken it into life and perfect its maturity. And, when like Blackett and Garner, and Whitfield and Sample, and other worthies of former days, we are sleeping in the dust, the seed of our sowing will blossom in ten thousand forms of beauty, and bring forth the fruits of righteousness for ever.

Our day of usefulness is closing fast. Presently it will be sundown with us all, and the darkness of the grave will be upon us. Let us work while it is day, knowing that the night cometh when no man can work. Thus shall we be happy ourselves; thus shall we be centres of light, fountains of blessing, sources of life to others; thus will Christ be magnified in us to the Father's glory. 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.' Amen."

This discourse affords many valuable suggestions to those who, in similar places or districts, are struggling to maintain "the faith once delivered to the saints."

*Prize Essay on the Evils of the Present System of Church Patronage with their Remedies.* London: Longman, Brown and Co.

PARLIAMENT having just arranged that the "livings" in the gift of the Lord Chancellor shall be sold by auction to the highest bidder, the subject of Church Patronage has recently attracted much public attention. We are told that "A clergyman of the Church of England, who, in the year 1850, offered a prize of 100 guineas for the best Essay on the moral and religious advantages of the Great Exhibition, has offered a prize of 50 guineas for the best Essay on the *Evils of the present system of Church Patronage, and suggestions on the best means of remedying those evils.*" In consequence of this offer, several Essays were sent in, and one was selected to which the prize was awarded.

This little pamphlet is a kind of little "pilot fish" to the Essay, and contains

some remarkable facts respecting the monstrous abuses of the English Ecclesiastical System. We extract the motto of its title-page.

“Not only ‘slaves,’ but the ‘souls of men’ are mentioned as articles of commerce, which is, beyond comparison, the most infamous of all traffics that the demon of avarice ever devised, even almost infinitely more atrocious than the infamous slave-trade. Yet, alas! it is very far from

uncommon. . . . Nor has the management of CHURCH PREFERMENTS, and many other things, been any better than trafficking in souls; and it would be highly gratifying to Protestants if we could say that this merchandise has been peculiar to the Roman Anti-christ, and exclusively their guilt, and that none among us were ‘partakers of their sins.’”—*Rev. T. Scott, on Rev. xviii. 13.*

## Christian Activity.

### OPEN-AIR MISSION.

FROM the “Tenth Annual Report of the London Open-Air Mission,” published in July, we give a few extracts.

“In reviewing the work of the ten years which have elapsed since the formation of the Society, the Committee desire to express their devout gratitude to Almighty God for the measure of success which he has been pleased to vouchsafe to open-air preaching. When the mission began but little open-air preaching was attempted, and that little was often done by poor and despised men. Now, not only are there hundreds of earnest christian laymen of all classes who either steadily or occasionally preach out of doors, but a large number of bishops and clergy and ministers of all denominations are found preaching in the open-air, and the practice is encouraged by the Church Pastoral Aid Society, the London Diocesan Home Mission, the London City Mission, the Country Towns’ Mission, the Home Missionary Society, the Islington and Clerkenwell Home Missions, the Christian Instruction Society, the Young Men’s Christian Associations, and other kindred institutions in London, besides the various city and town missions throughout the kingdom. In fact, open-air preaching has become an established institution, and is now regarded as an absolute necessity by those who know the condition of the masses of this country, and are anxious to carry out the Saviour’s last commission, ‘Preach the gospel to every creature.’

The principles of the mission are well known. Believing it to be the duty and privilege of every real christian to aid in making known the Saviour’s love to others, the Committee have endeavoured to seek out properly qualified laymen, who are encouraged to speak in the open-air.

These men are not paid for their work, but are formed into Associations, assembled in monthly conferences, and supplied with tracts and books. Last year sixty-five of them were elected as members of the mission, and each is supplied with a magenta-coloured ribbon, on which is written his name and date of admission, as a badge of membership, and for use as a marker for the Bible while preaching.

Among the qualifications necessary for an open-air preacher may be enumerated a good voice, naturalness of manner, self-possession, a good knowledge of Scripture and of common things, an ability to adapt himself to any congregation he may meet with, good illustrative powers, zeal, prudence, and common sense; a large, loving heart, a sincere belief in all he says, entire dependence on the Holy Spirit for success, a close walk with God by prayer, and a consistent walk before men in a holy life.

The following is the opinion of the Rev. Newman Hall:—

‘Increasingly I feel assured that open-air preaching is *essential* if the masses of the people are to be reached. And how ready they are to listen! Those who will not cross the threshold of a church, or even enter a tent or a

theatre, when open for divine service, will stand and listen for an hour on the pavement or in the parks.

I wonder that our educated gentlemen who can speak well on other topics, and who love the Saviour, do not go forth into the highways and proclaim the good news. That is work by no means to be confined to the clergy. In fact, the style of the pulpit is not the style best adapted for the street and park. A christian layman, loving Christ, of good education and ready speech, will generally be listened to with more attention than one whose profession is regarded as that of preaching, and who has to overcome the prejudice that he only preaches because he is paid.'

The opposition to the work (properly conducted) decreases every year. It is only in low Roman Catholic neighbourhoods, or at places where the infidels or Romanists congregate, that strong opposition is met with. And these places are becoming fewer in consequence of the police having stopped all discussions at King's Cross, the City Road, and similar places. While these discussions were allowed, no doubt much good was done by earnest christian men of ability, who were always ready to defend the truth; but it is a question whether more harm was not done by those who advocated error, than good by those who advocated the truth.

While the opposition decreases, the interest and encouragement increase more and more. We cannot record even a tithe of the hopeful cases which are brought under our notice by letter and at the monthly meetings. Who would have thought a few years ago that a crowd assembled to see an execution at the Old Bailey would have listened for two hours to preaching carried on at four stations in its midst?

The parks were closed against the preachers last October, in consequence of riots about Garibaldi, wholly unconnected with open-air preaching. The Committee took no immediate steps in the matter, because they anticipated that the law which excluded the preachers would also exclude the Sunday bands. They deeply regret, however, that instead of this, an act of

great injustice has been committed. The bands have been re-admitted on a firmer footing. They have a new stand, are allowed to sell programmes, have 'Sunday Band' painted on the backs of their chairs, and receive donations on the spot for their funds; while any one who attempts to sing a hymn, or speak to the people about the way of salvation, is at once stopped by the park keepers, or marched out of the park. However, the gospel cannot be bound: it must have free course. Consequently, the strength which was spent in the parks last year is now employed in the public thoroughfares, and the more retired courts and alleys. Thus good is brought out of evil. Our St. Pancras Auxiliary has set a good example in this respect. Debarred from preaching to their usual large crowds in Regent's Park, they have taken up and maintain regularly eighteen stations in different parts of that extensive parish every Sunday.

After all that has been done, how very much yet remains to be done! Although so many hundreds of open-air preachers are at work, how many more ought to be at work! While so many are active, how many are slothful; and while some hearken to the command, 'Son, go work to-day in my vineyard,' how many are still 'all the day idle!' While thousands of services are annually held, how very many more might be held! While sowers of the good seed are busy, how much busier are those who sow tares! While a few sinners are saved, how many are daily sinking uncared for into everlasting death! What thoughtful christian can walk through our large towns and see the thousands who have positively nothing to do, and are ready to hear anything, without either trying to make known the gospel to them, or fervently praying that more labourers may be 'thrust forth' into the harvest? How imperative the command, 'Go ye out,' and 'compel them to come in.' How cheering the intimation, 'Yet there is room.' How sweet the promise, 'Lo, I am with you always.' And how sustaining the assurance, 'My word shall not return to me void.'"

## Revivals and Awakenings.

### THE LANCASHIRE DISTRESS.

THERE are many dark pages in the history of the cotton famine of the past twelve months, and we have long pondered them. We have had our attention called to different kinds of commercial evil and commercial trouble, both as it regards employers and employed. The public-houses and pawnshops, the distress and poverty, the idleness, the cottages emptied of furniture, families ruined and beggared, have all passed in review before us. "Hands" standing about the streets, have nothing to do, having no "home," no comforts in their bare rooms, no food in their empty cupboards, have made our hearts sad. Moreover, it has pained us to think that some will forget the sorrow when prosperity returns, and that public-houses will be just as much frequented, and wickedness just as much practised, as before the distress. We sometimes think, too, of the coming winter, what it may bring in the way of trouble, and of the long time which must elapse, under the most favourable circumstances, before things can right themselves. Many such recollections and forebodings may engage our minds; still, it is permitted us to review the past year as it regards the good which has resulted.

The history of Lancashire distress 1862—1863 is wonderful in many ways. The first thing which naturally strikes us is the amazing resources which have been brought forth to the relief of the starving.

The mind recurs to the millions raised, to the public funds, and to the private help, to the clothes, goods, food, &c., distributed so plentifully. It were easy to find fault with many things done, but one rather wonders now, on looking back, at the good administration of many of the committees, and we cannot but admire the self-denying labours of gentlemen and ladies, merchants and tradesmen, clergymen and ministers. The private inquiry and house-visitation, in order to find out the most distressed and to administer funds, the confidence in almoners, the

tenderness and compassion shown, as well as the religious instruction afforded, are undoubtedly facts of great weight.

There can be no question as to self-denying devotion on the part of many; weakened health testifies of their unremitted labour. We might have done better had there been some hundreds more gentlemen and ladies engaged in the good work. Let us be thankful for those who, leaving their comforts and luxuries, have given themselves to the help of the poor. Those from the middle classes have done much service. The relief rendered in a large number of instances has not been mere pauper relief, but, with christianity and kindness, alms have been dispensed to many whose peculiar circumstances have led them to appreciate the tenderness and consideration shown.

We cannot forget the sight of the soup-kitchen during cold and bleak days; it was no little pleasure to find that many poor and hungry had good soup, good bread, good flour given to them. Of course the spectacle of hundreds of hungry ones, closely packed in rows to receive the food of charity, had its trials, but there was comfort too in the bare fact that food was provided for the starving. The order and arrangement were good; all crushing or pressing was hindered by the regulations adopted. The same may be said of many of the other kinds of relief where the members of committee were gentle and considerate, and where the tickets were given with a kind hand, and inquiries answered without the harshness and rigour too often observed in public administration of bounty.

Emigration has been resorted to as affording more permanent relief than ordinary charity could do. Many christian families have been helped to emigrate, and we doubt not but that these will carry the name of their Master to our colonies. Still, large numbers are waiting for this same aid, and it appears necessary it should be much more largely granted, both for the help of those who may be sent out, as well as for those who remain at

home. May God supply all the needed agency.

The intense gratitude and susceptibility to kindness, the thankfulness and submission, can never be forgotten. The patience under deep distress, disappointment and sorrow, have been but little dwelt upon. Those who have been eye-witnesses bear their testimony that it was extraordinary. The diminution of crime and absence of outbreaks are no little causes of thankfulness. The gratitude was often shown by the readiness and desire of the Lancashire sufferers to shake hands with the friends and visitors who came to them. They hailed them as real friends, and were always glad to testify their thankfulness by words and acts.

It must not be forgotten that by the cessation from mill work, numbers have become more informed, more handy, and more social, and that greater attention has been paid to home duties. New friendships and associations have been formed, and goodwill has been promoted.

Whether we look at the penny classes, the sewing classes, industrial or teaching schools, &c., we admire, with all their defects, the ingenuities and promptness of means used for the occupation of time. In these institutions, men and lads, boys and young men, mothers and daughters, old women and maidens, were cared for and kept warm during the greater part of the day. Shoemaking, tailoring, and carpentering, straw-plaiting, knitting, and needle-work were taught, as well as arithmetic, reading, writing, and geography. There were the ordinary schools, and those for the better informed; there were Sunday classes for men and for over-lookers. Never can visitors forget the impression received on entering the schools. 100, 200, 300, or 600, and upwards, quietly engaged, day by day, during all the months of the famine. Ladies, young and old, giving their time to the women; men of different degrees to the men. How much has been learned we cannot say; in some cases more, in others less, no doubt, but on the whole a good deal has been done.

The singing seemed peculiar to the Lancashire people. The plaintive hymn sung impromptu in the large schools, first by a class at one end,

then by another at the other extremity of a large hall, brought out deep feeling. The tunes they sung, their music, and the words, all seemed so real, so impossible ever to forget. Some of the most favourite hymns were "Onward, upward, homeward," "My Father knows," "Nearer home," "Sweet rest in heaven." These hymns the people would at times sing on for half-an-hour together, and with such heart and spirit—in the midst of hunger and poverty.

The real kindness and hospitality shown, for Christ's sake, to those who visited Lancashire for inquiry or for missionary purposes, will never be forgotten. Time, substance, information, lodging and friendship, were afforded to comparative or to real strangers. "The Lancashire distress" was the pass-word.

The religious results are most gratifying. For, although the distress may cease, the effects of missionary and evangelistic work will ever continue. Let it be remembered, to the praise and honour of God, that there have been many conversions, many restorations, and many blessings upon those who before knew not God. These and other results have occurred; and thus, thousands of prayers offered up throughout the land, and throughout the world, for Lancashire, have received answers. We have now abundant cause for giving thanks.—AN EYE-WITNESS.

This statement appears to have been written by one of those warm-hearted and zealous men who were employed by benevolent parties to minister to the temporal and spiritual wants of the suffering operatives and their families, and it appears to be in agreement with several other reports and statements of a similar character, all confirming one remarkable fact, that the privations many were called to endure have been the means of leading them to consider their ways and turn unto the Lord. Thus, while we cordially sympathise with them in their temporal sufferings, we may greatly rejoice if their privations have led them to seek and find enduring riches, treasures in heaven, and an inheritance in the enjoyment of which they shall hunger no more.



## Narratives and Anecdotes.

### PERUVIAN SLAVE-PIRATES IN THE SOUTH SEAS.

ON looking over the columns of the *Sydney Herald* for June 20, received this morning, August 20, we were astounded with grief and indignation, on reading a report of the proceedings at a public meeting held in the Masonic Hall, Sydney, on the previous Thursday evening, the Hon. John Hay, Speaker of the Legislative Assembly in the chair. Missionaries from the islands, and ministers of various denominations, had united in calling the meeting; and details of the enormities perpetrated were furnished. We give extracts of a statement of facts presented by the Rev. W. Murray, many years a missionary, consisting chiefly of authentic reports from the missionaries resident in the islands.

“The first attempts to capture and carry into slavery natives of the isles of the Pacific, so far as our information goes, were made among the small islands of the Tahitian group, under French protection, somewhere about twelve months since. To the honour of the French authorities in Tahiti, they adopted prompt measures to put a stop to these iniquitous proceedings. One vessel, the *Mercedes* Ulholy, was seized with over 150 natives on board. These, of course, were all rescued. The vessel was condemned and sold, and the captain sentenced to five years' penal servitude, and the supercargo to ten. These infamous men are now undergoing their punishment. Four or five other vessels have been seized by the French, and have had their career as slavers abruptly brought to a close. We are not in possession of particulars as to how they have dealt with the several vessels they have captured. One was allowed to return to Callao, having sold all her rice and other provisions, so as to render it impracticable for her to proceed on her voyage as a slaver. Four others were being detained at Tahiti at the close of April, one of which had been abandoned by her captain, who had fled.

But the French have done more than

merely seize vessels and rescue those found on board, they have followed the matter up to head-quarters, demanded of the Peruvian Government every native who has been taken from islands under their protection, and for every one who is missing they are demanding heavy damages. Thus the French are adopting the right course, and for the part they are acting they are entitled to, and will have, the thanks of the civilised world. So far as appears, however, their efforts hitherto have been confined to the islands under their protection, and these are but a very small part of the countries exposed to the ravages of the man-stealer. That they are quite disposed to extend their efforts beyond their own territory, we cannot doubt; but, as a matter of fact, they have not yet done so, and in all the other exposed regions no check has been or is being imposed upon the perpetrators of these deeds of cruelty and blood.

It appears that early this year as many as from 1500 to 2000 hapless beings, collected from the different islands, had been conveyed to South America, and at this date the traffic is being carried on with unabated vigour.

We know from reliable authority that *twenty-five* vessels have been fitted out for this iniquitous and revolting trade. These were fitted out in Callao, and cleared from that port, under pretext that they were coming to hire labourers. All was to be done by fair arrangement—a thing, by the way, that bears the stamp of absurdity on its face. To mention but a single difficulty: they would find the natives of every separate group speaking a different dialect; and that would be an effectual barrier in the way of entering into an agreement. But their subsequent proceedings show clearly enough the real character of their enterprise. Deception, force, murder, are not the resorts of those who go with honest intentions to engage labourers. And in returning to the coast these vessels further discover their true character by not going to the port whence they come, but skulking into by-harbours. They

do not, however, seem to return very frequently. The necessity for this is avoided by an expedient in keeping with the whole character of their doings. They have a depot at an island called Easter Island. This island is about thirty-six miles in circuit. It lies in longitude 109 W., and latitude 27 S. It is said that they have completely swept the island of its inhabitants. Seven vessels assembled at the island, sent on shore most of their crews, no doubt thoroughly armed, surrounded the natives and carried them off. Having carried off the people, they took hogs, poultry, and whatever else they desired, and burned the houses, reserving, no doubt, as many as they wanted for their own purposes. To this island the slavers carry the wretched beings whom they manage to seize, and a schooner plies between the island and the coast, carrying cargo after cargo to slavery and death.

These vessels are said to be in whole or in part owned by a mercantile house in Callao, and this house is further said to be connected with a firm in Liverpool.

When the Humboldt sailed from Samoa on the 12th of May last, there were three of these vessels about that group lying in wait off the different islands, with the view of picking up any canoe or boat that might venture out to sea. One small boat had been caught. The crew consisted of two Samoans and one Portuguese. The captain was induced to let the Portuguese go. The Samoans he carried off.

On board one vessel that called off Samoa there were 300 natives of different islands, and the captain wished to obtain 400 more to complete his cargo. Think of 700 human beings, accustomed to the most perfect freedom, crowded on board a single vessel, in the heart of the tropics! We have reliable information respecting the following islands and the numbers taken from them:—Fitalangi, 100; Pukapuka, 60; Manahiki and Mangarongaro, 40; Tokelau, 60; Savage Island, 160; total from these islands, 420. These islands, with the exception of Savage Island, which lies in latitude 19 S., and longitude 170 W., all lie towards the line about latitude S. 8 to 10, and longitude W. from 150 to 172. On all these islands, except Fitalangi, we

have missions, and it is owing to that that we are in possession of the information we have. But for that we might have been in utter ignorance of what has taken place. And this awakens painful apprehensions as to what may have been the fate of other islanders where no one is found to tell the tale of their wrongs, such as Easter Island, already mentioned, and High Island, from which, it is said, a ship load of people has been taken—that there have been such doings on a large scale, is clear from the fact that, in addition to the number we have named, from 1500 to 2000 have been taken to the house of bondage. On the whole it is certain, that considerably over 2000 either are now in actual bondage, or are on their way to the land of doom, or have had their lives cut short by the hardships and cruelties to which they have been exposed. And we know from good authority that it is designed to raise the number to 10,000, of course making no account of those who die on their way to their destination, or lose their lives in encounters with their captors. Such is the state of the case that now claims our sympathies—a case deplorable in the highest degree. It may be questioned whether ever a case calling more urgently for prompt and effective interference was presented to a christian community. Let any one read the simple artless tales of the Rarotongan and Samoan teachers, Maka and Samuela, and he must be strangely constituted if his soul is not stirred to its lowest depths. One of the most touching incidents that has yet come to light connected with the whole affair is the fact that on the morning following the dreadful day on which the murderous proceedings took place at Savage Island, the natives, while their hearts were bleeding and their tears flowing because fathers, husbands, brothers, and sons were torn from their embrace, should lift up their voice to God in prayer, not to invoke vengeance upon the heads of their guilty oppressors, but to pray that their hearts might be changed, and that they might be led to abandon their wicked courses. How like the spirit of Him whose followers they profess to be—'Father, forgive them, for they know not what they do.' And

these are the descendants of men who rushed upon Captain Cook when he landed upon their shores, as he expresses it, like wild boars, and who themselves were in the same state twelve years ago as that in which they were found by Cook. What a mighty influence must the gospel have exerted upon them!

Still more touching, perhaps, is the scene on board that floating hell where the poor captives were confined. When they supposed the hour had arrived at which they had been wont with their families to worship God in their happy homes—now no longer theirs—they united in their accustomed exercises; they prayed and sang praises to God, and, no doubt, like their friends on shore, sought blessings for the miserable men by whom they were being so cruelly wronged.

The following extract from a letter of Mr. Lawes painfully illustrates these remarks:—‘When the ship sailed on the night of the capture, the natives on board thought she was making a long tack; but they soon found that they were really off. They then held a council as to what was to be done; the young men were for seizing the captain and crew, tying them all up, and then taking the ship in, and, when the natives were all safe on shore, untying the crew and letting them go; but the old men overruled this, lest any of the foreigners should be killed in the affray. Two white men, armed, guarded the hatchway, which was shut down, and the poor creatures below were in total darkness. They kept knocking at the door, deck, and sides of the ship, and calling to be let out. After a while, some of the white men went down and beat them for making a noise. When the poor captives thought it was about the time of their evening worship, they united in their wretched confinement in singing and prayer.’

On the following day the vessel stood in again towards the shore. Some natives, ignorant of the character of the ship and of what had transpired, went on board. Those in confinement recognised the well-known sounds of their native tongue. They shouted for help, but of course in vain. By desperate efforts they succeeded in breaking a hole in the door large

enough to let one through at a time. A number succeeded in reaching the deck, and rushed over the ship's side into the sea, but there were only two or three small canoes—land was a long way off, and some were not able to swim well. The wretches on board fired from the deck upon the helpless natives in the canoes and the water. A boat was lowered, and many were recaptured. Seven only escaped. Among those carried off were thirteen church members, and many candidates. Eighteen wives are left without husbands, and sixty-three children are deprived of their fathers.

In another part of the island still more dreadful scenes occurred which we must not particularise. In reference to these, Mr. Lawes remarks:—‘One young man, Simeona, a church member, was brought home a corpse, shot through the head. The white wretches fired upon the unarmed and unresisting natives for no other reason than that they might terrify them, and so make them an easy prey. Some of the canoes surrendered in terror—only three escaped to tell the sad tale.

Among those carried off are some of the most important men on the island—the law makers and law enforcers of Savage Island, and some of the most promising young men. Twenty-five church members, one deacon, and many candidates are among the captives.

A brief extract from the Samoan teacher, Samuela, who has laboured many years on Savage Island, will appropriately close our statement. ‘The wives and children cease not to weep for their husbands and fathers, not knowing whether they are killed or where they are taken by these men-stealing ships. Think of the torturing suspense of these poor bereaved ones! It is as if the work of God would be hated here, for some of the people think that these calamities have come upon them, and foreigners have visited them from having missionaries and teachers living among them; for such things never occurred in the days of heathenism. But these are only words uttered in the bitterness of their grief and astonishment. On account of the cruelty of foreigners these days, their people have been killed and carried off, and they have done nothing to cause such afflictions. Has any foreigner

been killed on Niue? No indeed. Lo! it is a day of mourning that these doings have brought upon this people. This is the difficulty with us; we do not know from what country the ships have come; we do not know the names of the ships, nor the names of the captains. But I just tell you these things which have occurred in this land.'

It is indeed a day of darkness and gloominess on Niue, and many other of these interesting isles. It is as if the powers of hell were let loose upon their defenceless tribes. We trust, however, that the day is not distant when they shall again sit every man

under his own vine and fig-tree, none daring to make them afraid; and that the proceeding of this evening may greatly conduce to this end, may God in his mercy grant!"

Animated addresses, eloquent in their indignation, followed, and strong resolutions, with a Petition to the House of Lords, were adopted. Surely England and France will interpose to arrest and punish these rascally and contemptible Peruvians; and if it can be proved that "a firm in Liverpool" are accomplices, we hope that every man of them will meet with condign punishment.

## Baptisms.

### FOREIGN.

**PRUSSIA.**—The church at *Clötze* is also now rejoicing in an unusual outpouring of the Spirit of God, which commenced among the young people. Five young converts were baptized on one occasion lately, and during the service many persons wept over their sins and had no rest afterwards till they found it in Christ. Twelve of these, amongst them a father and mother with their daughter, have since professed their faith in Jesus, and will be baptized and added to the church.—The following will show how zealously and perseveringly our efforts are often opposed. Having previously given the notice required by law, I went to *Norgau* to conduct a service there and to baptize. On arriving I was met by a gendarme, who was sent by the authorities to forbid the baptism. As, however, the seventeen converts still wished to be baptized, I acted on the Bible words, "Who can forbid water, that these should not be baptized?" and went on with the service, for which we were afterwards all heavily fined; but the new converts "took joyfully the spoiling of their goods," and "went on their way rejoicing."—I spent a sabbath at *Zimmerbude*, where the Lord has richly blessed the labours of Brother P—. After preaching to a full congregation in the morning, I conducted a church meeting, at which twenty candi-

dates for baptism were examined, sixteen of whom were accepted; and this delightful work occupied us the whole afternoon. In the evening the sixteen converts were baptized, and partook of the Lord's Supper with the church. Amongst them was an old man of seventy years, who had for two years sought the Lord, and only recently obtained peace in believing. He now appeared to have no wish left but to go home to the heavenly mansion prepared for him: this wish was soon realised, for about three weeks after his baptism he was taken ill, and soon after died, rejoicing in his Saviour. I afterwards baptized six converts, and the local newspapers, in noticing these events, added the comment, "And this in spite of all the efforts of the special missionary sent out by the *Raube Haus*, at *Hamburg*, for the express purpose of counteracting the baptists, and warning the people against them! Are these expectations disappointed?"—I visited T—, where, in the presence of a large assembly, I baptized fourteen persons in a river which flows between green meadows and a range of hills. At the edge of the water I read a few verses of Scripture and prayed; a hymn was sung, and then the converts were baptized according to the scriptural form. They were afterwards received into the church, and we celebrated the Lord's Supper together in the evening.

POLAND.—“We rejoice,” says the editor of the ‘Missionsblatt,’ “to learn that amidst the war and bloodshed now devastating Poland, our beloved brethren have hitherto been preserved uninjured, and the increase of the kingdom of God has been in no wise hindered: on the contrary, in many parts this war has been the means of opening the country for the entrance of God’s word. During the first three months of this year Brother Alf succeeded, under many difficulties, in accomplishing three missionary tours. He says:—‘I visited, with Brother Penski, the pastor of the Mennonite church in K—. We are very anxious that a union should be effected between this church and ours, but at present it is again postponed; but many of the members of the Mennonite church have joined us. In the evening we held a church meeting, at which several converts were proposed for membership, and witnessed a good confession. On the following day twelve were baptized.—Held a meeting in L—. I spoke from John i. 11. At the end of the sermon a commotion arose in the congregation: a gang of ruffians had gained admission, and were determined not to leave the place till they had killed or at least severely injured me. When I ceased speaking one of them came up to me with a great club in his hand, and requested me to come to his “colony” and preach there. When I declined to accompany him, he called out to the others, “Where are you? Come and take him!” Two others immediately sprung forward, seized me, and dragged me to the door. Some of my friends then threw themselves in the way, and it became a question of who was the strongest; but the Lord gave us the victory. I had just reached the door, and a crowd of barbarians were eagerly waiting to receive me, when, by a great effort, my defenders disengaged me, and I fled into an inner room, barred the door, and was in safety, though for some time the struggle continued in the other room; the enemies were resolved to break open the chamber door, and it took all the strength of my friends to prevent it. At last the ruffians gave it up, and went away. The house was surrounded with great stones and other missiles which they had collected together for the attack. In the dead of night I made my escape from L—. At a

large meeting in K— thirteen converts were received into the church by baptism.—Crossed the Weichsel to L—, and thence to M—, where the people had assembled from far and near. Nine converts were afterwards baptized in the Weichsel, and added to the church; among them one old woman of seventy-three years, and a man of sixty-eight.’ From another part of Poland we have also most encouraging accounts from Brother Nasgowitz, whose labours have been greatly blessed. ‘Thirty persons, almost all Poles, have,’ he writes, ‘been converted to God, and added to the church this year. The work is increasing every week, and much wisdom and grace are needed to carry it on. When we consider that this people is in almost the lowest stage of civilisation, we are the more astonished at the success granted to us.’”

AUSTRALIA.—*Melbourne, Collins Street.*—On Lord’s-day evening, May 31, three candidates were baptized on a profession of faith in Jesus, in the presence of a densely crowded congregation. The administration of ordinance was preceded by a discourse founded on John xiii. 34.

*Brisbane.*—The ordinance of baptism was administered in the Brisbane chapel on Lord’s-day, April 25, to two candidates, one of whom had only recently arrived in the colony, having previously been for some years an agent of the Birmingham Town Mission. Prior to the administration of the ordinance, he delivered a long and interesting address, in the course of which he stated that about nine years ago he had heard Dr. Miller, the rector of St. Martin’s church, Birmingham, make the following remark concerning the baptists:—“To be candid, I am bound to admit that theirs is a scriptural baptism, whilst infant baptism is but a scriptural inference.” This led him to search the scriptures. The address was listened to with great interest. The second candidate was James Marrill, the man who had just been restored to civilised life after residing seventeen years among the aborigines of Northern Queensland. The circumstances are doubtless known to our readers. James Marrill is the son of baptist parents, who were members of the church at Maldon, Essex, England. Since his arrival at Brisbane he has attended the ministry of Mr. Wilson, and now, at his own request, he has

been baptized. He is a quiet and unassuming man.

*Brunswick.*—On Lord's-day evening, May 31, the ordinance of believers' baptism was observed for the first time in the baptist chapel at this place. After an address by the pastor of the church, four persons were immersed upon a public profession of their faith in the Saviour. Among those friends were Mr. and Mrs. Landells of Newlands. Mr. Landells is the brother of our esteemed friend Mr. W. B. Landells of Geelong. The service throughout was a solemn one, and caused the deepest interest to all present.

*Kew.*—On Lord's-day, May 31, two candidates, one male and one female, were immersed, after a very interesting discourse by Mr. Foy. On the last sabbath of the previous month, a mother and her son were baptized; the latter for some time a devoted teacher in the sabbath school.

*Adelaide, Flinders Street.*—On Friday evening, April 29, at the close of the prayer meeting, two candidates were baptized by the pastor, Mr. Mead, on a profession of their faith in Jesus.

*Angaston.*—The ordinance of baptism was administered on April 1. Mr. Hannay, the pastor, preached from Acts xxi. 21. The subject bore chiefly upon the supposed connection between circumcision and baptism.

*Daylesford.*—On Lord's-day, May 3, six candidates were baptized on a profession of repentance towards God and faith in the Lord Jesus, after a discourse by Mr. Cramer, the pastor, on the words, "Lovest thou me?"

*Maryborough.*—Recently three candidates were baptized. The church now numbers nineteen baptized believers.

#### DOMESTIC.

*LONGHOPE, Gloucestershire.*—*Zion Chapel.*—We have witnessed with great pleasure the administration of the ordinance of believers' baptism in this place. On Lord's-day morning, Aug. 9, our minister, Mr. Phillips, preached from Mark xvi. 16, and then led three believers down into the water and immersed them on a profession of their faith in the Son of God. One of them is the wife of one of the deacons, another is in the bloom of youth, and the other is advanced in life. Also on sabbath morning, August 16, two other candidates thus publicly acknowledged their

love to the Lord Jesus. On this occasion the pastor preached an appropriate sermon from "These are they which follow the Lamb whithersoever he goeth." One of them was the wife of the minister; the other was a young man, who has been for some months a local preacher among the Bible Christians, and still remains with his own people. Our brother has for a considerable time been convinced of the importance of believers' baptism, and felt that it was his duty as a believer to follow his Lord and Master in his own ordinance.

J. B.

*DUDLEY.*—As believers in the apostolic mode of baptism, we rejoice in the prosperity of Christ's kingdom, and the observance of his commandments. The first sabbath in August was a high day with us. After an able discourse, our pastor, the Rev. D. Evans, immersed five believers into the likeness of Christ's death—four males and one female. The latter has been for some years a member among the Primitives, and another is a recognised member of the Established Church. These two remain with their former friends. Another had been a member of the Independent church in this town for several years. The other two have been brought to a knowledge of the truth as it is in Jesus by the faithful preaching of the word in our own place. We rejoice to know that the Lord is working in our midst, and we earnestly pray that he will bless us yet more.

*LEEDS.*—*Baptist Mission to the Unconverted.*—On Lord's-day evening, July 26, ten believers were baptized in South Parade chapel, by the Rev. W. Best, B.A.—seven females and three males. Seven of these candidates were the results of Mr. Stutterd's self-denying labours at the mission station, Woodhouse Carr.

*TREDEGAR.*—*English.*—Mr. J. Lewis, the pastor of this church, discharged the pleasing duty of baptizing three followers of the Lamb on June 21; and on July 19, four more disciples thus professed their faith in Him who died for them and rose again.

*HASLINGDEN.*—On Lord's-day, Aug. 2, two young men and four women, professing their faith in Jesus, were baptized by Mr. Prout, after a sermon from "And Philip said, If thou believest with all thine heart, thou mayest."

**BIRMINGHAM, Hencage Street.**—Our place of worship was re-opened on sabbath day, Aug. 2, after being closed a few weeks during the alteration of the pulpit. A much more spacious and modern one having been erected on the old site; a convenient and elegant platform has also been added, under which is the baptistery. The whole now presents a very pleasing and appropriate appearance. On Lord's-day, the 9th of August, additional pleasure was enjoyed by witnessing the baptism of ten believers in the Lord Jesus—four males and six females—by our esteemed pastor, after a sermon from "As many of you as have been baptized unto Christ have put on Christ." In the afternoon the Supper was administered, and the right hand of fellowship given to the new members, with directions and exhortations most impressive and affectionate on the duties and advantages of christian love. Our congregations are good, and our prayer meetings are well attended. J. B.

**BEAUFORT, Monmouthshire.**—*"Public Baptism.*—The English baptist church of this place assembled at the water side, at their usual baptistery, on Sunday afternoon last, Aug. 9th, when the sacred ordinance of christian baptism was performed by its minister, the Rev. A. Tovey, who (the weather being unfavourable for open air service) went through his duties as rapid as prudence would permit. It was announced to the congregation that the usual baptismal sermon would be postponed until the evening, when the following questions would form the topics of his discourse:—1st, Who are the proper persons to be baptized? 2nd, How should they be baptized? 3rd, Why should they be baptized? 4th, How should they live after they have been baptized? A matter, we understand, which was attended to in the evening, after which the newly baptized were received into the church, and the Lord's-supper was administered to them."—*Brynmawr Journal.*

**ARMLEY, near Leeds.**—Five females were baptized by Mr. Stutterd, July 30. Three of the candidates were one daughter and two granddaughters of a clergyman of the Church of England now living, rector of a large parish near Leeds. This is the Lord's doing, and marvellous in our eyes. Others are looking Zionwards.

**GLASGOW, North Frederick Street.**—Mr. Medhurst was privileged to baptize into the death of Jesus two believers, on Thursday evening, July 16, one of whom is a sea captain, who was converted while in America, through reading a published sermon preached by the Rev. C. H. Spurgeon, entitled, "Salvation of the Lord;" and the other, a young evangelist, one of the converts from the revival of 1859, who, since that time has been engaged proclaiming a free salvation through faith to perishing sinners, and who now desires to study as a preparation for the stated work of the gospel ministry, for which he appears to be eminently qualified. Our young brother gave a brief address at the water side before his baptism. On the first Lord's-day in August Mr. Medhurst baptized six others, after a discourse from, "If ye love me, keep my commandments." Truly the Lord is doing great things for us, whereof we are glad.

**IRELAND, Waterford.**—A correspondent of the *Mirror* for July 8, says:—"On Thursday evening last I witnessed an interesting ceremony in the baptist chapel in this city. The Rev. Stewart Gray, who for the last four years has been connected with the Primitive Wesleyan chapel here, was baptized by the Rev. Thomas Evans." The writer then states, that the Rev. Joseph Browne having delivered an address, Mr. Gray followed, furnishing reasons for the step he was about to take. The address of Mr. G., which the writer gives at length, is a sensible and scriptural vindication of believers' baptism.

**Athlone.**—Mr. Berry writes:—"I have the joy of informing you that our God is still blessing us. Yesterday, June 14, I baptized four young christians—two of my own dear children, and two of brother Walsh's children: the youngest thirteen and the oldest sixteen years old. Had not the morning been too wet to admit of travelling, others of our young friends from Moate and Ferbane would have been baptized; but soon I hope to have the pleasure of baptizing them. Last night I preached on the subject of baptism, and was glad to see some with pencil in hand marking the passages of scripture in their Testaments. A pious Episcopalian, whom I had called upon to pray, poured out his soul in prayer with much fervour, and I fully believe God was present with us."

**RUSHDEN, Northamptonshire.**—*Succoth.*—In the presence of a full house of witnesses, Mr. Charles Drawbridge, on Lord's-day, July 26, baptized three females and two males. In the afternoon of the same day these friends were publicly admitted into fellowship with us. The attention given to these solemn acts of christian obedience was encouraging.

**UXBRIDGE.**—On Tuesday evening, July 28, Mr. G. R. Lowden, after preaching a suitable discourse, baptized one female candidate. Alone she professed her Lord. May her faith in him never fail, and then this thing which she hath done will not be forgotten by him in that day.

#### WALES.

**Presteign, Radnorshire.**—On the second sabbath in August, Mr. W. H. Payne preached from, "For their rock is not as our Rock, even our enemies themselves being judges." The service was conducted in the open-air; after which Mr. P. baptized three believers in the river Arrow. Several hundreds of spectators listened to the discourse and witnessed the ceremony. One of the candidates had formerly been connected with the Primitives, and had met with much op-

position from her friends. We are contemplating the erection of a new chapel.

**Pope's Hill, near Haverfordwest.**—I am happy to inform you that our little church is in a prosperous state at present; thank God for it! In April we had four added by baptism on a profession of repentance towards God and faith in the Lord Jesus Christ; on May 10, three more; and on July 5, nine more thus put on Christ. May they all be found at the right hand of Christ in that day!

**Haverfordwest, Bethesda.**—One who has been a subscriber to the *Reporter* from its commencement, desires to mention that the Rev. T. Burditt baptized two female friends on the first Lord's-day in August, one of whom is an independent, who remains with her own people.

[Does she? We hope she will not on that account be under a sentence of silence, and so be only a *dumb baptist*.]

**Pembrokeshire.**—Mr. D. Price, our minister, baptized at *Blaenyffos*, on April 5, five believers in Jesus; on May 30, six; on June 26, one; and on July 26, eight. Mr. P. also baptized ten more candidates at *Bethabara* on the first sabbath-day in August. T. W.

## Baptism Facts and Anecdotes.

### FIRST USE OF INFANT BAPTISM.

FINDING no mention of infant baptism in Scripture, let us endeavour to ascertain from the pages of Church history, the period when it first came into use. Irenæus, A.D. 180, is the first Christian writer who alludes to infants in any way from which it might be inferred that they were baptized in his time. Speaking of Christ's work in the flesh, he says, "He came to redeem all by himself, all who through him are regenerated to God, infants, little children, boys, young men, and old. Hence he passed through every age, and for the infants he became an infant sanctifying the infants—among the little children he became a little child." It is to be noticed that in this passage nothing is said concerning baptism, unless we are to suppose the writer refers to it in the phrase, "regenerated to God." From the structure of the passage, however,

and from the general usage of the terms, "regenerated" and "regeneration" by Irenæus, it is clear that he intends no such reference. Tertullian, A.D. 200, is the earliest writer that alludes to the baptism of children; and he does so in the way of protest. He is not referring to infants, and arguing against their baptism, as has sometimes been imagined; but to "little growing children, from six to ten years old," as Dr. Bunsen expresses it, who could "go down with the other catechumens into the baptismal bath, but were not yet in a state to make the proper responses." With those who hastened the baptism of such, Tertullian thus expostulates: "For it is desirable to postpone baptism according to the position and disposition of each individual, as well as in reference to his age, but especially so in the case of children. Where is the necessity for placing the



sponsors in jeopardy, who may be prevented by death from performing their promises, or may be deceived by the breaking out of an evil disposition? It is true that our Lord said, 'Hinder them not from coming unto me,' but they may do so when they have arrived at the age of puberty, they may do so when they have begun to learn, and have learned to whom they are going. Why should they at that innocent age hasten to have their sins forgiven them? Ought we to act with less circumspection than in worldly matters, and allow those who are not intrusted with earthly property to be intrusted with heavenly? Whoever attaches to baptism the importance it deserves, will be afraid rather of being too hasty than too procrastinating. True faith is sure of salvation." There is clearly no reference to infants here. The passages in Origen, A.D. 230-250, which refer to the baptism of children, are to be regarded, as Dr. Bunsen shows in "Hippolytus and his Times," as referring, in the same way, not to the baptism of infants, but to the baptism of young catechumens from six to ten years of age.

Thus we see, down to the middle of the third century, infant baptism was unknown. Towards the close of that century it made its first appearance. It originated in Africa, in the most corrupt portion of the church, and in connection with other serious errors. "Christianity," says Robert Robinson, "coming out of Africa into the West, resembles old Jacob the shepherd, tottering into the presence of King Pharaoh, and may verily properly adopt his language, and say, 'Few and evil have the days of my pilgrimage been.'" Fidus, an African Bishop, wrote to Cyprian, of Carthage, to know at what period a child might be baptized, and whether it was lawful to baptize it before it was eight days old. The letter which embodied this request has perished; but the substance of it can

be gathered from the deliberations and decision of Cyprian and his council concerning it. They concluded that inasmuch as Jesus came not to destroy men, but to save them, we ought to do everything in our power to save our fellow creatures; that God is not a respecter of age, but that his grace is equally given to all; that the spiritual sense of Elisha stretching himself on the child of the Shunamite woman, and putting his mouth upon the child's mouth, and his eyes upon the child's eyes, and his hands upon the child's hauds, is, that infants are equal to men, and that to refuse to baptize them is to deny that equality; and that inasmuch as baptism was a washing away of the sin of human nature, the sooner it was performed the better, lest any should die unbaptized, and so perish. "As far as lies in us," writes Cyprian, "no soul, if possible, is to be lost. It is not for us to hinder any person from baptism and the grace of God; which rule, as it holds to all, so we think it more especially to be observed in infants, to whom our help and Divine mercy is rather to be granted; because by their weeping and wailing at their first entrance into the world, they do intimate nothing so much as that they implore compassion." With this sanction, infant baptism rapidly spread among the African churches; and subsequently it prevailed in the East and throughout Europe. Wherever it was observed, it was an expression of the heresy in which it originated, that baptism was essential in some way to salvation. And to this day, it is tainted more or less with its first corruption. By most Christian sects it is placed in the room of the baptism enjoined by the Head of the Church; and, therefore, we are justified in applying to them the language of the text, "Full well ye reject the commandment of God, that ye may keep your own tradition."

*W. Walters.*

## Sabbath Schools and Education.

### GOVERNMENTAL EDUCATION IN INDIA.

THEN the second objection urged by the Government in defence of its policy with regard to the exclusion of the Bible, is that it is pledged on all religious matters

to strict neutrality and non-interference. I say upon this matter our Government is charged with great and glaring inconsistency, for should not the principle of non-interference and strict neutrality be

preserved somewhat on this basis, that if there is to be a comparative abnegation of the true religion, there must be no authoritative recognition of the false? If that were the mode of carrying out the principle there would be no Shasters or Korans where there were no Bibles; but the Shasters and the Korans are made class-books, while the Bible is not allowed a place in the schools. This one-sided recognition of a principle is of a piece with the conduct of a Government who, while professing to stand aloof impartially between two belligerents, supplies to the one all those vast stores necessary for the prosecution of its war, which it peremptorily denies to the other. One word as to the undignified attitude which our Government has been compelled hitherto to assume. As a matter of state policy, as you may gather, our Government has disclaimed all idea of seeking the downfall of Hindooism, and yet communicates that very European knowledge which is so destructive of its existence. Whilst professing or appearing to uphold the system of Oriental learning, every lesson it communicates in history, or chronology, or science, is a bombshell hurled into the citadel of Oriental superstition. And must not the natives, when they think of that fact, feel that the affirmations of the Government are but a mask and a hollow pretence? But then, the wonderful and disastrous issue of all is this, that having battered to pieces the stronghold of their ancient faith it turns out the wretched inmates, all shelterless and forlorn, on the bleak barren mountains of downright atheism. This is the natural and necessary consequence of the Governmental system of training—to rear a race of highly cultivated infidels, a generation of accomplished sceptics. Young men trained in this institution lose all respect for their traditional creed, but acquire no respect for any other, and they are let loose upon society without having placed in their hands any sure guide of conscience. Their education is deficient in its most useful branch. There has been no moral training, and therefore the pupils have no moral influence to control the movements or preserve the equilibrium of the mind. Let me just say, then, with regard to this matter—I will not stop to illustrate the point—that in the first place the young men trained in these Government institutions are

among the most embittered opponents of the Gospel, and in the second place that they are among the most disloyal and disaffected of the whole community. By imparting this unsanctified instruction within its walls the Government has been nestling and nurturing a brood of vipers in its bosom; showing how little we can expect any allegiance to man from a system of tuition from which all thought of allegiance to God is systematically excluded. I hold in my hand an extract from a statement made by a professor in one of the institutions of India. It is in truth most startling and trustworthy, and as it is very brief I will read it. He says, "A very great movement in one direction or another at no remote period is manifestly inevitable. Of late, and exactly in proportion as I myself thought more solemnly on the truths of Christianity and made them the subject of conversation with the educated natives, the more convinced have I become of the evil tendency of the system that has hitherto been pursued. The Government, in fact, knows not what it is doing. No doubt it is breaking down superstition, but instead of substituting any useful truth or salutary principle for the ignorance and false principles they remove they are only facilitating the dissemination of the most pernicious errors and the most demoralising and revolutionary principles. I have been appalled by discovering the extent to which atheistical and deistical writings, together with disaffection to the British Government and hatred to the British name, have spread and are spreading among those who have been educated in Governmental schools or are employed in Government service." Why, these men, trained in Governmental institutions, speak of these their English conquerors as proud tyrants, and they say, "If Greece could resist Xerxes, what could not India do?"—proving as beyond all question, that the soundest religious policy is the safest political one,—and bringing to our minds that immortal aphorism of Luther, "I am much afraid that the universities will prove the hotbed of hell unless they diligently labour in explaining the Holy Scriptures and engraving them on the heart of youth. I advise no one to place his child where the Scriptures do not reign paramount." *Rev. J. Makepeace.*

## Religious Tracts.

### THE BIBLE AND TRACTS IN DENMARK.

A RESIDENT MINISTER in this country, who may be trusted as an impartial witness, says:—

“There is an astonishing amount of irreligion and ungodliness in this country. The people are given to pleasure, almost beyond bounds; drunkenness, however, is not often found, but sabbath-breaking is practised almost universally. It is considered as no sin, not only by the people, but by most—in order not to say all—of the clergy. You know that the Lutheran religion is the established religion, and that children in the Lutheran church are confirmed at the age of fourteen or fifteen. But very few of these children have ever read or even seen a New Testament; and although much more is done as to the circulation of the Holy Scriptures in this country now than ever has been the case before, yet there is an ignorance with respect to the Holy Scriptures, which is astonishingly great. May I give you a few examples. Last Lord’s-day a lady and her daughter, a young lady of about twenty, visited me. I was sitting by my writing-table, having to preach in the evening, and had several books before me. ‘What beautiful books you have!’ the mother said. ‘Do you think so?’ I replied. ‘With your permission,’ she said; and took a book, opened it, and looked in it—‘What book is that?’ ‘Don’t you know it? it is the New Testament.’ ‘Indeed! Is that the New Testament?’ ‘Well,’ said I, ‘you have not got one then?’ ‘No.’ ‘And your daughter; had she not one when she was confirmed?’ ‘No, but we have a hymn-book.’ Although we do not live in a Roman Catholic country, yet the Bible is a book that is shamefully treated and repudiated, even by many of the clergy. An elderly woman, who was under deep conviction, and in much trouble about her soul, went to a clergyman for consolation. Understanding that she read in the Bible, he told her not to do so, or she would turn mad; and advised her to read some light reading, and seek some recreation. A clergyman in the country pulled once a New Testament away from a young girl, and

wanted to strike her for reading in it. By a great number of the most influential among the clergy it is publicly taught and published that the Bible is a bodily, and altogether lifeless and speechless, letter. ‘We should be the open traitors of our New Testament,’ they say, ‘if we would publish them (the Scriptures) as the rule of faith, in or for the church.’ ‘It is a trustworthy book for information—historical description of the origin of faith, and the formation of the Church—an outline of the workings of the thoughts of the apostles.’ ‘Certain it is that we are able to prove that the whole doctrine of inspiration, as applied to the Scriptures, is nothing but a spiritless Rabbinical contrivance.’ ‘Far be it from us,’ they say, ‘to make the Scriptures the Christian’s code of laws.’ But this must suffice. Notwithstanding all this, there is no doubt more sincere Christianity in this country, and a greater inquiry after the truth than has been for numbers of years. God has greatly blessed this country, in many respects; and we hope and pray that it may please Him to pour out still greater blessings, which shall redound to his own glory.”

Mr. Förster, during the year, has translated and published ten new tracts, in editions of 10,000 each, making together 640,000 pages. He has circulated, in the same period, about 50,000, which have been sent to every part of the kingdom. He writes:—

“I have heard of several instances where good has been done by means of tracts; I shall only relate one or two. Some time ago a tract was put into the hand of an aged female. It was the means, it appears, of her conversion. She was married, and had grown-up children—both her husband and children were ungodly. However, the tract proved a blessing to some of them, and, as I am informed, to several other individuals. I know a man here in Copenhagen whom nothing could move. His wife is a pious woman. A tract was once read to him, and he wept. He now attends our meetings regularly once every Lord’s-day. I have heard of tracts which have been scornfully thrown away, which have been found again,

when perhaps least thought of, and proved a blessing. I have also heard of a tract having been shut up for a long time in a drawer or chest, but coming to the light again, has done its good. In thousands of instances good is done—by means of tracts—of which we do not hear; but it will appear in the last great day.”

## Intelligence.

### BAPTIST.

#### FOREIGN.

AMERICAN BAPTISTS AND THE BAPTIST UNION.—We have received from the Rev. J. H. MILLARD, Secretary of the Baptist Union, a copy of the following letter, to which we gladly give insertion:—

*“The Board of Managers of the American Baptist Free Mission Society to the Baptist Union of Great Britain and Ireland—greeting:—*

“Dear Brethren,—Our society at its recent annual meeting adopted unanimously the following resolution:—‘Resolved, that the recent address of the Baptist Union of Great Britain and Ireland to their brethren in the United States, and the letter of the first Particular Baptist church, under the pastoral care of the Rev. Charles Stovel, of London, give us gratifying evidence that the sympathies of British baptists are with us in our present deadly conflict with the slave power; and that the board be requested to prepare and forward suitable replies, in behalf of this society, to each of those communications.’

It affords us pleasure to perform the duty here assigned us. The evidences of your sympathy are clear, and our gratification is heart-felt. Your address was timely, and all we could reasonably ask, in relation to the condition, exigencies, and obligations of our country. In these respects it relieved us of many painful doubts. We were beginning to fear that, either from a misapprehension of the true nature and objects of our terrible civil strife, or from the power of your aristocracy, and cotton, and most of all the cries of your operatives for bread, you had come to look and hope for a settlement on any terms, without regard to the subject of slavery or the perpetuity of our Union. We are now satisfied that our fears were groundless. We confide in your assurances, admire your faithfulness, love your spirit, and rejoice that, having come to understand, you are still ready, in our behalf, practically to maintain your long-honoured anti-slavery reputation. Ours, let men call it what they may, is an anti-

slavery war. It is God’s anti-slavery war,—a war for the liberation of the millions in our country, who, hitherto, have seen nothing in the future but a state of interminable and hopeless bondage for themselves and their posterity after them. Of this now, they, as well as we, all over the South, have a most animating premonition. In their own dialect,—‘Dis am God’s war.’ Their instincts, if we must call them such, we doubt not, will prove, in this case, as those of the coloured people in this country have all along proved, when their interests have been concerned, better, truer, and more reliable than the reasonings of our statesmen and doctors of divinity. Higher than instinct, ‘The secret of the Lord is with them that fear him;’ and ‘Surely the Lord will do nothing but he revealeth himself to his servants the prophets.’ Who shall say that the slaves have not a fulfilment of these scripture declarations in their hopes of speedy emancipation—emancipation, under God, through ‘Yankee arms,’ and ‘the Lincoln Administration?’

While blind leaders of the blind, in Church and State, have seen no danger from the existence and spread of slavery in our country, the present or a similar state of things has for many years been foreshadowed to anti-slavery prophets. And now while the hearts of men are failing them for fear of the things which are yet to come, anti-slavery faith looks unwaveringly through the gloom and signs of danger to the speedy providential fruition of anti-slavery hopes. In consistency, however, with all this, the future of the present struggle may be more terrible and heart-desponding than the past. It may be that the work of retribution and discipline is, of necessity, to be prolonged, and anti-slavery patience is to be more severely tested. As an antidote to despair, it may be needful to remember, that, hitherto, anti-slavery progress has been almost entirely dependent upon reverses. These have pushed our Government forward to its present standpoint, and others may be needed to bring it up to the top of the Pisgah that overlooks the promised land, to the policy, entire, of God’s war—that policy which alone can result in com-

plete victory, and save the country. Considering our national prejudices, our Anglo-Saxon pride, and negro hate, and a thousand other obstacles that might be named, we have made already long strides in the way of this policy. The admission of emancipation as a war necessity, the abolition of slavery in the district of Columbia, the President's proclamation of freedom to some three millions of the slaves, and last, but not least, the putting of the black man upon a common level, as a soldier, with the white man, are proofs in point. The way is before us, and we must walk in it. The policy must be adopted in its perfection. Freedom must be proclaimed, or initiated, for all the slaves, and anti-slavery men must lead our armies. To this we are coming and must come; at least, so we believe. And therefore to all of our friends abroad—baptists in England and philanthropists everywhere—we say, 'Let patience have its perfect work.' God evidently has put his hand to the work of redeeming this country from the curse of slavery. It is for us to work with Him, and patiently wait the consummation. The ordeal is terrible, but the results must be glorious.

We accept your proffered aid, dear brethren, and pray the continuance of your efforts in your own country to counteract what may be done by 'interested and malicious men to exasperate strife,' and help our Northern 'abetors of slavery;' to 'strengthen the patience of your suffering countrymen;' and to 'encourage your rulers to maintain the wise policy of non-interference.' Then, when the war shall be over, the curse of slavery removed, and commerce free, we may find the bonds of blood and christian brotherhood which, in spite of adverse interests, have bound England and American together, made so strong as never to be broken.

Reciprocating your good wishes, and praying the speedy coming of the reign of righteousness and peace, we subscribe ourselves, in christian bonds, yours  
ALBERT L. POST, President,  
NATHAN BROWN, Corresponding Secretary.  
*New York, July 21, 1863.*"

AUSTRALIA. *Adelaide*.—The handsome and spacious new chapel in Flinders Street was opened for divine worship, April 26, when the Rev. Silas Mead, the pastor, opened the service with prayer and thanksgiving. During the day three sermons were preached by the Rev. James Taylor, who only arrived by steamer that morning from Melbourne. Crowds attended, and £112 were collected. About seven hundred took tea on the next Tuesday, when animated addresses were delivered.

*South Rhine*.—April 3rd, a neat and commodious chapel was opened at this place. The *Adelaide Observer* says:—"A feeling of sadness pervaded the whole of the proceedings, owing to the sudden and alarming illness of the pastor of the church, Mr. Ephraim Evans, who had risen that morning apparently in tolerable health; but congestion of the brain, brought on by over-fatigue, had laid him low before noon, and during the services he lay, seemingly unconscious, at his residence, close to the chapel. Dr. Miller was called in, but all his skill and attention proved unavailing; paralysis came on, and the patient gradually sank until Monday evening, April 6, when he breathed his last."

*Queensland*.—*Maryborough*.—We regret to learn that Mr. Roberts has been compelled on account of ill health to resign the pastorate of the church. He is succeeded by Mr. T. Godson, lately arrived from England.

NOVA SCOTIA.—The Associations have held their annual meetings, which were very numerously attended. The Letters from the Churches were generally more favourable than last year. The number of baptisms then reported was 557; this year it somewhat exceeds 1,000. Revivals have occurred in many places, to which the increase is to be attributed. Upwards of a hundred persons were added by baptism to one church in the Western Association. Several other churches received large additions.

#### DOMESTIC.

WORCESTER.—The memorial stone of a new chapel was laid in this city on Tuesday, July 28, by E. B. Evans, Esq., of Whitbourne Hall, who contributed £1500 to the object, on condition that the same sum was raised by the congregation. About 500 friends afterwards took tea in the Guildhall, after which several cheering addresses were delivered.

MR. H. G. GUINNESS has become a Plymouth Brother, and has renounced the title "Reverend." The *London Standard* says:—"Having relinquished for the time the baptist communion, Mr. Guinness has now commenced in this country a propagandist mission in connection with the 'Plymouth Brethren,' to whom he had attached himself in Canada."

RAMSGATE, *Cavendish Chapel*.—On Lord's-day, August 2, Signor A. Gavazzi delivered two excellent sermons to crowded audiences, that in the morning on "Justification by faith," and that in the evening on "Justification by works," and on Monday evening, August 3, an oration on the progress of evangelisation in Italy. The collections amounted to £34 6s. 7d.

LONDON, *Bloomsbury*.—An interesting meeting took place at the St. Giles Mission Hall, Five Dials, in connection with Bloomsbury chapel, on Tuesday evening, July 14, for the purpose of presenting the Rev. G. W. M'Cree with a testimonial. Mr. M'Cree has for the last fourteen years been most unremitting in his zealous exertions, and is beloved by all by whom he is known. The Rev. W. Brock officiated as chairman, upon whom devolved the duty of presentation. The testimonial consisted of a most elaborate and beautifully-finished bookcase, a suite of drawing-room chairs, an elegantly bound book containing a testimonial, and a purse of money. Mr. Brock spoke of the benefits his friend had conferred upon the neighbourhood during his long connection with it, enumerating many little anecdotes of self-endorsement. Mr. M'Cree, in returning thanks, expressed his sincere gratitude for this marked feeling of approval.

BAPTISM OF AN INDEPENDENT MINISTER.—On July 3, the Rev. John Douglas, late of the Independent College, Manchester, was baptized on a profession of faith in Christ by the Rev. R. H. Carson, at Tubbermore, North Ireland. Educated a Presbyterian, Mr. Douglas was led, through reading the writings of the late Dr. Carson on the subject of Church Government, to abandon that body and unite himself with the Independents, and coming afterwards to study the same author on baptism, he ultimately decided on joining the baptist body. He is, we understand, a young man of very considerable promise.

TALYSARN, *North Wales*.—A very elegant place of worship has been erected in the above place by the baptist church at Llanlyfri, under the pastorate of the venerable R. Jones, who is a native of the parish, and has been their pastor for nearly thirty years. On July 14 and 15, services were held for the opening of the new chapel. The meetings were well attended, and there were evident tokens of God's presence.

BIRMINGHAM, *Cannon Street*.—The Rev. Isaac Lord having resigned the pastorate, a meeting was held on Tuesday evening, July 21, when Mr. and Mrs. Lord were presented with a splendid silver tea service, and an affectionate address from the church and congregation. With deep feelings of esteem and affection Mr. L. acknowledged the testimonials.

LINCOLN.—The old chapel, erected by the General Baptists in 1701, having been pulled down, the foundation stone of a new place of worship was laid on Tuesday, Aug. 18, by Lord Teynam, after which three hundred friends took tea in the Corn Exchange, when encouraging addresses were delivered.

KINGSTON-ON-THAMES.—On Tuesday, July 21, the foundation stone of the new baptist chapel was laid by James Stiff, Esq., of Lambeth. Although the weather was unfavourable a large number were present at the ceremony. After tea, a public meeting was held, and J. Stiff, Esq., presided. The meeting, notwithstanding the rain, was a very crowded one. The collections amounted to £85.

HONORARY DEGREES.—The University of Chicago has conferred the honorary degree of D.D. on the Rev. J. Aldis, of Reading. At the same time, the Rev. C. H. Roe, formerly of Birmingham. Dr. Roe has just arrived in this country. The University of Rochester has conferred the degree of LL.D. on Mr. E. B. Underhill, of the Baptist Mission House.

PILGWENLY, *Newport, Monmouthshire*.—A new chapel is in the course of erection here for the English baptist church, the foundation-stone of which was laid, July 16, by the mayor of Newport, G. W. Jones, Esq. Tea was provided in the New Market Place, when 1000 sat down, after which several stirring addresses were delivered.

DAMERHAM, *Wilts*.—The foundation-stone of the new baptist chapel in this village was laid on Wednesday, July 29. The weather was most favourable, and a numerous assembly of persons gathered from Damerham and the neighbourhood. This erection is in the place of the one destroyed by fire, May 11.

ABERGELE, *North Wales*.—The new chapel was opened on the 13th, 14th, and 15th of July. The English and the Welsh services were very well attended. A chapel was much wanted at Abergelle, but to get one worthy of the denomination was almost hopeless for so few. But the chapel is a credit to the brethren.

KEIGHLEY, *Yorkshire*.—On Monday, July 27, the foundation stone of a new baptist chapel to be erected near to Skipton Road, was laid by Mr. J. Hodson, of Sunderland House, Brearley. The attendance of spectators was large. The style of architecture is Byzantine, freely treated. Accommodation will be provided for 800 sittings.

HOUGHTON REGIS, *Beds*.—On Thursday, July 16th, the foundation-stone of a new baptist chapel was laid at Houghton Regis. The services were deeply interesting throughout the day. The building will be a noble monument to the power of voluntary effort.

REMOVALS.—Mr. James Owen, of Aberdare, to Soho Street, Liverpool.—Mr. W. Bontems of Hartlepool, to Middlesborough.—Mr. W. M'Phail, of Middlesborough, to Hartlepool.—Mr. J. H. Lunnis, of Ford Forge, to Hamsterley, Durham.—Mr. O'Dell, of George Street, Hull, to Rath-

mines, Dublin.—Mr. Omant, of Stow-in-the-Wold, to Rickmansworth.—Mr. A. Spencer, of Long Preston, Yorkshire, to Cullingworth.—Mr. A. Searl, of Shaftesbury Hall, to Vernon chapel, London.—Mr. D. O. Edwards, of Llaudovery, to Crickhowel.

RECOGNITIONS.—Mr. D. Jennings, at Lyme Regis, July 22.—Mr. E. Thomas, over the English church at Pillgwenlly, Newport, Monmouthshire, July 16.—Mr. C. Chambers, of the Metropolitan College, at Romsey, Hants, Aug. 4.

### MISSIONARY.

NORTHERN INDIA.—Rev. T. Evans, of the Baptist Missionary Society, mentions the case of Subha Chund, a convert at Rona, a village to the west of Delhi, which affords a remarkable illustration of the power of the gospel. When he became a Christian, "all his friends forsook him, including even his wife, who left him for six months, taking with her all the cattle to her father's house in another village. They then cast him out of the village. He went and lived for seven months under a tree in one of the fields. Day by day he visited the village to preach Christ. He was insulted and abused in every possible manner; but returned a blessing for a curse, and love for enmity, and this *living* gospel soon told. A large number of people began to admire his conduct; a few visited him in his field *at night* to hear him read, sing, and pray; and now there are fifty families in the village who are his sincere friends, and who have even suffered themselves to be out-casted by the other inhabitants on account of their adherence to him." These, however, although friendly to him, must not be accounted candidates for Christianity. Subha Chund is respected by all who know him; even those who will not associate with him, confess to his virtues. One of them said, when asked if the gospel had not improved him, "Yes, it surely has; for before he was a rough rope of hemp, but now he is become a smooth silken cord." His wife is now a Christian.—An interesting case of conversion is also reported from Masulipatam. It was of two persons, man and wife, belonging to the shoemaker or chuckler caste. The man is a skin-merchant, far above the average of his class. Travelling about seems to have given him intelligence. He tried many idols, and systems, and gurus, and gave much money, but nowhere could he find peace. At last he heard the gospel of Jesus Christ in Rajahmandry and Bunder, and resolved to look for peace in it. He has since that time been faithful to the gospel, increasing in knowledge

and grace; and having given so good a testimony, has now, with his wife, been admitted by baptism into the visible church. In the district of Bézunda there is movement. More than one hundred people, belonging to seven different villages, have been "added to the Lord," and the good work still advances.—A new chapel has been opened in connection with the Baptist mission at Benares.—A great desire has been lately felt by many persons in the Punjab for the introduction of the Word of God into the neighbouring country of Cashmere, where no systematic effort has as yet been made to preach the gospel. A movement has been originated by some of the most influential laymen, and an appeal sent home to the Church Missionary Society, accompanied by subscriptions for this object to the amount of £1,200. Cashmere is very populous, and its inhabitants are intelligent. The country is healthy, and presents great advantages. It has long been the resort of English travellers during the summer months. As the country is governed by an independent prince, the missionaries must be men of experience, who are intent only on the one duty of making known the Word of God. It is possible, indeed, that they may have at first to retire, with other English visitors, from the valley during the winter months; but for six months at least, in the year, they can continue their labours in Cashmere itself; and there is always ample scope for their highest exertions in the adjoining plains during the cold season.—The Madura Mission of the American Board has sustained a loss in the death of the well-known Mr. Scudder. He was on his way to visit a village congregation, and while swimming a swollen river was overtaken by a rush of waters from the mountains, and carried away with overwhelming force. On the fifth day after, his body was discovered floating nearly forty miles below the place where he had attempted to cross.

### RELIGIOUS.

SPAIN.—It is reported that nearly thirty natives of Spain have reached Gibraltar, exiled and in destitution on account of their religion. Matamoros, whose name has been honoured to stand foremost amongst them, was prostrated by serious illness immediately after his arrival there, consequent on the rigours of his prolonged captivity. It is proposed that the exiles should emigrate, and establish a protestant colony at Oran, in Africa, where there is a large Spanish population, and where, under the French government, liberty of conscience and of worship exists. Funds have been privately

provided to assist them in the initiatory steps; and it is thought that opportunities of gaining a livelihood by industry will be readily found.

ITALY.—Four years ago, there were men and women in Florentine prisons guilty of no other crime than that of having in their possession a copy of the Scriptures; and Bibles at that time were brought into Leghorn, the seaport town, in small parcels, and were taken to Florence in ones or twos, and given to the converts as their wants required. Now there are sixty colporteurs ranging, without let or hindrance—nay, fortified with licences—all over the land, supported principally by the London Bible Society, partly by the Scottish National Bible Society, and private friends. No pains are spared to send the Scriptures to every town and hamlet on the summits of the Appennine and Alpine ranges, along the extensive seaboard, and down all the smiling agricultural valleys. We are not aware of a highway or byeway of wide Italy which has not these three years past been visited once, twice, and in some cases thrice, by the godly merchantman of a correctly-translated Bible, without note or comment.

WESLEYANISM.—The returns to the Wesleyan Conference give the "number of church-members" in England, Wales, and Scotland, as 329,704, being an increase of 4,448 on last year. 21,646 are reported as on trial.

#### GENERAL.

AUSTRALIA. *Settlement of the State-aid Question.*—A despatch was yesterday received by his Excellency the Governor, stating that her Majesty had been graciously pleased to give her assent to the Bill to Prohibit Future Grants of Money to Public Worship, passed last session by the Parliament of New South Wales. The State-aid question may therefore be considered to be finally settled in this colony.

*Sydney Herald.*

DEFOE'S TOMB IN BUNHILL FIELDS.—The stones marking the head and foot of the celebrated Daniel Defoe's grave in Bunhill Fields, had become almost buried in the ground, and the inscription, except one letter, obliterated. They have recently been raised and repaired, with the addition of a suitable epitaph, at the expense of Dr. Rogers, of Dalston.

YORK MINSTER is now lighted with gas. With 740 gaslights burning in the nave, in addition to 400 in the chancel, the effect is most brilliant.

AN AGED LADY has bequeathed £10,000 to the Society for Prevention of Cruelty to Animals, to be expended solely on a reform of the slaughter-houses of London.

MONEY ORDERS.—On the 1st of June the system of money orders as between the colony and the mother country, was brought into operation. Small sums of money not exceeding ten pounds can now be sent from colonists to their friends in the old country, at a maximum charge of four shillings. As the system becomes known and appreciated, it is likely to be largely availed of.

*Sydney Herald.*

#### REVIEW OF THE PAST MONTH.

*Wednesday, August 26th.*

AT HOME.—Her Majesty left England for Germany on Tuesday, August 11. Before departing the Queen directed a communication to be made to Charles Sturge, Esq., Mayor of Birmingham, expressive of her strong disapprobation of the conduct of the people at Aston Park, when a female tight rope dancer was killed. This was right; and we wish Her Majesty would discountenance the custom of wearing muslins distended by crinoline, which destroys far more victims. —The Princess of Wales, not being in the best health, did not visit Halifax; and the rain spoiled the display. The Prince, however, did his best to please all; but the "high-church" folks were annoyed at his being so much among the dissenters!—Lord Clyde, late Commander-in-Chief of the forces in India, died a few weeks ago, and has been interred, at the desire of the Queen, in Westminster Abbey.—The Rev. Newman Hall has, not more severely than justly, protested against those religious monthly magazines which inserted, *for pay*, the address of the proslavery ministers in the Southern States.

ABROAD.—The Armies of the Potomac have taken up positions, watching each other; the hot weather only, it is said, preventing further hostilities. The bombardment of Charleston continues. The President has informed the Governor of New York that the conscription must proceed. It now appears that the rioters were chiefly Irish, and hence the murder of the Negroes—their superior rivals in the labour market. It is now reported that 200,000 negro soldiers will be engaged, and 100,000 camp labourers, all having equal rights with the whites.—The Archduke Maximilian, brother of the Emperor of Austria, has been offered the crown of Mexico with the title of Emperor.—The Emperor of Austria has convened the Princess of Germany at Frankfort to form a confederation; but Prussia hesitates.—Another war with the natives has commenced in New Zealand.—An earthquake at Manilla is said to have destroyed forty millions of property, and 10,000 persons have been killed!



## Marrriages.

July 2, at the baptist chapel, South Parade, Leeds, by the Rev. W. Best, B.A., Mr. John W. Dean, to Mary Ann Wilkinson.

July 4, at the baptist chapel, Barnsley, by the Rev. J. Compston, Mr. James Convy, of Thornhill, Dewsbury, to Miss Mary Ellen Moxon, of Barnsley.

July 5, at Sion baptist chapel, Bradford, by the Rev. J. P. Chown, Mr. Samuel Berry, to Miss Ann Elizabeth Marshall, both of Manningham.

July 7, by license, at the baptist chapel, Oakham, by the Rev. J. Jenkinson, Mr. J. W. Davies, Sheffield, to Miss C. E. Riley, of Langham.

July 14, at St. Clements baptist chapel, by the Rev. T. A. Wheeler, Mr. John Glendenning, of St. Stephen's, Norwich, to Elizabeth Mary, youngest daughter of the late Rev. Thomas Scott, of Thorpe Hamlet.

July 15, at the Independent chapel, Dalston, by his father, the Rev. J. H. Hinton, M.A., of London, the Rev. Josiah Taylor Hinton, of Maryborough, Queensland, to Roberta Annie, third daughter of the late Robert Swayne, Esq., of Liverpool.

July 15, by license, at the baptist chapel, Barnstaple, by the Rev. Wm. Cutcliffe, of Brayford, Mr. John Fry, to Miss S. Lee, both of Stoke Rivers.

July 16, at Bloomsbury baptist chapel, by the Rev. W. Brock, Charles J., eldest son of Charles Moss, of Shirfield House, Grays, to Elizabeth L., eldest daughter of John Tupling, of Mecklinburgh Square.

July 16, at Kingsgate baptist chapel, Holborn, by the Rev. Francis Wills, Mr. George Hall, of Everett Street, to Sarah Morris, eldest daughter of the late Mr. James Morris, of Gloucester Street.

July 22, at Wolfville, Nova Scotia, by the father of the bride, the Rev. Thomas A. Higgins, A.M., Principal of Horton Academy, to Eliza, daughter of the Rev. J. M. Cramp, LL.D., president of Acadia College.

July 22, at Clipston baptist chapel, Mr. W. Page Binns, of Leeds, to Frances Anne, second daughter of the Rev. T. T. Gough, pastor of the church.

July 26, at the baptist chapel, Lydney, by the Rev. M. S. Ridley, Mr. J. Corbon, to Miss Martha Powell, both of Lydney.

July 29, at the baptist chapel, Padiham, Lancashire, by the Rev. J. H. Wood, of Melksham, Ebenezer, youngest son of James Stiff, Esq., of Stockwell, to Alice, elder daughter of Henry Helm, Esq.

July 30, at Henley-on-Thames, by the Rev. A. C. Thomas, Charles Percy, second son of the late Rev. Mortlock Daniell, of Dumpton Hall, Ramsgate, to Ellen Susie, second daughter of Richard Gardner Mathews, Esq., of Grove Hill, Caversham.

July 30, at Townhead Street chapel, Sheffield, by the Rev. C. Larom, Mr. H. H. Richmond, Victoria Park, to Sarah Ann, only daughter of John Charles, Esq., of Broomhall Park.

## Deaths.

July 3, after a long illness, borne with christian resignation, in her sixty-third year, Elizabeth, the beloved wife of Edward Morgan, Esq., High Street, Newtown, Montgomeryshire. Mrs. Morgan was for many years a consistent and very useful member of the baptist church.

July 19, Mary Ann, wife of Mr. Richard Wood, eldest daughter of the late Mr. Christopher R. Todd, aged thirty-seven years. The deceased was a member of the baptist church, Scarborough. Her end was peace.

July 24, at his residence, Regent's Place, Clifton, Mr. Alexander Wills, eldest brother of the Revs. Francis Wills, baptist minister. and S. Wills, D.D., in the seventieth year of his age.

Aug. 1, at Dowlais, near Merthyr Tidvil, Elizabeth, the beloved wife of John Evans,

in the sixty-fifth year of her age. Mrs. E. had been a faithful and active member of the baptist church at Caersalem for upwards of thirty-one years.

Aug. 2, at Nottingham, Mr. W. Stevenson, aged 61, eldest son of the late Rev. T. Stevenson of Loughborough.

Aug. 18, Dr. Raffles, of Liverpool, aged 74, more than fifty years an eminent and respected Independent minister.

Lately, at Leamington, Mr. W. B. Charles, aged 21, of rapid consumption. Recently he attended the baptist chapel, Graham Street, Birmingham. Left motherless when an infant, and fatherless when ten years old, he died at the house of his stepmother, who loved him with a mother's love. His last words were "Come Lord Jesus!"

# YOUTH'S MISCELLANY.

## FALLING AMONG THIEVES; OR, FAITH IN GOD REWARDED.

"Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."—*Jer. i. 8.*

A TRAVELLER relates the following incident: "Some time since, I was travelling in Switzerland. On the close of a brilliant day I was anxious to see the last rays of the setting sun. I mounted a hill, and struck with admiration at the glorious coloring around me, I longed for a companion, to unite with me in praising the Sun of Righteousness thus visible in the beauties of creation. A distant whistle from a peasant returning to his home quickened my steps, but his speed far exceeded mine, and he was quickly out of sight. The rosy tints were also fading, giving place to the deep shadows of even. As I descended the height, I walked close to a hedge which bordered a deep ravine. The sound of voices from beneath arrested my attention; and looking through the bushes, I beheld a body of men, wearing the appearance of banditti, at their evening meal. Here, I thought, is an opportunity of making known the plan of salvation; hut my timid, bashful nature, suggested the temerity of such an effort. One so totally defenceless as I was could not be called upon to face such a gang; so I moved on slowly, still listening to their rough language. Dissatisfied with my own cowardice, I went near an opening in the hedge to take another view; my foot trod upon unsafe ground, and I came down with the crumbling earth into the midst of the dreaded party!

"A booty! a booty!" shouted the marauders. With a strength not my own, I echoed, with an undaunted voice, "A booty! a booty such as you have never received before!" An unpleasant expression passed over their faces. I heeded it not, feeling assured I was God's ambassador. "Yes," I exclaimed, "I bring you good news—glorious news, of a powerful Friend

who is able and willing to save both body and soul." A tall, dark-featured man took up my words. "Save my soul! No one has ever cared for my soul: I have been a castaway from my birth." Opening my pocket Bible, I repeated from memory—for there was no other light but such as the starry firmament gave—suitable invitations, exhortations, and promises. Oh! how quick and powerful is the word of God, discerning the thoughts and intents of the heart, imparting light, life and hope! Finding the attention of my hearers riveted, I concluded with this verse:—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." With heartfelt pleasure I heard a union of voices cry out, "Let us, shake hands upon that!" "Let us also," I said, "go to the Fountain of all strength, and ask God to confirm our resolutions." They unanimously knelt down under the blue vault of heaven. Upon rising, the dark-featured man begged a favour of me; "Will you give me your Bible?" "Will you promise," I asked, "to read it with prayer?" "I will," he answered. Three years after this interview I was accosted by a respectable-looking man in Piccadilly. "Excuse the liberty of the inquiry, Sir. Have you visited such a Canton, in Switzerland, in such a year? And do you recognise this book?" producing from his pocket my *well-worn* Bible. Answering in the affirmative, he then grasped my hand, and said, "This gift has been blessed to my soul; and often have I prayed that I might meet you on earth to thank you for this inestimable boon."

"Cast down thyself, and only strive to raise  
The glory of thy Maker's sacred name,  
Use all thy power that blessed Power to raise,  
Which gives the power to be, and use the same."

## SELF-SACRIFICE.

ADAPTED TO THE YOUNG.

To yield up our will to another, is one of the most difficult things in the world. I'll bring you a thousand people in the world who will give up their money, but would not give up their will. Far easier to bend cold iron than to bend a human will. Does not every parent find that to be the most difficult thing he has to do in his family, in imparting to the child what is the best part of education? The best part of education is not learned at school; it is not

found in books; it is not communicated by teachers. The best education a child gets is at home, or he should get it; the best teacher is a parent; and the best lesson a parent can teach his child—the best learning he can give him—something better than the richest fortune—is to take his children one by one, and break the backbone of their self-will. That is what makes a happy home. I say, happy the youth who has learned to say to a wise,

good christian father, what Jesus said to his,—“Father, not my will, but thine be done!” That is the first lesson children should be taught; and the battle of the nursery is the battle of the world and the church—submission to the will of another—giving up our will to Christ; saying, not “Lord, what would I wish, or what would I like, or what would this one will, or what would this one say?” but “What wilt Thou have me to do? Say it, and I’ll do it, though I should die for it. Give the word, ‘Speak, Lord, thy servant heareth.’”

There is a singular passage in the history of St. Francis that may throw some light on this subject. The grand rule of the Franciscan Order, which he founded, was implicit submission to the superior. Well, one day a monk proved refractory. By St. Francis’s order a grave was dug, deep enough to hold a man; the monk was put in it; the brothers began to shovel in the earth; St. Francis looked on as stern as death. When the mould had reached the wretch’s knees, St. Francis bent down, and looking at him, he said, “Are you dead yet? Is your self-will dead? Do you yield?” He got no answer; he gave the signal, and the burial went on. There seemed to be down in that grave a man with a will as iron as his own. When at length the mould had reached the wretch’s lips, St. Francis bent down once more, and said, “Are you dead yet?” The monk lifted his eye to his superior, and he saw in that cold, grey eye, no human feeling; he was dead to pity and human compassion, and ready to give the signal to finish

the burial. It was not needed; the iron bent, and the funeral was stopped, the poor brother said, “I am dead.” Now, brethren, there was death to the will of a man. It has been often said that popery is not so much a denial of truth as a caricature of it; and it is true. I would not be dead to any man; I have got my mind, and head, and reason from God Almighty, and bend it before no human authority. But the obedience that I refuse to man—Jesus, I give to Thee; not wrung from me by terror, but won by love; not the result of fear or force, but gratitude.

What brave christians we would be had we no will of our own! I have read how a troop of cavalry would ride to death, and soldiers throw themselves into the deadly breach, knowing that they were to leave their bodies there, because it was the will of their commander. Shall they do that,—amid the shell and shot of battle obedient to the will of an earthly captain, and christians do less for Christ? My dear young friends, are you your own—body—soul—your own? Have you anything you can call your own? We have one Master in heaven; and if it be true that He bought us with His life-blood—bought us with His tears—bought us with his thorny crown—bought us with the agonies of Mount Calvary—in the name of reason and religion—in the name of God and heaven—what right has any christian to himself?

Let every young christian say, “I have done with myself: I have no will but Thy will; tell me what I am to do, and I will do it—take up my cross and follow Thee withersoever Thou goest.”—*Guthrie*.

#### CHRIST'S SELF-SACRIFICE.

<p>I BORE with thee long weary days and nights, Through many pangs of heart, through many tears; I bore with thee, thy hardness, coldness, slights, For three and thirty years. Who else had dared for thee what I have dared? I plunged the depth most deep from bliss above; I not my flesh, I not my spirit spared: Give thou Me love for love. For thee I thirsted in the daily drouth, For thee I trembled in the nightly frost: Much sweeter thou than honey to my mouth: Why wilt thou still be lost? I bore thee on my shoulders and rejoiced: Men only marked upon my shoulders bore</p>	<p>The branding cross: and shouted hungry-voiced, Or wagged their heads in scorn. Thee did nails grave upon my hands: thy name Did thorns for frontlets stamp between mine eyes: I, Holy One, put on thy guilt and shame; I, God, Priest, Sacrifice. A thief upon my right hand and my left; Six hours alone, athirst, in misery: At length in death one smote my heart, and cloft A hiding-place for thee. Nailed to the racking cross, than bed of down More dear, whereon to stretch myself and sleep: So did I win a kingdom,—share my crown; A harvest,—come and reap.</p> <p style="text-align: right;"><i>Miss Rossetti.</i></p>
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THE  
BAPTIST REPORTER.

OCTOBER, 1863.

REMINISCENCES OF A BUCKINGHAMSHIRE VILLAGE PASTOR.

THE names of some men stand before us in simple dignity. We have only to mention Wickliffe or Tyndale, Latimer or Bunyan, Shakespeare or Milton, and these eminent Englishmen are at once recognised. Other celebrated men require that we affix the *given*—or, as some would call it, *christian*—name by which they were distinguished, and hence we are accustomed to say—coming down to our own times—Andrew Fuller, Dan Taylor, Robert Hall, Richard Watson, or Robert Newton. This is enough: we have no need to give the prefix “Rev.,” or add the doubtful “D. D.,” or the more honourable “A. M.” No one accuses us of disrespect if we let such names stand in their original and unadorned simplicity. And hence it is that we beg to introduce these “reminiscences,” by informing our readers that they refer to one who was familiarly but honourably known in the county of Buckingham, during the greater part of the present century, as PETER TYLER.

These “reminiscences” have been furnished to our hands by one who knew him from the days of his childhood, whose earliest recollections are of him, who was trained in the fear of God and the love of the Saviour under his ministry,

whose earliest attempts at usefulness were nurtured by him, and who is now the pastor of a respectable and influential church in one of our midland counties. More we need not say. We give them as we received them.

PETER TYLER, of Haddenham, was a constant reader of the *Baptist Reporter*. In the church at Haddenham, as in most other baptist churches, the first Monday in the month was set apart for a missionary prayer meeting. These missionary prayer meetings were always made peculiarly interesting. Much religious intelligence was communicated. Punctually at six o'clock, the tall erect figure of the pastor would be seen entering the chapel gates. Mr. Tyler always had an abhorrence of late meetings. Nine o'clock was the utmost limit to his patience and endurance, consequently all the meetings were commenced at an early hour. In imagination I can place myself in the small vestry adjoining the west end of the chapel. “The Missionary Hymn Book” was always used on these occasions. A hymn was selected, not at hap-hazard, but according to method—each hymn was taken in orderly and systematic succession. After the hymn had

been sung, a cross was made against it with the pencil. As the book was not large, and the hymns had been read and sung many times, several crosses would be prefixed to each hymn.

This Missionary Hymn Book would bear testimony to the orderly and methodical habits of the possessor. The hymn having been sung, Mr. Tyler would call upon a brother to pray. In remembrance, I can hear him say, "Jasper, will you *begin?*" Jasper Brown was a gardener, and was one of Mr. Tyler's early disciples. His prayer was considerably influenced in its order of thought and manner of utterance by the habits of the pastor. After the prayer the Missionary Intelligence would be read—India, China, West Indies, would furnish their quota of intelligence. Another hymn and prayer would follow, and then we should have a piece of news from the *Evangelical Magazine*, the *Baptist Magazine*—and the *Baptist Reporter* would finish the list. The most striking accounts of the baptisms would be read, and then some of those spicy bits which had been marked in the study. One bit told us of the size of some ancient fonts; another of the follies and absurdities of some village clergyman; and another narrated the hubbub of some church rate adventure. These short extracts would close the evening's readings.

The pastor would then sit a minute, carefully enclose his spectacles in the case, and then say, "Jesse, or Amos, will you *conclude?*" "Begin" and "conclude" were words always used in the prayer meetings. These little social gatherings for prayer are still fresh and fragrant in my memory. They were often refreshing from the presence of the Lord. The piety which had been planted in the sanctuary was nourished and matured in these devotional meetings.

Haddenham, in Bucks, is a large populous village, between Aylesbury and Thame. It contains nearly two thousand inhabitants. It is not remarkable for its buildings or antiquities. From the village you get a fine expansive view of the Chiltern Hills. In these hills are cut into the white chalk two large caverns, which can be seen for many miles. Nearly all the houses in Haddenham are built with mud—a three-pronged fork is one of the most useful tools in building these mud dwellings.

In this quiet agricultural village Peter Tyler was born, towards the close of the last century. His father was a wheelwright, and Peter was brought up to the trade. The village is still celebrated for its wheelwright's work. In very early life Peter Tyler was the subject of religious impressions, and when about the age of sixteen he was baptized at Princes Risborough, a town about seven miles distant. Just about this time Thomas Scott, the earnest preacher and laborious commentator, settled at Aston Sandford. Aston Sandford is about a mile from Haddenham. It is one of the smallest villages in the kingdom. There is neither public-house nor tradesman's shop in it. The church in which Mr. Scott preached, and in which he lies buried, is in proportion to the village. People came from the villages all round to hear Mr. Scott preach. They were accommodated by the erection of a large tent or booth, which was made to adjoin the church. Mr. Tyler, though a baptist, was admitted into the confidence and friendship of Mr. Scott. Mrs. Scott, also, was a very intelligent and pious lady, and was exceedingly useful in imparting instruction to Peter Tyler and his brother John. Till his dying day Mr. John Tyler dispensed the results of that medical knowledge which he obtained from Mrs. Scott.

Mr. Tyler became now much respected, and exceedingly useful in his own native village. A room was opened for christian worship. A sabbath school was formed. It is said that a lady put a five pound note into Mr. Tyler's hand when he was a young man, saying that some day he would build a chapel. In 1809 a small chapel was built. Mr. Tyler performed much of the work with his own hands. The opening services made a great impression on all present.

Andrew Fuller, of Kettering, preached in the morning, Mr. Sutcliffe, of Olney, in the afternoon, Dr.—then Mr.—F. A. Cox, of London, in the evening. I have heard Mr. Tyler say that Andrew struck the key-note of the doctrine which had always been preached in the chapel. Mr. Tyler became now the recognised pastor of the church, and for more than fifty years he cheerfully and faithfully discharged his duties. Through great trials and bitter domestic afflictions he exhibited the constant fortitude of a real man, and the unmoved equanimity of a true christian. All parties respected him, and there were very few in the neighbourhood but loved him and honoured him. Several generations grew up to call him blessed. During his ministry the chapel was enlarged. Two school rooms were built. The church became numerous and influential in its members; and one of the largest and best conducted sabbath schools in the county grew up under his fostering care. The superior singing was also celebrated far and wide.

Mr. Tyler was the manager and promoter of several useful societies. The "Sufferer's Friend Society" was his favourite,—all its details were under his direction. He lived to celebrate the jubilee of this useful institution. Once a year he

preached a sermon and made a collection for its benefit.

A "Religious Book Society" he conducted for more than thirty years, and when he died this society existed in all the freshness of youth. His peculiar talents were displayed in attending to all the business details of these several institutions.

The greatest event in the year at Haddenham was the annual Sunday school meeting, which was always held on the evening of Christmas day. For more than forty years Mr. Tyler was the chairman of this meeting. For about a month preceding it the Sunday school teachers were preparing their speeches—resolutions were always drawn up, and every speech had some definite subject as its matter. The chapel was always densely crowded on these occasions. The meeting used to open at five and close at nine—the orthodox hour. The beloved and honoured chairman—the numerous home-spun speeches—the fine congregational singing, all added to the interest of this gathering.

Mr. Tyler, during the later years of his life, was a very venerable looking man. His figure was tall and well-proportioned. His head was covered with snow-white hair, and his countenance cannot be described for its expression. His dress was always neat, and indicated taste. Black breeches and black stockings gave an air of antiqueness to his form. Low shoes, fastened with a buckle or a neat ribbon, were in harmony with the rest of his dress.

Mr. Tyler was proverbial for his quaintness and oddity of manner. Strangers coming to the chapel, and hearing him for the first time, had great difficulty to manage their risibility. His countenance could assume all kinds of forms and expressions, and his remarks were often very original, and as strange as original.

One very remarkable feature of Mr. Tyler's character was its *freshness*. Old age did not bring stiffness, or stubbornness, or dryness. He was always a great reader, and his views of life and men widened as age increased. He was a great friend to the young, and they all loved and revered him. He was as the father of all, and ready to give them fatherly counsel. I have a letter lying before me which he wrote when he was about seventy years of age. I had written to ask if he had any of Mr. Scott's letters by him, as a collector of letters was in want of one.

"My dear Brother,—I have bestowed some pains for two days in searching over old letters, but cannot yet find the two of old Mr. Scott's. I have laid them somewhere so private that I cannot guess where they are. They may come to light some day. I am going to give away my complete sets of Evangelical and Baptist magazines—at any rate, the Evangelicals' from the beginning. The shelves are being given to receive them in the New Infant School-room for general use. Perhaps others may be induced to add to the stock. Perhaps I may add the whole of the volumes from the commencement of the *Baptist Magazine*, as published from time to time, and bound up. We are about as well as usual. Things go on with much peace, and with some prosperity. Our Sunday evening prayer meetings keep up wonderfully. I suppose you have heard Mr. Dawes is coming to live with us at Haddenham. I hope it will be for much good.

M. A. H. sends her kind regards, and says she will try and make you a good queer thing in the form of a pudding—or—when you can get away from your deep studies. Give my christian regards to the dear Dr., and my beloved Stovell. Kind remembrances to all your fellow

students—hope you will live together in love, and help each other on in everything good. Who is likely to be the editor of the *Eclectic*? I am sorry it is going out of the hands of Dr. Price, but I have not liked it so well lately. I have not yet read the November number. I wish the *Baptist Magazine* much altered to meet the times.

I am sorry to find such a hankering after a new Hymn Book. What can possess some people? If we had a thousand more sorts, another would be wanted in less than six months; and why upon earth should it be wished to cut up the celebrated Watts?—with all his faults I love him still. If I had talent and influence I would strenuously oppose what is now termed *One Book*. What harm in two books? Why shut out Watts, which our children can get for tenpence? Perhaps I am too old to welcome a change. Be it so; I wish not to see it.

Write me soon, and do not follow my bad example. Tell me how you are getting on, and all the news you can spare. My eyes do not like this dull, dark weather. Candles are dear, but much wanted. I should think you want them nearly half your time. The friends in general are pretty well. One woman proposed from Chearsly to join us at Haddenham.

I remain, my dear brother,

Yours truly and affectionately,  
PETER TYLER."

Mr. Tyler's health gradually gave way, and like a shock of corn fully ripe, he was taken into the heavenly garner. Many who sat at his feet will revere his name and cherish his memory as long as life shall last. And at the great day of account it shall be seen that many were saved through his instrumentality.

G. H.

## Spiritual Cabinet.

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### GOD'S SOVEREIGNTY AND MAN'S FREE WILL.

Now it must be evident, if we give thought to the matter, that we cannot expect to comprehend the sort of interference which God's foreknowledge exercises in human affairs. The whole subject is too vast for our grasp. We have no faculties with which to approach its consideration. It is totally unlike any case in our own matters, which one might at first sight be disposed to compare with it. Let us take one, and we shall see this. If a man claims what we call previous knowledge of the way in which a course of events will turn out, it can only be from long exercise of his observation on similar occurrences; and thus is but a conjecture after all, more or less to be relied on, according to the amount of his experience, and the accurate exercise of his judgment. And after all, he is obliged to allow for all sorts of unlooked-for contingencies, which may throw out his calculation. In fact, such a claim, on such grounds, does not properly belong to man at all. It is plain, that we cannot compare for a moment such knowledge, or such power, with that all-embracing sovereignty of God, concerning which we are now treating. And what is the inference from that which has been said? Clearly, it seems to me, this: that we have no right to think of God's foreknowledge, and control of our ways and course of life, as we would think of the same in a fellow-creature: because the two are totally different in the most essential points.

God's foreknowledge and control embraces all things at once. Every law which affects His creatures, and every capacity of choice and action

on the part of any of His creatures, is included in that His foreknowledge and control, just as completely as the results of those laws and capacities. Our free will is just as much His appointment, as anything else which belongs to us: as our power, for instance, of breathing or walking. He knows beforehand how we shall exert it: but that foreknowledge of His does not fetter its exertion. We know that we do exert it, hour by hour; we feel that courses of action or inaction lie open to our choice. Nothing can ever rob us of this conviction. If we are constrained to do this, or not to do that, it is not, we know it is not, a power above us which forces us, but it is the guidance of our own judgment, the verdict of our own deliberation, the sense of our own interest, the appreciation of circumstances known and taken into account by ourselves: God being the appointer of those circumstances, and the appointer also of our being set to choose among them. It has ever seemed to me one of the most astonishing things, that any thinking persons should be found who deny the free will of man. For of all facts open and undeniable, this appears to me the most conspicuous, and the least able to be controverted. And hence it is, that, as I said in the beginning, we ever speak and act, in ordinary life, on the full assumption of the exercise of this free will. All human affairs proceed on it. Without it, there would be no moral responsibility at all. No man would be accountable in the slightest degree for acts or words which were totally independent of his own choice. Without freedom of the human will,



our teaching would be vain, and our faith would be vain also. What are the words of Scripture exhortation? "Behold I set before you this day life and death: therefore choose life, that it may be well with thee." Did not the Redeemer stand and invite all weary and heavy-laden to come to Him? Did He not, on the other hand, charge the Jews, as a fault, that they were not willing to come unto Him that they might have life? And when St. Paul used the strongest term he could use, and said, "The love of Christ constraineth us," did he not make this very constraint the result of our own deliberate judgment, and say, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead?" And we might go further, and say, If man were not free to be affected this or that way by considerations presented to him, why has the Spirit of God pleaded all these ages with sinful men? Why all this exhibition of God's love in order to move our love? We love Him, not because He compels us to love Him, not because we cannot help it, which would take all the reality out of love, but because He first loved us. He draws us with the cords of a man, His heart to our heart, for our good, and for His glory in our good. And the same thing which is true in our determinations about the most solemn things, is true also in all the ordinary matters of life. We act, and we are expected to act, as being free to choose our course of action. Hence comes, and hence properly and legitimately comes, that which we mentioned in the beginning, the universal habit of men, religious as well as irreligious, of going on in life and speaking and acting from day to day, as possessing this freedom, and, within certain limits, guiding themselves by it. If they did not

they would not be fit for the world's business, or the world's duties: they would in fact cease to be rational beings at all.

But we must not leave the matter here. We have, I think, to the minds of reasonable men, made clear one point; that, our own free will being a plain fact, and as matter of fact not hindered from moment to moment by special interference from above, we are meant to act as being free, and to be invested with a responsibility which depends on that freedom.

And we have further shown, I trust, that the undeniable foreknowledge and sovereignty of God, being a matter so far passing our comprehension, and so far removed from anything which we know of in practical life, cannot be, and ought not to be, brought in as a disturbing element in our ordinary reasonings and conclusions on matters presented to us in life.

I said, we must not stop here. For, if we did, there might appear to be some danger of our being understood to mean, that we ought to go our way in life without thinking of God, or acknowledging His guiding and superintending hand. And this would be the very contrary of that which we really do intend: having undertaken the consideration of this matter, in order that, if it may be, we may show how the recognition of God should be our constant safeguard and guide in life, and our greatest comfort in all that befalls us. "Man's goings," says the scripture, "are of the Lord: how then can he understand his own way?" (Prov. xx. 24.) These words contain the whole matter. God's foreknowledge, God's superintending Providence, enwraps us all round. It is like the space through which our globe revolves: like the air which we breathe as we

move about on it. It is a necessary condition of our living, and moving, and having our being. As we cannot think of material objects, without space being presupposed for them to be situated in,—as we cannot think of a succession of events, without presupposing time for them to happen in, so neither can we conceive of a world at all, or of ourselves as existing in that world, without presupposing the foreknowledge and sovereignty of God, who created and who upholds it. Man's goings are of the Lord. If this be not so, God is not the King of all: God is not God. This is a fact incontrovertible, and not to be shaken: necessary from our very idea of a God at all. And now comes the inference: "Man's goings are of the Lord: how then can he understand his own way?" How can we expect to be able to bring down the surpassing vastness of God's foreknowledge and power, and to fit it on to the petty details of our individual lives? We cannot do it: we shall err grievously if we attempt to do it. What is the lesson, then? the lesson which good sense and scripture alike teach us? why this;—not to attempt it: to recognise to the full *both* the great facts,—God's sovereignty, and man's free will,—and to go no further. We can see these two clearly. Their lines are plainly marked, running on side by side through our lives, and through the lifetime of our world. But to trace them up into one, the human eye fails. Bring them ever so near by reasoning or by illustration, yet the point where they join is lost in the light inaccessible, which no man hath seen nor can see. Many have tried to gaze on it; many are trying now:—but the result is ever the same; the presumptuous eye is dazzled, the over-bold inquirer strays into error, and the mystery remains where it was. Let us rather keep our thoughts intent on the work in life which God

our Father hath given us to do; it will require all our energy to carry it on, and all our penetration to discern what His will is in it respecting us. In it, apportioned by His good providence who has created both the shoulder and the burden, will be found our most healthy and our wisest employ; there shall we meet with Him who can give us strength, and whose presence alone can cheer the journey through life. We cannot understand our own way, it is true: but for this very reason, that our goings are of Him. He is about our path, and about our bed, and spieth out all our ways. He has taken care that our whole lives should be full of Him, and of the thought of Him. His blessed Son has lived our life, has felt our sorrow, has died our death. Wherever we are in the world, the tracks of His footsteps are visible before us. God's knowledge may be too vast for us to imagine: His power and sovereignty may be elements too weighty to enter into our daily thought of the details of our lives: but Jesus our Lord hath manifested Him to us, and in our Redeemer's presence we can look on God, and live. The evident freedom of our will, then, is no excuse for forgetting God. They who acknowledge not Him in their goings, use not that freedom aright. Rather let us adore the mystery of His loving kindness, who has so wonderfully made us, that, while we are in His hands, as clay in those of the potter, He has yet left each of us in the free use of those powers and faculties which HE has given us, who, in the great conflict between good and evil, has overcome our evil with His good—being the Father of lights, from whom is every good and perfect gift,—ever waiting to be gracious to us—ever offering us the help of His free Spirit. Rather let us strive, each in his place, to seek after Him and feel His hand leading us; and

thus, though we may not understand of Him :—from a limited and im-  
our own way in life, we shall be perfect existence, to the liberty of  
guided on by Him who doeth all the glory of the sons of God.  
things well, from faith, to the sight | DR. ALFORD, *Dean of Canterbury.*

## Poetry.

### “ I WOULD NOT LIVE ALWAYS.”

I WOULD not live always—live always below !  
O no, I'll not linger, when bidden to go.  
The days of our pilgrimage granted us here  
Are enough for life's woes, full enough for its cheer.  
Would I shrink from the path which the prophets of God,  
Apostles and martyrs, so joyfully trod ?  
While brethren and friends are all hastening home,  
Like a spirit unblest on the earth would I roam ?

I would not live always—I ask not to stay  
Where storm after storm rises dark o'er the way ;  
Where, seeking for rest, I but hover around  
Like the patriarch's bird, and no resting is found :  
Where hope, when she paints her gay bow in the air,  
Leaves its brilliance to fade in the night of despair,  
And joy's fleeting angel ne'er sheds a glad ray,  
Save the gleam of the plumage that bears him away.

I would not live always—thus fettered by sin ;  
Temptation without and corruption within :  
In a moment of strength, if I sever the chain,  
Scarce the victory is mine, ere I'm captive again.  
E'en the rapture of pardon is mingled with fears,  
And the cup of thanksgiving with penitent tears :  
The festival trump calls for jubilant songs,  
But my spirit her own *miserere* prolongs.

I would not live always—no, welcome the tomb,  
Immortality's lamp burns there bright 'mid the gloom ;  
There, too, is the pillow where Christ bowed His head ;  
O ! soft be my slumbers on that holy bed.  
And then the glad morn soon to follow that night,  
When the sunrise of glory shall burst on my sight,  
And the full matin song, as the sleepers arise  
To shout in the morning, shall peal through the skies.

Who, who would live always ? away from his God,  
Away from yon heaven, that blissful abode,  
Where the rivers of pleasure flow o'er the bright plains,  
And the noontide of glory eternally reigns ;  
Where the saints of all ages in harmony meet,  
Their Saviour and brethren transported to greet,  
While the anthems of rapture unceasingly roll,  
And the smile of the Lord is the feast of the soul.

That heavenly music ! what is it I hear ?  
The notes of the harpers ring sweet on mine ear !  
And see, soft unfolding those portals of gold ;  
The King all arrayed in his beauty behold !  
O ! give me, O ! give me the wings of a dove !  
Let me hasten my flight to those mansions above :  
Aye, 'tis now that my soul on swift pinions would soar,  
And in ecstasy bid earth adieu evermore.

*Dr. Muhlenburgh.*

## Reviews.

*A Memoir of the Life and Writings of Andrew Fuller. By his Grandson, Thomas Elcins Fuller. London: Heaton and Son. Bunyan Library, Vol. XI.*

ANOTHER memoir of ANDREW FULLER! Well: the "Bunyan Library," which proposes to give us "works by eminent baptist authors," would scarcely have been complete without some reference to this remarkable man, who was distinguished, not only by his theological writings, but as the indefatigable and unwearied advocate of the Baptist Missionary Society during the earlier years of its remarkable history.

In a modest preface, his Grandson, Mr. T. E. Fuller, observes:—

"Many readers will find much in this volume with which they are already familiar: a life cannot be re-made, even if it be re-written. They may, however, possibly find old material so re-arranged as to enable them to trace clearly the growth of Mr. Fuller's mind, and the progress of his labours. A good part will certainly be new to almost all; and I can but hope, that for the sake of this, Mr. Fuller's friends will pardon the repetition of what is already known to them. As in the history of a country, old buried material will turn up to refresh the page of the historian, so is the biographer gladdened with memoranda which a loving friendship has kept to itself as a sacred treasure, or which circumstances of an accidental kind have brought to his hand. Of such a character are the Letters to the Serampore brethren, and some unpublished parts of the Diary, with other lighter gleanings."

A paragraph in one of these "Letters," while it confirms our high opinion of Mr. Fuller's inflexible integrity, disturbs and lowers the estimation in which we had held certain eminent men—especially Dr. Buchanan, the author of "Christian Researches in India." Mr. F. writing to the missionaries, says:—

"I have said some things to Brothers Carey and Ward, and must repeat to you: that I and some others are under strong apprehensions that the friendship of Dr. Buchanan to you and the mission is purchased too dear, and that you are in great danger of being drawn into his worldly,

political religion. Your printed proposals, which must be of his moulding, have sunk you much in the esteem of many. They are unworthy of your names. How can you talk of Hindoos seeking and desiring the Scriptures, in a way as if they were ready to receive them? Gratitude required your acknowledgments to the Marquis Wellesley, but not your signatures to a paper which approves and boasts of his wars, which are here generally thought to be nearly as ambitious and unjust as those of Buonaparte. If Dr. B. had not known and felt that you were under his influence, he dared not have altered Brother Carey's Sanscrit speech, and sent it, interspersed with flattery, to the Governor, without the author's knowledge. Beware, my brethren, of the counsel of this Mr. Worldly-wise-man. He will draw you off from the simplicity of Christ; and, under the pretence of liberality, &c., you will be shorn, like Samson of his locks. 'Beware of the flatterer!' Mr. Brown is, I trust, a godly man; but he is entangled with a worldly religion. You may be equally in danger from the kindness of the great, as Fountain was of an opposite spirit."

When writing to the missionaries, Mr. F. refers to the manner in which the committee conducted its business at home. The words are worthy of being printed as a standing order, and suspended in every missionary committee room.

"I would in general recommend whoever may succeed us, to beware, 1. Of a speechifying committee. We have never had a speech among us from the beginning. All is prayer and brotherly consultation; and I do not remember a measure carried by a mere majority. We talk over things till we agree. 2. Of a fondness for multiplying rules and resolutions. An excess of legislation, if I may so call it, is perplexing and injurious. We have not imagined ourselves to be legislators, but brethren acting with you in the same object."

We have also, as "something new," a report by Mr. F. of a discussion, on a subject similar to that recorded in the first verse of the sixth chapter of the Acts. The editor says:—

"One of the occasions which frequently called together the leading men of different denominations, was the committee meet-

ing of the Evangelical Magazine. At one of the meetings held at St. Paul's Tavern, January 22nd, 1802, an amusing and somewhat sharp discussion took place between the assembled brethren. There were present Messrs. Eyre, Wilks, Rowland Hill, Waugh, Beck, Williams, and Andrew Fuller. The minutes of this meeting, in the handwriting of Mr. Fuller, have hitherto been withheld from the public, from a commendable delicacy of feeling. But the matter in dispute is so remote, and the character of the excellent men who joined in it is so well known, and the discussion itself so well illustrates Mr. Fuller's sturdy assertion of denominational rights, that it seems a pity to keep it back. It appears that the dispute in question was occasioned by the refusal of three baptist widows, whose cases had been presented by Dr. Ryland; and this, although the committee had abundance of money at their disposal, and were even funding it. The truth of the matter appears to have been, that the baptist applications were unusually large, from the poverty of their ministers, and so it was thought that they had a rather undue share of the proceeds. Mr. Fuller, as it will be seen, maintained that the question of denomination ought not to be taken into account, if there were really need and enough to relieve."

We have not space for the long conversation which followed. But the sturdy baptist appears in an unflinching attitude.

"*Rowland Hill* I abhor the very name of parties: we are of no party.

*Fuller.* You are as really a party man as I am. You, Mr. H., are a Methodist as much as I am a Baptist. You go to bed every night a Methodist, and a Methodist you rise every morning. I might add, your party is the most intolerant of any. Other parties, like independent nations, have learnt to respect each other's flag; but yours respects none but its own, and, under the name of Catholicism, aims to swallow up every other in its vortex.

*Wilks.* I have always been the advocate of the baptist widows.

*Fuller.* I know you have, Mr. W., and I thank you for it. Yet it is not very pleasant to understand that our widows should have stood in need of such an advocate. Though you say that such things have not influenced your decisions, while three baptist widows have lately actually been refused, and you acknowledge that many grumbings have existed, I cannot but suspect the one to have arisen, in part at least, from the other.

*Hill.* I think you must balance accounts: their grumbings against your evil surmis-

ings. I wish all party spirit and bigotry at an end.

*Fuller.* A party spirit is not peculiar to one party. The parade which you have made about the funeral of bigotry has furnished you with a little fun: that is all. Bigotry still lives among you, and is likely to live. If I should separate from you, it will be on account of your bigotry.

Here the conversation being rather too warm, Mr. Williams, to give it a turn of pleasantry, asked leave to read a very short dialogue between Bigotry and Candour, which went to confirm his being alive and in good health."

The following reminds us of a recent event—we refer to the insertion of an apology for slavery stitched up in some of our religious monthly publications. Mr. Fuller says:—

"I complained of the advertisements on the blue covers of the Magazine, as being, some of them, the grossest insults upon the baptists.

There was such an advertisement, some years ago, written by a scurrilous pen at St. Alban's. And now another, still more scurrilous, has appeared, in which we are called Anabaptists, and accused of tricks in our dealings with men. We are no more Anabaptists than you are. We baptize none whom we consider as having been baptized before; and as to 'tricks,' I know not that we are more addicted to such things than other Christians. As to the effects which such pieces produce, they are of no account: we despise them. But to advertise them on the Magazine, on which some of our names are inserted as editors, is making us the slanderers of ourselves.

In this light the public must consider us, or, at least, as tame simpletons, who, for the sake of a few pounds for our widows, can connive at the grossest insults on the whole denomination.

*Eyre.* The covers of the Magazine are the bookseller's. He has the perquisites of advertisements upon them; so that we have nothing to do with them. We dislike them as much as you do.

*Fuller.* The public make no distinction between the covers and the work itself. They suppose it all to pass under your inspection; and under your inspection it ought to pass.

They all agreed that this was an abuse that must be remedied. Various methods were proposed. To counteract the last scurrilous piece, from one Nash, addressed to Dr. Rippon, they agreed to review it in their next number. And all advertisements in future should be inspected by Eyre or Williams. We parted very amicably."

## Christian Activity.

### NOONDAY PRAYER MEETING.

THE congregation, or rather, perhaps, the christian portion of it which assembles in the Bloomsbury Chapel Mission Hall, in the early part of the year expressed a desire to have a series of prayer-meetings on some week-day *at noon*. The proposition seemed so wise and right that the Rev. G. W. M'Cree at once consented to conduct them. No time was lost, but, during April and June, some meetings of the kind were held and then suspended. In August they were resumed, and having again terminated, a brief description of them may prove interesting to our readers.

1. No bills were provided to announce the meetings which were held in the earlier part of the year, but a small printed notice was issued for the August gatherings. Here is a copy of it:—"Bloomsbury Chapel Mission Hall, Moor-street, Five Dials.—'As for me, I will call upon God; and the Lord shall save me. *Evening and morning*, and at *noon*, will I pray, and cry aloud: and He shall hear my voice.'—Psalm lv. 16, 17. A prayer-meeting will be held every Wednesday in August from 12 30 to 1 30. Come and stay just as long as you conveniently can. 'Pay thy vows unto the Most High.'—Psalm l. 14. 'Ask, and it shall be given you.'—Matthew vii. 7. 'God commandeth all men everywhere to repent.'—Acts xvii. 30. 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

2. The parish of St. Giles, in which the Mission Hall is situate, is inhabited by the working classes, and from them the congregation has been gathered. Some of the people leave work at twelve, some at one, and some at uncertain intervals between twelve and two. To meet every case was impossible, but from 12 30 to 1 30 was expected to suit the majority, and so it proved.

3. The rules laid down for the meeting were in substance as follows:—That strict punctuality in commencing and closing the meeting would be observed, whether one or twenty were

present. That persons wishing to come in might do so at any time, and also leave at any time. That all hymns, reading of the scriptures, and prayers, or expositions, exhortations, and addresses, would be brief. That free prayer, that is prayer unsolicited by the president, would be permitted. And that a pause for silent prayer would take place at the end of each meeting, the doxology and benediction closing the service.

4. The meetings were always commenced with the hymn,

"Come, my soul, thy suit prepare,  
Jesus loves to answer prayer;  
He Himself has bid thee pray,  
Therefore will not say thee nay.

Thou art coming to a King,  
Large petitions with thee bring;  
For His grace and power are such,  
None can ever ask too much."

The meeting then took the following course:—Bible-reading, prayer, hymn, prayer, an exhortation, the reading of a brief tract, the recital of an impressive incident, a request for special prayer for some sick person or anxious inquirer, or public service, two prayers, hymn, silent prayer, and benediction. In one case a city missionary had allotted to him ten minutes to relate a short, striking conversion; and in another, a converted player told with great pathos and power the story of his faith in Christ.

5. Mr. M'Cree devoted about two hours every Wednesday morning to visiting the shops, schools, factories, and streets, round the hall, to invite persons to the meetings, and to arrange for the attendance of a sufficient number of devout men to engage in prayer. This prevented any lack of devotional help, and maintained an ample supply of earnest prayers.

6. All sorts of persons came:—porters, blacksmiths, hawkers, needlewomen, a French refugee, coopers, carmen, labourers, servants, tradesmen, teachers, homeless persons, little children, invalids, drunkards, fallen girls, city missionaries, a returned emigrant, a temperance lecturer, and a philanthropist from Manchester, were seen there.

7. The attendance fluctuated with the weather, the amount of employment, the character of the previous Sunday evening service, or the attractions in the streets. The meeting has been begun with two persons present, and ended by sixty-seven having come in during the hour. Once or twice the lower part of the hall has been well filled.

8. That the meetings were appreciated, and have greatly promoted the work of God, there can be no doubt. The last gatherings were the largest. All the other services have been made decidedly more solemn and edifying,

and many have expressed their thankfulness for the noon-day hour of prayer.

9. The closing service was very touching; a large number attended, and the spirit of prayer was manifestly poured out. A special power seemed to attend the reading of Scripture, and the people evidently felt that its precious words were a fountain of life. Very sweetly, at the close, did they sing the favourite hymn commencing—

“I have a Father in the Promised Land.”

And so the people parted, in search of the Heavenly Jerusalem and the Paradise of God.

## Revivals and Awakenings.

### FRUIT OF A LADY'S LABOURS.

THREE years ago one hundred and fifty men began to work in adjoining fields in digging for coprolite stones, and hearing much about them, seeing the results of their evil ways in this and the villages around, the great increase of drinking, changing the tone of habits of our young ploughmen, the demoralising of the young women, the breaking of God's holy day, I felt that something must be done. Should I write to the *Times*, and tell how ten and fifteen men were sleeping in cottages where there was only proper room for the family? Should I write to the clergyman or minister? for no man seemed burdened for the souls of these men. They sinned as they listed; they were the unoccupied of the agricultural villages, or the scum of towns: men who came here when unable to get work elsewhere. They came and went as they liked, getting into debt wherever they could, lost to every moral feeling.

Winter after winter experiments were made to get hold of them; prayer meetings, lectures, tea meetings, coffee room, reading school—but all seemed unavailing. Then meeting them as they left their work, and giving tracts; but all this would meet with jokes and wild hideous laughs, taking one a week or two to summon courage to face them again.

Oh, few know the deep exercise of soul many women have to endure in going out into the hedges and byways to proclaim that “yet there is room.” Let me tell my sisters how I have had to hold by a gate to stay the beating of the heart, and get breath, while the silent cry went up for strength to go and minister unto these perishing ones, remembering how their souls might form gems for the diadem of our Saviour.

The way seemed not to open for further helping them, beyond procuring now and again an earnest address from some servant of the Lord. School-rooms, sheds, barns were tried, but just the few could be induced to attend. In the winter, by way of passing an hour, thirty or forty of them would drop into our meetings for prayer, but the night was ended at the public-house.

One day a violent thunder-storm forced the men to take shelter in a neighbouring barn; they sent for me by one of themselves, saying, “Would her come and read a bit to them?” To me it was the Macedonian cry I had long waited for. Soon in their midst, guess my joy when, giving them a choice of reading, they chose the scriptures. Since then many a hallowed opportunity have we had together; daily as the shrill whistle of their steam engine is heard, it is my

great privilege to go and take the gospel to those who used to insult and blaspheme at any approach of kindness or expressed desire over their souls' welfare.

Several of the worst have become converted, and orphans have been found out, backsliders discovered, and young converts urged to testify among their fellows.

One tells me that since he found the Lord he has much still to bear, "That he know'd he could'nt stand if he did not constantly, in the course of the day, kneel by his barrow and tipple himself right on to the Lord." One of the most unlearned and unlikely has found Jesus in hearing another tell the story of his prodigal life, and how the Lord found him and washed him in his blood, and made him a new creature.

Now reading to the men whilst they eat their dinners offers delightful opportunities of doing good, and the joy flowing out from following up continuously the same patient labour, is very profitable to one's own soul. The Gospel of John with its wondrous details riveted their attention, and discovered to me a desire to improve their gift of reading. This also was seen when tracts and leaflets were handed round; the desire to have "one like she'd read," showed how they longed to follow the words and improve their reading.

Many dear christians are exercised about how far the gift of the ministry belongs to woman, and if that passage bears upon our day, Acts ii. 17, 18. Sure we are that the loving Master has poured upon many of us women tact and patience, and it behoves us, like Mary, to sit at his feet, watching the blessed sunshine of his smile, and like the ministering Marys of old, those who were the last at the cross and the first at the sepulchre, to carry those *beams of love down* to the benighted and depraved, and with a woman's love win and woo the ignorant and the unlearned *to read for themselves* the glorious story of the cross.

Yes, beloved sisters in Jesus, England is needing her daughters to come forth to the perishing of self, in its love of dress, fashion, and vanity. Dark dens discovered by Bible-women

are needing you on every hand; in benighted villages are hundreds of men and women who cannot read the blessed Book. We are to be apt to teach. One has only to visit a work-house or jail, and this heathenish ignorance of the art of reading will make the hardest heart sigh that such things should be in an enlightened land. Go with me around scores of our agricultural villages, and it will be proved that God's word is neglected—no family altar—the aged villager a burden to himself; and yet this evil is being continued, and children are taken from school at eight and nine years of age. Then, to those of my own sex who have been by a kind providence permitted to offer a little spare time to the Lord, I say, "Let us emulate each other in this work of patience and love, instructing men and women to look more to reading the precious Scriptures, which are able to make them wise unto salvation. The Lord, as he sees us emptied of ourselves, will fill us with his Holy Spirit, and with power to utter words of warning, or of loving invitation to individual souls, making us the instruments of pointing them to 'Behold the Lamb of God.'" "

Surely, then, the faithless fears manifested by some christians in their constant inquiries, "Where is revival work? What has it left?" would be stilled. The answer would be seen in every corner of our land.

We have much sympathy with those pious women who labour to diffuse the knowledge and blessings of the gospel among the destitute and degraded, especially of their own sex. Under certain peculiar circumstances, like those narrated above, they may be also useful to thoughtless or reckless men. But attempts in this direction require the exercise of much discretion as well as courage. We lately met with a lady in a railway train—was it the writer of the above?—who, distributing tracts to the passengers, attracted our notice; and who, on entering into conversation, related incidents of her labours similar to those in the narrative. We could not but wish her safety and success in her self-denying attempts to do good.



## Narratives and Anecdotes.

DANIEL O'CONNELL ON NEGRO  
EMANCIPATION.

SOME of the New York papers republish from the *Catholic Telegraph* of August 5th, the following letter from the late Daniel O'Connell to a committee of Cincinnati citizens, who rebuked him for his anti-slavery opinions. The document is said to have been concealed for twenty years by a well-known democrat:—

*“Corn Exchange Rooms, Dublin,  
October 11th, 1843.*

GENTLEMEN,—We have read, with the deepest affliction, not unmixed with some surprise and much indignation, your detailed and anxious vindication of the most hideous crime that has ever stained humanity—the slavery of men of colour in the United States of America. We are lost in utter amazement at the perversion of mind and depravity of heart which your address evinces. How can the generous, the charitable, the humane, the noble emotions of the Irish heart, have become extinct among you? How can your nature be so totally changed as that you should become the apologists and advocates of that execrable system which makes man the property of his fellow man—destroying the foundation of all moral and social virtues—condemns to ignorance, immorality, and irreligion, millions of our fellow creatures—renders the slave hopeless of relief, and perpetuates oppression by law; and in the name of what you call a constitution? It was not in Ireland you learned this cruelty. Your mothers were gentle, kind, and humane. Their bosoms overflowed with the honey of human charity. Your sisters are, probably, many of them, still among us, and participate in all that is good and benevolent in sentiment and action. How, then, can you become so depraved? How can your souls have become stained with a darkness blacker than the negro's skin. You say you have no pecuniary interests in negro slavery. Would that you had! for it might be some palliation of your crime; but, alas! you

have inflicted upon us the horror of beholding you the volunteer advocates of despotism in its most frightful state—of slavery in its most loathsome and unrelenting form. We were, unhappily, prepared to expect some fearful exhibition of this description. There has been a testimony borne against the Irish, by birth or descent, in America, by a person fully informed as to the facts, and incapable of the slightest misrepresentation; a noble of nature more than of titled birth; a man gifted with the highest order of talent, and the most generous emotions of the heart—the great, the good Lord Morpeth—he who in the House of Commons boldly asserted the superior social morality of the poorer classes of the Irish over any other people—he, the best friend of any of the Saxon race that Ireland and the Irish ever knew—he, amid the congregated thousands at Exeter Hall, in London, mournfully, but firmly, denounced the Irish in America as being among the worst enemies of the negro slaves and other men of colour. It is, therefore, our solemn and sacred duty to warn you, in words already used, and much misunderstood by you—‘to come out of her’—not thereby meaning to ask you to come out of America, but out of the councils of the iniquitous, and out of the congregation of the wicked, who consider man a chattel and a property, and liberty an inconvenience. Yes. We tell you to come out of such assemblages; but we did not and do not invite you to return to Ireland. The volunteer defenders of slavery, surrounded by one thousand crimes, would find neither sympathy nor support among native, uncontaminated Irishmen. Your advocacy of slavery is founded upon a gross error. You take for granted that man can be the property of his fellow-man. You speak in terms of indignation of those who would deprive white men of their ‘property,’ and thereby render themselves capable of supporting their families in affluence. You forget the other side of the picture. You have neither sorrow nor sympathy for the sufferings of

those who are iniquitously compelled to labour for the affluence of others; those who work without wages—who toil without recompence—who spend their lives in procuring for others the splendour and wealth in which they do not participate. You totally forget the sufferings of the wretched black men, who are deprived of their all without any compensation or redress. If you, yourselves, all of you—or if any one of you were without crime or offence committed by you handed over into perpetual slavery; if you were compelled to work from sunrise to sunset without wages, supplied only with such coarse food and raiment as would keep you in working order; if when your 'owner' fell into debt you were sold to pay his debts, not your own; if it were made a crime to teach you to read and to write; if you were liable to be separated, in the distribution of assets, from your wives and your children; if you (above all) were to fall into the hands of a brutal master—and you condescended to admit that there are some brutal masters in America—if, among all these circumstances, some friendly spirits of a more generous order were desirous to give liberty to you and your families—with what ineffable disgust would not you laugh to scorn those who should traduce the generous spirits who would relieve you, as you now, pseudo-Irishmen—shame upon you!—have traduced and vilified the abolitionists of North America. But you came forward with a justification, forsooth! You say that the constitution of America prohibits the abolition of slavery. Paltry and miserable subterfuge! The constitution in America is founded upon the declaration of independence. The declaration published to the world its glorious principles. That charter of your freedom contained these emphatic words:—'We hold these truths to be self-evident—that all men are created equal; that they are endowed by the Creator with certain inalienable rights; that amongst these are life, liberty, and pursuit of happiness;' and the conclusion of that address is in these words:—'For the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and

our sacred honour.' There is American honour for you! There is a profane allusion to the adorable Creator. Recollect that the declaration does not limit the equality of man, or the rights to life and liberty, to the white, to the brown, or to the copper-coloured races. It includes all races. It excludes none. We do not deign to argue with you on the terms of the American constitution; and yet we cannot help asserting that in that constitution the word 'slavery' or 'slave' is not to be found. There are, indeed, the words, 'persons bound to labour;' but it is not said how bound. And a constitutional lawyer or judge, construing the American constitution with a reference to the Declaration of Independence, which is its basis, would not hesitate to decide that 'bound to labour' ought in a court of justice to mean 'bound by contract to labour,' and should not be held to imply 'forced or compelled to labour,' in the absence of all contract, and for the exclusive benefit of others. However, we repeat that we do not deign to argue this point with you, as we proclaim to the world our conviction that no constitutional law can create or sanction slavery. Slavery is repugnant to the first principles of society; but it is enough for us to say, as regards Americans, that it is utterly repugnant to that declaration of the equality of all men, and to the inalienable right of all men to life and liberty. To this declaration the free citizens of the United States have, in the persons of their ancestors, solemnly pledged their 'sacred honour.' We shall at once show you how that 'sacred honour' is basely violated, and also demonstrate how totally devoid of candour your address is, inasmuch as you rely on the constitution of the United States as precluding the abolition of slavery, while you totally omit all mention of one district which the constitutional law alleged by you does not reach. We mean the District of Columbia. In the District of Columbia there is no constitutional law to prevent Congress from totally abolishing slavery within that district. Your Capitol is there. The temple of American freedom is there—the hall of your republican representatives—the hall of your republican senators—the national

palace of your republican President are there; and slavery is there too, in its most revolting form. The slave trade is there—the most disgusting traffic in human beings is there; human flesh is bought and sold like swine in the pig market—aye, in your capital, your Washington! Yes. Let Americans be as proud as they please, this black spot is on their escutcheon. Even under the shade of the temple of their constitution the man of colour crawls a slave, and the tawny American stalks a tyrant. The cruelty of the slave principle rests not there; it goes much further. The poor and paltry privilege even of prayer is denied them; and you, even you, pseudo-Irishmen, are the advocates and vindicators of such a system! What! would you not at least insist that their groans should be heard? It is carried still further. Even the free-born white Americans are not allowed to petition upon any subject including the question of slavery, or at least no such petition can be read aloud or printed. And although the Congress is entitled to abolish slavery in Columbia, the door for petition, praying that abolition, is closed without the power of being opened. We really think that men who came from generous and warm-hearted Ireland should shrink into nonentity rather than become the advocates and defenders of the system of slavery. But we trust that the voice of indignant Ireland will scatter them, and prevent them from repeating such a crime. In another point of view your address is, if possible, more culpable. You state that before the abolitionists proclaimed their wish to have slavery abolished, several slaveholding States were preparing for the gradual emancipation of their negroes, and that humane individuals in other States were about to adopt similar measures. We utterly deny your assertion, and defy you to show any single instance of preparatory steps taken by any State for the emancipation of negroes before the abolition demand was raised. You violate truth in that assertion. There were no such preparations. It is a pure fiction, invented by slaveholders out of their unjust animosity to the abolitionists. It is said that the fear of abolition has rendered the

slaveholders more strict, harsh, and cruel towards their wretched slaves, and that they would be more gentle and humane if they were not afraid of the abolitionists. We repeat that this is not true, and is merely an attempt to cast blame on those who would coalesce to put an end to negro slavery. It is in the same spirit that the criminal calumniates his prosecutor, and the felon reviles his accuser. It is, therefore, utterly untrue that the slaveholders have made the chains of the negro more heavy through any fear of abolition. Yet, if you tell the truth, if the fact be that the negro is made to suffer for the zeal of the abolitionists, if he is treated with increased cruelty by reason of the taunt of the friends of abolition, then indeed the slaveholders must be a truly Satanic race. Their conduct, according to you, is diabolical. The abolitionists commit an offence, and the unhappy negroes are punished. The abolitionists violate the law of property, and the penalty of their crime is imposed upon the negro. Can any thing be more repugnant to every idea of justice? Yet this is your statement. We, on the other hand, utterly deny the truth of your allegations; and where we find you calumniate the slaveholder, we become their advocates against your calumny. You calumniate everybody—slave abolitionists and slaveholders—framers of constitutions, makers of laws—everybody. The slaveholders are not favourites of ours, but we will do them justice, and will not permit you to impute an impossible crime to them. You tell us, with an air of triumph, that public opinion, in your country, is the great lawgiver. If it be so, how much does it enhance the guilt of your conduct, that you seek to turn public opinion against the slave and in favour of the slaveholder: that you laud the master as generous and humane, and disparage as much as you can the unhappy slave, instead of influencing, as Irishmen ought to do, the public mind in favour of the oppressed! You carry your exaggerations to a ludicrous pitch, denoting your utter ignorance of the history of the human race. You say that 'the negro is really inferior as a race; that slavery has stamped its debasing

influence upon the African; that between him and the white—almost a century would be required to elevate the character of the one and to destroy the antipathies of the other.' You add—we use your own words—'The very odour of the negro is almost insufferable to the white; and, however much humanity may lament it, we make no rash declaration when we say the two races cannot exist together on equal terms under our "government and our institutions."' We quote this paragraph at full length, because it is replete with your mischievous errors and guilty mode of thinking. In the first place, as to the odour of the negroes, we are quite aware that they have not as yet come to use much of the otto of roses or eau de Cologne. But we implore of your fastidiousness to recollect that multitudes of the children of white men have negro women for their mothers; and that our British travellers complain in loud and bitter terms of the overpowering stench of stale tobacco spittle as the prevailing 'odour' among the native free Americans. It would be, perhaps, better to check this nasal sensibility on both sides, on the part of the whites as well as the blacks. But it is indeed deplorable that you should use a ludicrous assertion of that description as one of the inducements to prevent the abolition of slavery. The negroes would certainly smell at least as sweet when free as they now do being slaves. Your important allegation is, that negroes are naturally an inferior race. That is a totally gratuitous assertion upon your part. In America you can have no opportunity of seeing the negro educated. On the contrary, in most of your States it is a crime—sacred Heaven!—a crime to educate even a free negro! How, then, can you judge of the negro race, when you see them despised and condemned by the educated classes—reviled and looked down upon as inferior? The negro race has, naturally, some of the finest qualities. They are naturally gentle, generous, humane, and very grateful for kindness. They are as brave and as fearless as any other of the race of human beings; but the blessings of education are kept from them, and they are judged of, not as they would be with proper cultivation,

but as they are rendered by cruel and debasing oppression. It is as old as the days of Homer, who truly asserts that the day which sees a man a slave takes away half his worth. Slavery actually brutalises human beings. It is about sixty years ago when one of the Sheiks, not far south of Fez, in Morocco, who was in the habit of accumulating white slaves, upon being strongly remonstrated with by a European Power, gave for his reply that by his own experience he found it quite manifest that white men were of an inferior race, intended by nature for slaves, and he produced his own brutalised white slaves to illustrate the truth of his assertion. And the case of an American with a historic name—John Adams—is quite familiar. Some twenty-five years ago—not more—John Adams was the sole survivor of an American crew wrecked on the African coast. He was taken into the interior as the slave of an Arab chief. He was only for three years a slave, and the English and American consuls, having been informed of a white man's slavery, claimed him and obtained his liberation. In the short space of three years he had become completely brutalised. He had completely forgotten the English language, without having acquired the native tongue. He spoke a kind of gabble as unintellectual as the dialects of most of your negro slaves; and many months elapsed before he recovered his former habits and ideas. It is also a curious fact, as connected with America, that the children of the Anglo-Saxon race, and of other Europeans born in America, were for many years considered as a degraded and inferior class. Indeed, it was admitted, as if it were an axiom, that the native born American was in nothing equal to his European progenitor; and so far from the fact being disputed, many philosophic dissertations were published endeavouring to account for the alleged debasement. The only doubt was about the cause of it. 'Nobody doubted,' to use your own words, 'that the native-born Americans were really an inferior race.' Nobody dares to say so now, and nobody thinks it. Let it then be recollected that you have never yet seen the negro educated. An English traveller through Brazil, some few years ago, mentions having known a

negro who was a priest, and who was a learned, pious, and exemplary man in his sacerdotal functions. We have been lately informed of two negroes being educated at the Propaganda and ordained priests—both having distinguished themselves in their scientific and theological course. The French papers say that one of them celebrated mass and delivered a short but able sermon before Louis Phillippe. It is believed they have gone out with

the Right Rev. Dr. Baron on the African mission. We repeat, therefore, that to judge properly of the negro, you should see him educated and treated with the respect due to a fellow-creature—uninsulted by the filthy aristocracy of the skin, and untarnished to the eye of the white by any associations connected with the state of slavery."

[The remainder of this faithful and eloquent appeal will be continued in our next.]

## Baptisms.

### FOREIGN.

**CANADA.**—*Grande Ligne Mission.*—Brother Williams of St. Pié, Roxton and Granby, writes:—"The baptism of four converts about a month since was witnessed by a large crowd of people, among whom were many Roman Catholics, whose attentive and respectful deportment indicated the power of truth, and several were affected to tears even among the Romanists, as they heard from the lips of the candidates (all formerly Roman Catholics), words of humble confession and earnest exhortation, previous to their baptism. M. L., one of the candidates, is the father of a large family, and a man of excellent character, and more than ordinary intelligence. He was formerly a strong Roman Catholic, as are all his brothers at the present time, but a brief stay in the United States somewhat loosened the shackles of Popery; still on his return to Canada a few years ago, he was warmly and sincerely attached to his church, though somewhat less bigotted than formerly. What contributed much to open his eyes to the iniquity of the Romish system was an act of malice and bigotry transacted in this neighbourhood, which deprived the Protestants of this place of their house of worship. It was destroyed by fire, the act of an incendiary. Being cognizant of facts which strongly implicated a prominent individual in the vicinity, he was willing to give his testimony to that effect when called upon in court to do so. On account of his unwillingness to perjure himself to shield a co-religionist he suffered a severe loss. All his out-dwellings were set fire to and entirely consumed, shortly after giving this evidence favour-

able to protestant interests. This opened his eyes to the religious system which absolves those who perpetuate it as zealous members of the church. He began to read the gospel and follow our meetings. He made rapid progress in the knowledge of the truth, and soon became willing to suffer for truth's sake. . . . He and his wife were baptized on the same occasion. A few simple words from him, asking forgiveness of all whom he might have offended or wronged, seemed to break many hearts." Such cases awaken the hope that a work is going on in our land unobserved by us, of which no statistics are or can be given, but which, notwithstanding, is leading surely and gently many souls to Jesus, for the Bible is now in many Canadian homes.

**INDIA.**—*American Freewill Baptist Mission.*—We have raised our banner at Midnapore in the organization of a church. Our numerical strength is small—only three at the commencement, but at the organization Rama, a nominal christian, asked for baptism. All being satisfied in regard to his piety, on sabbath morning we repaired to a large tank in our neighbourhood, and there I had the pleasure of baptizing him in the name of Jesus. This, so far as I am aware, is the first baptism of a convert from heathenism that has ever been known at Midnapore. May it speedily be followed by others, and the little church now formed ere long become strong and influential. Rama is a man of prayer, faithful and devoted. The influence that his peculiar talents give him is faithfully consecrated to God. He is not backward in speaking for Christ among the unbe-

lievers. Immediately after his baptism a young man offered himself as a candidate, and I hope will soon come forward. So God is blessing us at the commencement of our labours here. The mission press is in operation. We have recently procured a font of Bengalee types, and two of our young men are already making good progress in learning the art of printing. Thus far I have been able to provide for their support from my own means, but they will soon deserve more than my small means can supply, yet I trust we shall secure patronage here sufficient to support the establishment.

*Poonah.*—Six persons have been baptized since the commencement of the year. The native brethren have, at their own request, been formed into a separate native baptist church, the first formed in the Presidency of Bombay. Sudoba will act as their pastor.

*AUSTRALIA.*—*Pleasant Creek.*—On Lord's-day morning, May 17, three friends were baptized upon a profession of their faith in Christ, by Mr. Davis. In the afternoon of the day, Mr. Davis opened his house for service, and after a sermon from Acts ii. 47, administered the ordinance of the Lord's supper, in the celebration of which eighteen friends united. We may here mention that our friends in this district purpose erecting a chapel and uniting in church fellowship.

*Melbourne, Collins Street.*—On Lord's-day evening, June 28, five friends were baptized on a profession of repentance towards God and faith in the Lord Jesus, after a discourse by the Rev. Jas. Taylor, pastor of the church, from John xx. 26 to 29 verses. The chapel was densely crowded by a most attentive congregation.

*Adelaide, Flinders Street.*—On Lord's-day evening, June 7, five candidates were baptized on a profession of their faith in Christ. One of these was far advanced in years, his head being whitened with age. In his last days he has found peace in believing. Previous to the administration of the ordinance Mr. Mead, the pastor of the church, preached an appropriate discourse from Matt. iii. 15, "Then he suffered him." The large chapel was comfortably filled, and the whole service deeply solemn.

*Adelaide, Lefevre Terrace.*—On Wednesday, May 27, the ordinance of baptism was administered. Mr. Hannay, of Angaston, preached from Matthew

xxviii. 19; and Mr. G. Stonehouse, pastor of the church, baptized the candidates. The whole service was deeply solemn and impressive.

## DOMESTIC.

*CHAPMANSLADE, Wills.*—Believing that many of the readers of your *Reporter* will be glad to hear of the prosperity and increase of Christ's kingdom, we beg to state that the Lord has smiled upon us again, and let some mercy drops fall upon this little corner of his Zion, so that we can say, "the Lord has done great things for us, whereof we are glad." We could not have thought it, but the Lord himself had promised that he would in answer to prayer, so pour his Spirit upon us that the wilderness should be a fruitful field. May 15, was a day long to be remembered by us, when twelve believers in Jesus, five men and seven women, some young, others of grey hairs, were baptized by brother Parsons of Warminster; and on the same day eleven of them were added to the church, and the other will join a church in London. Our invitation to every one who fears God is, "Come thou with us, and we will do thee good." Some are hearing and saying, "We will go with you, for God is with you." You may hear from us again soon, for we continue in prayer and supplication to God that we may be kept by the power of an endless life, through Jesus Christ, to whom be glory for ever!

*SUTTON IN ASHFELD, Notts.*—The Lord continues to bless us with additions, of such, we hope, as are saved and will be saved. On June 28, we baptized six disciples of Jesus, two of whom were scholars in our sabbath school. July 26, five more thus followed the example of their Lord and Saviour. One of these was a teacher and one a scholar. Sept. 6, nine more entered the watery grave of the Redeemer to be buried with him, and raised up with him to walk in newness of life. Four of these also were scholars, and one was a teacher. One of the scholars was the fourth granddaughter of one of our aged members, and the fourth child of the same parents who has thus publicly put on Christ by baptism. United in the same church on earth, we hope they will be faithful unto death, and so all meet in heaven at last. But in this case, as in some others we have known, these children have reversed

what ought to be the natural and scriptural order, by setting an example to their own parents. Surely those parents will no longer stand by and see their children walking in the way to heaven, and not enter it themselves! J. E.

**BURTON-ON-TRENT.**—Our pastor, Mr. Kenney, baptized four young friends on Lord's-day, Sept. 13. Two of these were senior scholars in the sabbath school, which, we are thankful to say, has lately afforded us several tokens of its usefulness. Our beloved pastor's ministrations have also been greatly blessed in conversions, for which, and our increasing congregations, we desire to be thankful. We have several others who are anxiously seeking their souls' welfare. J. E.

**BIRMINGHAM.**—*General Baptists.*—After a discourse by Mr. Harrison on the "one baptism," five believers were baptized on the last sabbath in July. Two of these friends had been members of an Independent church, but were convinced that the immersion of believers on a voluntary profession of faith in Christ, was the one baptism of the Scriptures. These friends were added to the church on the following Lord's-day.

**OGDEN, near Rochdale.**—On Lord's-day, Aug. 9, our pastor, Mr. Nuttall, baptized two believers from our branch school and preaching room at Durn Littleborough on a profession of their faith in Christ; also, at the same time, one from our own place at Ogden. And, on the 30th of August, two more friends from our branch station were buried with Christ in baptism. T. B.

**GLASGOW, North Frederick Street.**—On the last Lord's-day in August, after a sermon from, "All that the Lord speaketh, that I must do," Mr T. W. Medhurst immersed three believers in Jesus. In the afternoon of "the same day," six baptized believers received the right hand of fellowship, and were admitted to the membership of the church.

**HEYWOOD, Lancashire.**—Mr. Dunckley baptized two disciples of the Saviour on the second sabbath in August. One was a young man, a teacher in our sabbath school, and the other an aged friend in her 75th year.

**ISLEHAM.**—Mr. Mee, the pastor of the General Baptist church, baptized six candidates on the first sabbath-day in August. These were added to the fellowship of the church.

**TORRINGTON, Devon.**—After a sermon by our pastor, four friends were baptized on Lord's-day, Sept. 6, making twenty-two during the last two months. Many more are waiting. "Brethren, pray for us." We have a large population of poor, and tracts or little books will be thankfully received by the Rev. W. Jeffery for general distribution.

**CHATHAM.**—On the first sabbath morning in September, Mr. Lewis baptized three candidates, two of whom were received into fellowship at the Lord's table on the evening of the same day. The third, residing at a distance, was prevented from attending the evening service.

**ASHBY-DE-LA-ZOUCH.**—Twelve believers in the Lord Jesus were baptized here on the last sabbath in June; ten other friends were baptized earlier in the season. The congregations in the new place of worship justify the erection of this more commodious and convenient edifice.

**WOLSTON, near Coventry.**—Three males and one female were baptized by our pastor, Mr. Low, on Lord's-day morning, July 5. Three of them were admitted to church fellowship in the afternoon of the same day. J. M.

**EARBY-IN-CRAVEN, Yorkshire.**—Six believers were baptized on a profession of their faith in Christ, by Mr. Osborne, Sept. 20, and the same day were publicly received into the church. Others are inquiring.

**WALSALL.**—Fifteen candidates were baptized by Mr. Lees on the last sabbath in July. May they all walk worthy of the gospel of Christ!

#### WALES.

**Evenjobb, Radnorshire.**—We had an interesting service on Lord's-day, Aug. 23rd, when the sacred rite of believers' baptism was administered to two candidates, by Mr. G. Phillips. One had been a member of the Calvinistic Methodists. Previous to the administration, the minister preached a sermon to an attentive audience, from "Remove not the ancient landmark which thy fathers have set." Adapting the words, he referred—1. To the doctrines and precepts of the Bible as landmarks. 2. That those landmarks were not to be removed by us, but to be maintained in all their original purity and extent. 3. The reasons why those landmarks should not be

removed. Firstly, Because they could not be improved. Secondly, Because ancient and founded in truth. Thirdly, Because they are divine in their origin. Hence, Who will dare extend or contract the boundary marked out by heaven?

*Llanelly, Carmarthenshire. — Zion. —* On sabbath morning, Aug. 23, we had the pleasure of witnessing the ordinance of believers' baptism administered, when

ten followers of the Lamb thus professed their faith in his name for salvation and eternal life. We are thankful to God for this addition, and we sincerely hope they will all remain faithful unto the end. Nine were also baptized in May, June, and July. Mr. Morgan, of Lleurwg, has also baptized twenty-seven since January last. Our anniversary services on Sept. 5 and 6, produced £127. R. J.

## Baptism Facts and Anecdotes.

A CURIOUS FANCY.—Dr. Guthrie, writing on the character of the Pharisees, relates a curious fact, and gives it an equally curious application:—"Baron Humboldt mentions a remarkable custom of some of the native tribes of America—one that would have carried our thoughts homeward as much as a daisy springing from the sod of their prairies, or a lark singing in Indian skies. Some time after a child is born, a font full of water is brought into the tent, and a fire kindled on its floor. The babe is then taken from its mother's arms, not to be burned or drowned, but plunged overhead into the water and swung rapidly through the flames. In this custom, which is practised on all their children, we see a rude baptismal rite: nor is it possible to read of it, and still less were it possible to see this ceremony, without recalling the words of John—"He shall baptize you with the Holy Ghost and with *fire*;" and those of Christ himself—"Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God." As I have seen an insect that may have fluttered among the flowers of Eden, or perished amidst the waters of the flood, embalmed in amber, in this custom we seem to see, embalmed in tradition, a fragment of patriarchal piety, and of the divine truths which man knew when the ancestors of these Indians—perhaps the world's earliest emigrants—left the cradle of mankind. It is a symbolical confession of human depravity, and of the necessity that the soul should be purified as by fire and water from inborn corruption; and to witness this remarkable rite among these distant heathen could hardly fail to transport us on the

wings of fancy to the old church at home, where a father was holding up his babe for baptism, or the voices of the great congregation were singing to some familiar, plaintive tune,

Behold I in iniquity  
Was formed the womb within,  
My mother also me conceived  
In guiltiness and sin.

How strange to turn to the Pharisees, and find them, with the Word of God in their hands, apparently more ignorant than those painted savages."

REGENERATION IN BAPTISM.—The *Methodist Recorder*, writing on the revision of the Book of Common Prayer, observes:—"It is notorious that great numbers of the clergy do not interpret the Baptismal Service in strict accordance with the grammatical construction of the words. At the font they declare 'this child to be regenerate,' and in the pulpit they explain regeneration as an entirely different and subsequent operation to that performed in baptism. This expedient is generally adopted by the Evangelical clergy, and is known as the 'charitable hypothesis.' But, as we have suggested, when applied to the interpretation of the Baptismal Service, it involves nothing less than an obvious violation of the most indispensable rules of grammar and logic; and it consists in the admission of a *non-natural* in the place of the *natural* interpretation of the proposition. As to the *natural* sense of the declaration—"this child is regenerate"—there can surely be but one opinion. We shall search in vain for any rule of logical or grammatical hermeneutics, to justify the assumption that by such an expression room is left for doubt or contingency. The assertion of the



infant's regeneracy is absolute, positive, and unconditional. In the controversy respecting this much-vexed subject, the true nature of the argument is often strangely overlooked. It is a question not of things, but of words. The point to be ascertained is not whether a 'charitable' hope may reasonably be entertained, but whether such hope is properly expressed by the phraseology employed in the service. What can the judgment of the most charitable expectation have to do with a case where nothing but the most absolute certainty can justify the phraseology employed—a phraseology, be it observed, which pervades not the baptismal offices alone, but likewise their two important adjuncts—the Catechism and the Confirmation Service." Yes: and moreover, the mode now adopted nearly universally, is not by dipping or pouring, as directed in the book, but by sprinkling; and in this unwarranted deviation the Methodists follow their example.

**POPISH BAPTISMS.**—The *British Standard* laments the spread of popery in protesting Scotland. "Even Aberdeen, once so renowned for men of hard heads, strong hearts, clear and sound protestantism, is having its cathedral, with all the papal apparatus therewith connected. It is stated, on authority which seems correct, that about one-third of the entire baptisms of the city are by Romish hands. The fact is astounding, and all but incredible. Baptism may seem to the less reflecting a harmless operation even by popish hands, but it is much otherwise. To rule the mother is to possess the child, and they who hold the infant will hold the man. This is the seed-time; the harvest will come in due season. When a fourth of the

population have become papal, then the eyes of the remaining protestants will be opened—but opened too late—to their perilous condition. A fourth will soon ascend to half, and in two or three generations the Vatican will dispute the palm with the General Assembly." We do not fully share in these alarming apprehensions. We have confidence in the power of divine truth. Let those tremble who imitate the papists in sprinkling unconscious babes, calling that christian baptism. How is it that our old friend Dr. Campbell cannot see that such a custom is directly contrary to that voluntary profession which the gospel requires. Moreover, infant sprinkling is practically useless among both Methodists and Independents, who, like the baptists, require evidence of heart conversion for fellowship.

**CONGREGATIONAL BAPTISMS IN AMERICA.**—As a contrast to the above, we select the following paragraph from the *Christian Secretary*:—"We congratulate the Congregational churches of Connecticut upon their increasing disuse of the rite of infant baptism, so called. From an examination of the last Minutes of the fifteen Congregational Associations of the State, it appears, as summed up by a correspondent of the *Watchman and Reflector*, that the average number of infants sprinkled within the year is but two apiece for all the churches. And yet he thinks that 'at no time since their formation were these churches so truly evangelical as they are now.' We may add to this, that we have heard of quite a number of persons immersed by Congregational ministers in different parts of the State within a few weeks past. May the Lord give these churches large progress in this line of things."

## Sabbath Schools and Education.

### TEMPER IN TEACHING.

Few persons seem to have proper apprehensions of the sacredness which attaches to the instruction of youth. Hence many of the neglects, and many of the errors of teachers; and hence, consequently, many of the mishaps and misfortunes of pupils.

You have, I will suppose, under your tuition a little boy, eight or nine years of

age. It is a most interesting period of life, and the charge is one of the most momentous nature. I can conceive of few employments more delightful than the training of such a child, and there is certainly none which is more responsible. Every touch you give makes its mark, as the fingers on a mass of ductile wax. You can scarcely say, or do, or omit anything, without contributing, in some way

or other, to form the character of your pupil. He finds an example for good or evil, in everything about you. Can a parent then, or a teacher, be too careful in studying every act, word, and gesture, when engaged in an experiment of which the results are so momentous?

Let me direct attention to a single particular, in which we are all apt to go wrong: I mean the temper which we manifest in the company of our pupils. Almost every child has some trait which tries the temper of the teacher. He is stubborn, or forgetful, idle, or hasty; these are great faults, but that of the teacher who loses his temper is greater. Patience is a virtue which is especially demanded in the work of instruction; for this reason, above others, that all impatience on the teacher's part disturbs in a high degree the process of communicating moral truth. If the teacher grow warm, especially if he use reproachful words, the child will suffer great pain. If this be often repeated an association will be formed in the mind of the child, which may render the particular topic of instruction hateful for life. I would mention, if it were proper, a very striking instance of this. When the child is scolded, or boxed, or laughed at, a scar is sometimes left in his memory; and to my mind, this is a very serious thing. We are dealing with a material more precious than the diamond, and more lasting than the sun. We are forming the tablet, on which may be one day impressed the image of the glorious God. We are handling that which is delicate as the rose-leaf, yielding as clay, and yet more mighty, when trained, than all engines

of power. We are conversing with those whose angels do always behold the face of God. Let us treat them with sacred awe. Let no word or tone betray anything sinful for them to imitate. Remember the words of the Roman: *Reverentia magna debetur pueris*—great reverence is due to the young. Remember the higher words of Christ; "Take heed lest ye offend (or cause to stumble) one of these little ones."

I am persuaded that much of our instruction goes for nothing, just for want of temper. The motto of the teacher should be, Love is Power. A loving teacher will communicate twice as much as another. And this gentleness is compatible with a high measure of authority. There are some who never rebuke a child, even for a slight breach of decorum, but in the language and tone of bitter sneer and sarcasm. This is like burning the tendrils with a red-hot iron. It is an unlovely weapon with any age; but when applied to shrinking, sensitive childhood, it is barbarous and cruel.

To make a child angry during his lesson is to give him his food scalding hot. Let the operation be repeated a hundred times, and he will contract a dislike for the teacher and his teachings. Every unkind feeling thus engendered in his little bosom will go a certain length towards fixing an evil habit upon him. From such causes human character receives its bent. And oh, how much holier a race would grow up around us, if in all our dealings with little ones, we bore in mind that the chaste love of our hearts should be operative, even in our earliest and slightest teaching.

## Religious Tracts.

### AMERICA—THE SOLDIERS AND SAILORS.

THE hearts of all Christian men, on on both sides of the Atlantic, have been rejoiced during the past year, to find that the operations of the benevolent agencies which the charity of our American Churches has instituted, have suffered less diminution than was dreaded by their ardent friends. In fact, while there has been an unavoidable curtailment in some directions, it is gratifying to notice that the very necessities of the great conflict

in which our country is at present engaged, have elicited the manifestation of greater Christian activity in other and more novel paths of usefulness. Last year our Bible, Tract, and other religious Societies were appalled by the prospect of a year of unprecedented financial complications; but so far were these fears from being realised, that many of them reached its close with larger resources than they possessed at its beginning. The sales of the Presbyterian Board

of Publication have been increased by several thousand dollars over those of the year 1861-2, and its receipts for colportage are also in advance of those of that year. But the most cheering fact is one contained in a paragraph which I extract from the organ of the board:—

“The great work of the past year has been found among the soldiers and sailors. Since this war began, probably *half a million* of men in the various armies, and on shipboard, in camps and hospitals, our own men and Confederate prisoners, have received, through the agency of this Board, the invitation to salvation through Jesus Christ. Hundreds of chaplains, pious officers and others, have been acting as voluntary distributors of our books and tracts, and we have had manifold reason to thank God for the attending and converting influences of His Holy Spirit. Although not so in a pecuniary point of view at all, yet if we were asked which has been the *best year* of the Board's history so far, in regard to usefulness, we would not hesitate to say the year 1862-3.”

This testimony is certainly very encouraging, and gives us a glimpse of the “silver lining” of the black cloud which has so long overcast the sky of our country. And besides the good which has, we may confidently hope, been accomplished by the organisations employed in the distribution of good moral and religious books among our soldiers

and sailors, much more has doubtless been effected by private individuals. The great curse of our army has been the large amount of unoccupied time, and the consequent temptation to which the soldier is subjected to indulge in low and profane conversation, in gambling, and other immoral practices. To endeavour, in part at least, to supply the lack of suitable reading for the soldiers during their unemployed hours, great numbers of copies of religious newspapers have been and are weekly sent, chiefly to the chaplains or pious officers of regiments, who gladly consent to act as distributing agents. The journals, with praiseworthy liberality, have uniformly seconded these efforts, by reducing very considerably the price of the packages thus despatched. It is the constant testimony of those to whom such publications are entrusted, that they are accepted with the utmost eagerness by all to whom they are proffered, and that they are not only read by them, but circulated, by exchange, throughout the entire camp. In this way Roman Catholics and professed unbelievers in Christianity, read with no hesitation productions which at home they would absolutely have refused. I see also that the American Temperance Union has circulated 800,000 tracts on the evil of drunkenness, since the commencement of our national struggle, among our soldiers in camp.

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## Intelligence.

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### BAPTIST.

#### FOREIGN.

AUSTRALIA.—*White Hills, Sandhurst.*—On Tuesday, June 2, the foundation stone of a new chapel for the use of the church and congregation under the pastorate of Mr. Renney, was laid by Mr. McIntyre, Chairman of the Municipality. Mr. Renney presented to Mr. McIntyre a handsome silver trowel and a solid red gum mallet. Mr. McIntyre expressed his warm acknowledgment for the presentation, and then proceeded to lay the stone, assisted by the architect. He said, that it was a source of sincere pleasure to him that his maiden attempt at foundation stone laying

should be in laying one for a building which was to be devoted to the worship of their God and Redeemer. He then highly complimented the activity and christian zeal of the baptists resident in the White Hills portion of the district. Their efforts were highly praiseworthy, and their success creditable. In 1859 they only numbered twelve, since which time they had been gradually gaining strength, and now they had a congregation of between eighty to one hundred. He concluded by trusting that the efforts of the baptists in that neighbourhood to raise a house to God would be crowned with success, and he also trusted that every other sect of the christian church in the district would lend a kind and helping hand; and of this he entertained no doubt whatever.

*Castlemaine.*—The anniversary of this church was held on Lord's-day, June 14. Two sermons were preached by Mr. I. New, of Melbourne, to attentive and crowded congregations. On the Tuesday following, Mr. Jas. Taylor, of Melbourne, preached. The annual social meeting was held on Wednesday evening—Mr. Jas. Smith, the pastor, in the chair. From Mr. Smith's report it appeared that during the past year fifteen members had been added to the church, seven by baptism; the total number of members being seventy-three. The income of the church during the year was £748 3s. 3d.; the expenditure, £747 16s. 7d. The approaching departure of Mr. Smith for India, and the need of the church looking simply for divine guidance, formed the principal topics of the evening. The proceeds of the services were £87 14s. 2d.

*Emerald Hill.*—On Lord's-day, June 21, the church and congregation under the pastoral care of Mr. W. Potter, entered upon the possession of their new chapel, formerly occupied by the United Presbyterians. Sermons were preached by D. Rees, I. New (baptists), and D. MacDonald (Presbyterian). The congregations were large throughout the day. On the following Tuesday evening, Mr. New delivered a lecture on "The Fall of Jerusalem." On Lord's-day, June 28, the services were conducted by James Harcourt (Wesleyan), Jas. Taylor (baptist), and W. Potter, the pastor of the church. We congratulate our friends on having obtained so neat and commodious a place of assembly, and earnestly pray that the blessing of the Head of the church may be richly vouchsafed to them.

*Tarnagulla.*—On Lord's-day, April 26, the anniversary services in connexion with the church in this place were celebrated. Mr. James Smith, of Castlemaine, preached two sermons, and a public tea meeting was held on Tuesday. Mr. Tranter, the pastor, presided. Since the purchase of the chapel, upwards of £250 had been raised towards the liquidation of the debt, and twenty-two persons added in church fellowship, and there was every reason to rejoice that the Lord was with them, blessing the labours of the pastor. On Wednesday, Mr. Smith delivered a lecture in the same place, on the rise and fall of Delhi. All the services were well attended, and evidently excited great interest. The sum realized exceeded £20.

*Adelaide.*—On Tuesday, May 26, a meeting was held in the vestry of Lefevre Terrace chapel, to deliberate upon the propriety of complying with a very generally expressed desire from the churches that a

Baptist Association should be formed in South Australia, when it was unanimously resolved,—“That an association be now formed, to be called the South Australian Baptist Association.” A series of resolutions were then put to the meeting, embracing the objects of the association. The first public meeting of the association is to be held in October, at Lefevre Terrace chapel, and Mr. J. Hannay is to deliver the inaugural address.

*Sydney, Bathurst Street.*—On Monday evening, June 1, on the invitation of the ladies of the congregation, a tea meeting of the members and friends was held, to commemorate the fiftieth birthday of their pastor, Mr. James Voller. After tea, Mr. J. M. Ildridge, one of the deacons, took the chair, and Mr. Etherington, on behalf of the ladies, read an address, and presented Mr. V. with a handsome gold watch. Mr. V. expressed his warmest thanks, and Mr. Wilson, of Brisbane, delivered an animated address.

*Melbourne, Collins Street.*—On Thursday evening, June 4, the annual tea meeting of the pastor's Bible Class was held in the Lecture Hall. The attendance was very large, the large room being inconveniently crowded. After spending three hours together in a most delightful and pleasant manner, the young people separated after devotional services, conducted by the pastor. The Bible class has been in existence nearly six years, and upwards of fifty of the attendants during this period have been added to the fellowship of the church. The average attendance at present is one hundred.

*AMERICA—Philadelphia.*—While the invading army of Lee was marching on the city, the baptists raised every dollar of the money necessary to erect a Bethel, and commenced the work. The war has not hindered the completion of several elegant houses of worship in this city, which stand as monuments of the zeal of christians in a time of great national sorrow. Within sight of where I now sit rise the tall spires of two baptist churches, each costing about 50,000 dollars, one of which was dedicated a few weeks ago, and the other is nearly completed. We rejoice that the war has not hindered the building of temples for the worship of God. Never was so much money raised in this country for the spread of the gospel as is being raised at the present time. This is a cheering fact, and one that calls for devout gratitude.

*JUBILEE OF THE JAMAICA MISSION.*—It is proposed to celebrate this event next year, as on Feb. 23, 1814, the Rev. John Rowe landed at Montego Bay as the first baptist missionary to the island.

## DOMESTIC.

LANGLOFFAN, *Pembrokeshire*.—A new, substantial, and commodious chapel was opened at this old metropolis of the southern Welsh baptists, on Aug. 3 and 4. As expected, there was a great gathering of all denominations. Five and twenty ministers, thirteen students, and about 3,000 hearers attended the services. After the subscription and collections, only about £150 remains to be paid. Well done Wales!

ASTWOOD BANK, *Worcestershire*.—The jubilee of the baptist church at this place was celebrated on Wednesday, Sept. 2. After an early prayer meeting, a public service for addresses was held in the morning. In the afternoon the Lord's supper was administered to many members and visitors. Tea followed, and then a sermon. The day was one of much spiritual enjoyment.

WATERBEACH, *Cambs*.—Since the destruction by fire of the old chapel in April, the friends have met in a large barn. One of the foundation stones of the new chapel was laid by Mr. Spurgeon, on the last week in July, who laid a cheque for £125 upon it, and Mr. J. Tolier laid £10 10s. upon another stone. Mr. S. afterwards preached to 2,000 people in the barn.

COLERAINE, *Ireland*.—On visiting his former friends at this place in August, the Rev. T. W. Medhurst, of Glasgow, was presented with a handsome testimonial of books, accompanied by an inscription expressive of their high esteem for him as a minister of Christ's gospel.

GILDERSOME, *Yorkshire*.—On Friday, Aug. 14, the foundation stone of an enlarged chapel and school rooms was laid at this place, more room for the congregation and the scholars being indispensable. More than half the expence has been promised or received.

ROTHERHAM.—On retiring from the pastorate of the baptist church in this town, Mr. J. Ashmead was invited to a tea meeting, when his friends presented him with a handsome copy of the Holy Scriptures, and a purse of gold, as tokens of their esteem and good wishes.

HALIFAX, *Pellon Lane*.—The centenary of the baptist chapel in this place was commemorated with sermons on Lord's-day, Aug. 25. On Tuesday a public meeting was held, Sir F. Crossley, Bart, M.P., in the chair, when several animated addresses were delivered.

THETFORD, *Norfolk*.—The memorial stone of a new baptist chapel was laid here on Tuesday, Sept. 1, when several neighbouring ministers took part in the interesting services.

CANTERBURY.—The bazaar for the new chapel, although the weather was unfavourable, produced one hundred guineas. About £350 more are now wanted to open the place free of debt, and shew the archiepiscopal city what the voluntary principle can do.

GREAT YARMOUTH.—The memorial stone of a new baptist chapel was laid in this town on Wednesday, Aug. 26, by J. J. Colman, Esq., of Norwich, for the congregation now meeting in the Corn Hall, under the ministry of the Rev. W. T. Price.

SHREWSBURY.—The foundation stone of a new baptist chapel was laid here on Tuesday, Aug. 18, under encouraging circumstances. The friends have done well in making this attempt to secure a place of their own, and we wish them success.

WELSH BAPTIST BUILDING FUND.—Our brethren in the Principality seem determined to "provide for their own" in future, more than £10,000 having been already promised to form this fund. This is truly noble!

NAUNTON, *Worcestershire*.—The new baptist chapel in this village was opened for Divine worship on Thursday, Sept. 4, with two sermons, and a tea meeting provided in a large tent.

REMOVALS.—Mr. A. Ashworth, of Uley, Gloucestershire, to Bramley, Leeds.—Mr. W. C. Tenfler, of Pontypool College, to Uley.—Mr. D. Davies, of Haverfordwest College, to Hirwain.—Mr. W. L. Giles, of Dublin, to Cannon Street, Birmingham.—Mr. S. J. Davies, Secretary of the Baptist Home Missionary Society, to Aberdeen.

RECOGNIZATIONS.—Mr. W. H. Cornish, at Stafford, August 17.—Mr. J. Light, at Blackfield Common, Hants, Sept. 1.—Mr. J. A. Jones, of Haverfordwest College, at Sirhowy, Brecon, Sept. 7 and 8.

## MISSIONARY.

## GOSPEL MISSION TO THE ITALIANS.

A CIRCULAR has reached us on this interesting subject, dated Sept. 1st. We give the substance of it.

"About fifteen months since, two Christian brethren,—Mr. Edward Clarke, baptist minister, Twerton, Bath, and Mr. James Holroyd, Merchant, Frome,—were simultaneously directed to the religious want of Italy. While considering the condition of that country, and the opportunities political changes had afforded of introducing the Gospel, and which had been but very partially responded to by christian churches, they felt deeply anxious to contribute in some measure to her spiritual regeneration. After some months of prayerful waiting

upon God, Mr. Edward Clarke spoke his thoughts to Mr. James Wall, baptist minister, Calne. Before appealing to other christian brethren, they determined to visit Italy for the purpose of ascertaining by intercourse with the people themselves, and by studying their habits, what were their real wants, and to what extent it was in the power of British christians to render them assistance. This being resolved on, Mr. Holroyd furnished them with the means of so doing. They left England on the second of June, after a public meeting in Lock's Lane Chapel, Frome, where they were warmly commended by the pastor of the church, Mr. J. Holroyd, and other christian brethren, to the care and guidance of God. During an absence of nearly six weeks, they visited Como, Milan, Genoa, Leghorn, Florence, Sienna, Lucca, Pisa, Spetzia, and Turin. They were kindly received by some of the most godly men—Vodois, Italian, and other christians long resident in the country. So far as their limited acquaintance with the language permitted, they gathered information from tradesmen and merchants, mechanics and labourers, soldiers and servants, bigoted papists, protestant converts, and even infidels. After thus visiting those who knew the condition of Italy from opposite points, and whose estimate of her prospects varied, they concluded from all they had seen that there was no reason why the gospel should not be preached, in Italian, by Englishmen, and many reasons why it should. They now resolve for the glory of God and the good of Italy, so far as it shall be in their power, to seek the establishment of a mission, having the following for its basis:

1.—To send the gospel by Englishmen to that country.

2.—To distribute portions of the word of God.

3.—To assist converts who may seem fit for evangelists.

4.—To send bible-women into the homes of the Italians.

5.—To establish sabbath and day schools.

It may certainly be argued that England has not sufficiently felt the claims of Italy. It is lamentable that the country from which the light came to our beloved nation is now in blinding darkness. It is, perhaps, more lamentable that the apostacy which lies upon her like a foul eclipse—the superstition which places its last hope in this country which ought to destroy it—the error which having taken many in its snares threatens England with its plagues—it is lamentable that while we have sent missionaries to preach in almost every language of the earth, we have sent none to preach in Italian. Where the first ministers of Jesus came with their holy mes-

sage of mercy, where truth gained its greatest triumph, where the first Christians suffered death—upon the very graves of the martyrs exists a hollow mockery of christianity. Immortal souls perishing for want of knowledge are pointed to cold statues, pictures of the virgin, and wafers of the mass, while many, for lack of something better, bend their brows to the very dust, others turn in the bitterness of disappointment to the extremes of infidelity. When the gospel is preached by warm and earnest christians the gates of Rome will not be able to resist. Already many have come from the sinking bark of popery, and but for the political excitement which prevents the government from the liberal course it will undoubtedly take when the unity of Italy is accomplished, and the fear some have of a return to the past state of things, when they would be remembered by the priests, many more would have become, at least, professors of the truth. When Italy is *one*, the Government will not be checked by the priesthood, nor the people by the Government. If we desire to influence the nations of the south—if we would evangelize the catholic world—if we would check popery in England—the *blow must be struck in Italy*—truth must go to Rome. And as this is where it ought to triumph, this is where God has prepared the way more than in any other country which submits to papal error. The gates of Babylon are opened, who will 'come to the help of the Lord, the help of the Lord against the mighty?'

The child of God will not, however, forget the present in thinking on the future, nor lose the individual in the mass. To him it is enough that there are millions of immortal men to whom no bearer of glad tidings goes. As his eye sees the grave at their feet, their faces without light and smile turned towards eternity, and his ear fills with their mournful murmurs as they pass the bourne whence none return—He will not say 'Am I my brother's keeper?' but 'Lord, what wilt thou have me to do?' To him, in the very depths of his heart, God will respond 'preach the gospel to every creature.' We have heard this voice in our hearts. From Italy we have heard the cry, 'come over and help us.' Therefore humbly relying on divine grace, 'in the name of our God we set up this banner,' and in the same name we ask his people to cluster round it.

Donations forwarded to Mr. James Holroyd, Providence Cottage, Frome, Somersetshire, will be acknowledged immediately. A report of the mission will be forwarded to each subscriber annually. Mr. James Wall will (D.V.) go as an evangelist to the north of Italy, with his family, in October.

## RELIGIOUS.

MADAGASCAR.—There had been a great gathering of the people, numbering nearly 20,000, in Antananarivo, at which the newly revised code of laws was proclaimed and approved. "There is little confidence placed in the Queen," says the Rev. Robert Toy, "on the part of the christians, who fear another persecution, but of this there seems little cause for fear. Should religious liberty be secured for the space of a very few years, then, according to the recent rate of increase, persecution on a large scale will be virtually impossible. Even now there is scarcely a family among the nobles, where the influence of christianity is not felt to a greater or less degree. During the late disturbance, more than one proposition was started to the effect that the christians should also be destroyed; but it was an acknowledged impossibility, from the fact that, at the capital, they and their supporters were nearly, if not quite, as numerous as the opposite party." Mr. Ellis states that the congregations in the east and at the south are gradually increasing, and that their influence for good is already apparent in the adjacent villages. Nothing is more to be dreaded than the dangerous intrigues of foreigners. The extreme views of the Jesuits may be inferred from the tone of their organ, the *Monde*, published in France, which maintains that Madagascar is, by virtue of ancient treaties, a colony or dependency of France, and while it inveighs violently against the English missionaries and their doctrines, insinuates that Mr. Ellis was a party to the assassination of the late King!

ITALY.—The circulation of the Bible extends in every direction. "Travellers ranging the country have come upon humble workmen late in the evening, neither in bed nor at the *café*, but occupied with the Bible. Others have found readers of the Scriptures, earnestly intent on the study, lying on the banks of the Arno, or some other classic stream of Italy. The reports of colporteurs, and the rapid increase of evangelicals all over the land, attest the blessed results arising from the wide dissemination of the word of God."

THE WINKING VIRGIN.—The extraordinary success of this miracle has so "o'erleapt itself" as to have led to a quarrel about the plunder between a priest and a bishop. The receipts of the Church of Vicôvaro since the Madonna took to winking in it, have been on an average 3,000 crowns (about £600 a week). The bishop of Tivoli, in whose diocese the

church is, put in a claim for a share of this sum, but this claim was resisted by the curé. The latter seems to have the law on his side, for the bishop, in despair of getting any money, now gives out that he has never seen the image wink its eyes, and that he doubts whether it does!

HOLLAND.—In the Netherlands there has for some time been manifested an increasing interest in the subject of missions. A meeting of the various societies and their friends was lately held near Wolfhezen, on a retired, well-wooded heath. The railway brought large numbers of people from Amsterdam, Rotterdam, Utrecht, and other towns; and altogether between six and seven thousand people assembled, and remained for the greater part of the day, listening attentively to various speakers. Four temporary pulpits had been erected at short distances, so that about 1,600 people could hear at each place, while four speakers simultaneously delivered short addresses, a signal being given when the speeches were to be ended, and the hymn marked on the programme sung. The collection for missionary purposes was large.

FRANCE.—The manifesto of the Emperor Napoleon, in condemnation of the conduct of the seven bishops on the occasion of the recent elections in France, has been the most important event of the month. It reasserts as 'a fundamental maxim of the public law of France, that the Head of the church and the church itself have not received any power except upon spiritual matters, and not upon temporal things;' and reminds the Episcopal offenders that, 'consequently, the pastoral letters which bishops may address to the faithful of their diocese must be confined only to instructing them in their religious duties.' This unexpected action of the Government is regarded as imposing a serious limitation, not only upon the power, but upon the pretensions of the clergy.

## GENERAL.

AMERICAN SLAVERY.—*John Wesley's last Letter, written six days before his death.*

"February 24th, 1791.

My Dear Sir,—Unless Divine power has raised you up to be as '*Athanasius contra mundum*,' I see not how you can go through your glorious enterprise in opposing that execrable villany which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Are all of them stronger than God? Oh! is not

wear of well-doing. Go on in the name of God, and in the power of his might, till even *American slavery, the vilest that ever saw the sun*, shall vanish away before it. That He who has guided you from your youth up may continue to strengthen you in this and all things is the prayer of,

Dear Sir, your affectionate servant,

JOHN WESLEY.

To Wm. Wilberforce, Esq., M.P."

THE STOCKTON AND DARLINGTON RAILWAY COMPANY, which was in the van of railway enterprise—being established by the combined energy and foresight of the late George Stevenson and Edward Pease—held its last meeting as an independent company on Wednesday, August 12, at Darlington. Mr. Pease, M.P., congratulated the shareholders. They had been in existence thirty-eight years, and yet had not killed a single passenger nor run a Sunday excursion train over all that period. Only such trains as were indispensable for Government purposes, and to accommodate parties in reaching distant places of worship, had they permitted to run. They began with only £100,000 capital; and they were now handing over to the North-Eastern £4,000,000.

SLEEPING IN THE MOONSHINE.—A little boy, thirteen years of age, named Henry Lowry, residing near Peckham Rye, was on Tuesday night expelled his home by his mother for some trifling misdemeanour. He at once ran away to a corn field close by, and on lying down in the open air fell asleep. He slept throughout the night, which was a moonlight one. Some labourers on their way to work, seeing the boy apparently asleep, aroused him; the lad opened his eyes, but declared he could not see. He was conveyed home, and from thence to an ocular institution, where medical advice was obtained. The surgeon affirmed that the loss of sight resulted from sleeping in the moonshine. The boy is totally blind, and few hopes are entertained of his ultimate recovery.

A MONSTER AERIAL MACHINE. — M. Nadar's newly-invented aerial machine, which is occupying considerable attention in Paris, is already nearly half finished. Its dimensions are so enormous that it will have accommodation, it is declared, for more than a hundred passengers. The first aerial journey is to be to Baden.

EDINBURGH UNIVERSITY. — Sir David Baxter—who has so generously presented the people of Dundee with a park of the value of £50,000—has funded £3,000 for the purpose of establishing two scholarships in the University of Edinburgh, of the value of £60 each per annum.

A PIN-HUNTER.—In Paris, there recently died, about forty years of age, the Baron de Sevren, a gentleman who had devoted nearly all his life to a most extraordinary pursuit. Amongst the property he left were found two large and heavy boxes, supposed to contain cash, but turning out to be filled with hundreds of thousands of pins. His regular habit had been to pass along the most frequented streets and places of public resort, and to pick up any pins he discovered on the ground.

CLERICAL MAGISTRATES.—A Parliamentary return shows that in the last twenty years there must have been above 900 clergymen placed in the commission of the peace in England and Wales.

#### REVIEW OF THE PAST MONTH.

Friday, September 25th.

AT HOME.—Her Majesty, within a few days after her return from the continent, went off to her Highland residence in Scotland. The Prince and Princess of Wales have also recently visited that part of the country.—Many vacancies have taken place in the House of Commons, through the death of members; among these the Hon. Edward Ellice, for many years the liberal representative of Coventry, at an advanced age.—We are gratified in being able to report that pauperism in Lancashire continues to decrease. The last weekly return gives 24,555 less than the corresponding week of last year.—The harvest, which is above the average, is now nearly all gathered in. Many thanksgivings to HIM who "fillet our mouths with food and gladness." It is computed that the liberal donations of last year to the Lancashire distress have been repaid ten-fold by this providential interposition on behalf of our land.

ABROAD.—The great armies of the Potomac have not resumed their work of destruction and death, but are closely watching each other. The siege of Charleston has resulted in the possession of Morris Island and its forts by the Federals. In the south-west, contests favourable to the Federals are reported. President Lincoln, in an official paper, defends his war policy, negro emancipation and enlistment, more especially.—We regret to learn that in Japan, as well as in New Zealand, hostilities have been commenced.—Europe, too, is ill at ease. France, Austria, and England, are not satisfied with the replies of Russia respecting Poland, in which unhappy country a deadly strife is yet raging.—Denmark, too, is preparing to defend her provinces against the Germans, and Sweden, it is said, will aid her.



## Marrriages.

July 6, at the General Baptist chapel, Kirton Lindsey, Mr. Isaac Freeman, to Miss Harriet Frow, the youngest daughter of one of our deacons.

July 29, at the baptist chapel, Chipping Sodbury, by Mr. F. H. Roleston, Mr. W. Barrett, to Miss Amelia Eyles, both members of the church.

Aug. 8, at the baptist chapel, Haslingden, by Mr. P. Prout, Mr. John Roscow, to Miss Elizabeth Green.

Aug. 19, at 3, Hopetou Place, Glasgow, by Rev. T. W. Medhurst, Mr. W. Corstorphine, to Miss Anu McKendrick, members of the North Frederick Street baptist church. The bride was presented with three handsome volumes by her sabbath scholars as a token of their affection.

Aug. 22, at Banbury, by the Rev. W. T. Henderson, Mr. W. Wheeler, of Bloxham, to Miss S. Jeffries, of Moreton-in-the-Marsh.

Aug. 29, at the baptist chapel, Evenjobb, Radnorshire, by Mr. G. Phillips, Mr. C. S. Davies, to Miss Jane Jones.

Sept. 1, at Back Street chapel, Trowbridge, by Mr. Barnes, Mr. John Everett Evans, jun., to Miss Ellen Diplock, second daughter of Mr. John Diplock.

Sept. 2, at the baptist chapel, Darlington, by the Rev. P. W. Grant, Henry Angus, Esq., of Newcastle, to Priscilla, daughter of the late Michael Atkinson, Esq., of High Beaumont Hill. This being the first marriage in the above chapel, a handsome Bible was presented to the bride and bridegroom by the pastor, on behalf of the church.

Sept. 8, at Regents Park baptist chapel, by the Rev. James Spence, D.D., uncle of the bride, Mr. Joseph Allen, of Shepton Mallet, to Sophia Catharine, eldest daughter of Edward Bean Underhill, Esq., LL.D., of Camden Square, London.

Sept. 15, at Bloomsbury Chapel, London, by the father of the bride, Rowles Pattison, Esq., of Bedford Row, to Hannah, eldest daughter of the Rev. William Brock, D.D.

## Deaths.

June 21, aged 68, Henry Langland, Esq., Melbourne, Australia; senior deacon of the Albert Street baptist church, "an estimable citizen, and a devoted servant of Christ."

July 8, aged fifty-two years, at Hastings-upon-Hudson, America, William, youngest son of the late Mr. William Gadsby, baptist minister, of Manchester.

Aug. 4, at Rhymney, in the County of Monmouth, aged 32, deeply regretted and generally respected, Eliza, the beloved wife of the Rev. J. Jones, baptist minister.

Aug. 5, at Camberwell, the Rev. James Cubitt, formerly pastor of the baptist church, Thrapston, and more recently one of the tutors of the Metropolitan Tabernacle College, aged 55.

Aug. 6, aged 75, Harriet, the beloved wife of the Rev. G. Cheate, for more than fifty years pastor of the General Baptist church, Lombard Street, Birmingham—in joy and sorrow a true helpmeet, she sleeps in Jesus.

August 20, aged twenty-six, Charles, son of the Rev. C. Larom, baptist minister of Sheffield.

Aug. 21, at Leicester, after long suffering, borne with christian patience, Mr. Alfred Collier, formerly of the *Leeds Mercury*, and son of the late Mr. Collier, a deacon of the baptist church, Thrapstone. Mr. C., when a youth, was an apprentice in the office of the *Baptist Reporter*, and a resident in the house of the Editor, and is remembered with respect and affection by a large circle of friends.

August 26, at Liverpool, aged forty years, after three days' illness, Alice, the wife of the Rev. Hugh Stowell Brown.

August 31, at Uley, Gloucestershire, aged seventy-seven, Dorothy, the beloved wife of Mr. Benjamin Tilly, for upwards of fifty years a member at the Uley baptist chapel.

Sept. 3, at 3, Ann Street, Edinburgh, Henry David Dickie, senior pastor of the baptist church, Bristo Street.

Sept. 20, Jane, the beloved wife of the Rev. T. Pottenger, of the Rawdon Baptist College, aged 58, in consequence of an accidental overthrow from a carriage. May our esteemed friend be divinely sustained under his irreparable bereavement.

# YOUTH'S MISCELLANY.

## ORIGIN OF THE BAPTIST MISSION.

To trace some mighty river to the bubbling fountain from which it takes its rise, has ever been regarded as an interesting employment, showing what great effects often result from small causes.

As in the natural, so it is in the spiritual world, for so our Lord himself described the rise and progress of the kingdom of God. One of the most remarkable illustrations of this great fact may be found in the origin of the Baptist Mission, which, bubbling up on the hill-side at Kettering, is now irrigating and fertilising the sandy plains of India with the waters of the river of life.

Mr. T. E. Fuller, in the memoirs of his renowned grandfather, ANDREW FULLER, thus describes the origin of the Mission:—

“At the age of thirty-eight, Mr. Fuller commenced those great missionary labours which we may call ‘The gospel worthy of all acceptation’ put to life, as it had been put to speech and paper. He had worked out a great result by patient thinking. In the second epoch of his life, he changes the instrument, but not the theme. What he had written and spoken, he set to the dull music of hard, grinding toil, and, until death, worked out the conception of his earlier years. ‘The origin of the mission,’ says Mr. Fuller, ‘is to be found in the workings of brother Carey’s mind.’

While yet a shoemaker, he was busy constructing maps of the world, and studying the geography of the countries and the habits of the various tribes. Already, moreover, he was holding communion with the nations through their tongues. His power of acquiring languages, and the little incidents that would start him in some new enterprise, are now familiar to all. He would learn a language sooner than most Englishmen would master the dialect of Yorkshire or Devonshire.

It has been frequently said that amidst all these dreams of other lands, he made but poor work at his shoemaking and cobbling; and this common impression has been confirmed by a book of deservedly high authority in all that relates to the Serampore missionaries. His own words, however, emphatically contradict the report. It seems to have gained credence before his death, and in one of his letters home he declares that he was accounted both ‘a skilful and an honest workman.’

He had not been unexercised by the questions which engaged the attention of Mr. Fuller. ‘The gospel worthy of all

acceptation’ came just at the right time to strengthen and confirm his own convictions. From the time he was possessed with the missionary idea, he never ceased to press it upon the attention of the ministers and laymen with whom he came in contact. Passing through Birmingham, he had a conversation with Mr. Potts on the subject. Singularly enough, he declared that if he had the opportunity he would commence missionary labours at Otaheite, in the South Seas—the very scene of the London Missionary Society’s operations in later years.

Having been ordained minister of the village chapel at Moulton, in Northamptonshire, he came into nearer communion with that faithful band whose praise is now in all the churches. Ryland, of Northampton; Fuller, of Kettering; Sutcliffe, of Olney; Carey, of Moulton, were within easy distance of each other.

At a meeting of the Association, at Northampton, Mr. Carey, when pressed to propose a subject for discussion, submitted to the assembled brethren, ‘Whether the command given to the apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent.’

Without waiting for the judgment of the company, the senior minister, addressing him, said he ‘certainly ought to have known that nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first; and that he was a most miserable enthusiast for asking such a question!’ To render the question still more memorable, it so happened, as if by a prophetic glance, that Mr. Carey’s interlocutor made a direct allusion to the Eastern languages, and said, in the course of his sarcastic remarks: ‘What, Sir, can you preach in Arabic, in Persic, in Hindostani, in Bengalee, that you think it your duty to preach the Gospel to the heathen?’

There is no evidence that before this gathering Mr. Fuller had ever directly communicated with Mr. Carey on the subject of a mission to the heathen. After the senior minister just referred to had retired, Mr. Fuller drew near to him, offered his sympathy, and encouraged him to proceed in his inquiries.

Mr. Carey never lost sight of his object,

but sought perpetually to engage the attention of his brother ministers. In the year 1790, he found his way to Birmingham, and unburdened his soul to Samuel Pearce, who entered into his views with characteristic ardour. Several members of the church at Birmingham shared their counsels, and urged Mr. Carey to prepare his 'Thoughts' for publication. On his return to Northampton, he sought Mr. Fuller and two other brethren, and requested them to undertake the publication. Mr. Fuller, however, declined the task, though he still encouraged Mr. Carey to pursue the matter.

Though Mr. Fuller was thus slow in co-operating with his friend, he really contributed powerfully to the promotion of his desires. The next impulse which the movement received was from a sermon preached by him at Clipstone, in the year 1791, on the 'Pernicious influence of delay in matters of religion.' Let it be remembered that Mr. Carey was amongst the hearers. How eagerly would he listen to the enumeration of his own long cherished desires, by the man whom, most of all, perhaps, he desired to influence.

Mr. Carey, seizing the opportunity, urged the immediate formation of a Missionary Society. Mr. Sutcliffe, however, counselled more deliberation; and the brethren separated with a recommendation to Mr. Carey to publish his 'Thoughts.' His pamphlet appeared soon afterwards, under the title of 'An Inquiry into the Obligations of Christians to send the Gospel to the Heathen.'

In the spring of the following year, Mr. Carey preached his memorable sermon, in which he embodied his 'Thoughts' in two mottoes which have been the watchwords of the missionary movement ever since: '*Expect great things from God;*' '*Attempt great things for God.*' A resolution was passed afterwards, that 'against the next meeting of ministers a plan should be prepared for the purpose of forming a society for propagating the gospel among the heathen.'

On its first page the minute-book relates that the Rev. Andrew Fuller was appointed secretary, and the Rev. Reynold Hogg treasurer. A list of the subscriptions is given, amounting to the well-remembered sum of £13 2s. 6d. The meeting is adjourned to October 31, and is to meet at Northampton. In the interval of twenty-nine days a branch has been formed, more fruitful so far than the mother tree, for when the committee met on the 31st, the Society at Birmingham had yielded £70, which, with a few other sums, makes a total of £88 18s. Already the Association rejoices in the title of the Primary Society. No definite plans are as yet formed as to where they are to

send missionaries, or who are to go; but at the third meeting, in November, the brethren separate with the resolution to gain what information they can from books of travel, christian merchants, or from such persons as would at least favour the design of converting the heathen, and to consider the needful qualifications for a missionary.

It is well known how the problem was solved by the appearance of Mr. Thomas, who had recently returned from India, having made some efforts there to convert the Hindoos. Mr. Carey, according to general expectation, offered himself as a fellow labourer; and the services of these brethren were gladly accepted as the first missionaries of the Society. At the fourth meeting of the committee, under date January 9, 1793, the acceptance of these brethren is thus solemnly recorded:—'After a most serious, solemn, and affectionate meeting, attended with fasting and prayer to Almighty God, accepted the offers of both the brethren; engaged to pay every possible attention to the temporal accommodation of them and their families, and to afford every possible assistance to the church at Leicester, who must be deprived of the labours of their beloved pastor.' At this committee, Mr. Thomas unexpectedly arrived, and was, for the first time, introduced to the companion of his future toils. 'It was late in the evening,' says an eye-witness, 'and while in full deliberation, that his arrival was announced. Impatient to behold his colleague, he entered the room in haste, and Mr. Carey rising from his seat, they fell on each other's necks and wept.' All was hope and resolution; Mr. Carey's memorable words, 'Expect great things,' had become the watch-word of the little band. 'It is clear,' said Andrew Fuller to Carey, 'that there is a rich mine of gold in India; if you will go down, I will hold the ropes.'

We are then informed that in January, 1793, the committee had £115 0s. 6d. in the bank. This was their financial position at the time they had accepted the missionaries, pledged themselves to their support, and to the care of their families during their absence! So they work on in faith. A vigorous effort is now made through the country to procure funds, and form district societies to aid what is called the 'Primary Society.' Mr. Thomas preached at Bath, but so unmoved were the people that he says, 'I thought I should get nothing here; but some woman, after hearing the case, sent in one penny. I thanked them, and set down, *Bath, 1d.*' This seemed to have moved the ecclesiastical pride of Bath, and our collector ultimately went away with £20.

## BAPTIST REPORTER.

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 NOVEMBER, 1863.
 

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## WHAT IS CHRISTIAN BAPTISM?

MANY regard this inquiry as *the* vexed and vexing question that disturbs the churches more than any other; they wish we were all "well rid of it," and would consider themselves greatly relieved if they never heard the outlandish word "baptism" again.

But we cannot get rid of it; for it is in the Book which is guarded by an awful malediction, threatened upon all who take from, or add to, its words. In that Book we find it enjoined as a divine commandment, and obeyed as an unquestioned duty. Precept and example unite to enforce its due observance now as ever, and for ever.

Clearly, then, we cannot be justified in avoiding the question. Baptism, as mentioned in the New Testament, must mean something. What does it mean?

When a Hebrew child, on the day of the Passover, inquired of its parents, "What mean ye by this service?" an explicit answer was given. Can no such explicit reply be given to the question, "What mean ye by christian baptism?" The Passover was in commemoration of one great historical fact, which it illustrated or pictured perfectly. Christian baptism illustrates

two great historical facts, which it also pictures perfectly.

The history of man's redemption tells us that God, from the date of the ruin of man by the sin of disobedience, in consideration of his weakness, instituted observances which should continually bring to his recollection the gracious promise he had made of a Deliverer. Hence the institution of sacrifices by death; which illustrated, pictured, or set forth the great atoning sacrifice which would, in the fulness of the times, be made for the sin of the world.

The antediluvian and patriarchal ages were thus reminded at once of their own sin and an atonement for sin. Sacrifice by the shedding of blood, and the yielding up of life, was a perpetual picture ever before their eyes.

The offering of sacrifices was continued under the Law, by the express command of God to Moses, with several solemn appendages. But two other observances of the same character, as pictorial representations, were added—the passover, to remind them how the angel passed over those who dwelt where the marks of the blood were found; and the scape-goat to pre-picture

the "Lamb of God which taketh away the sin of the world."

These three institutions—sacrifice, passover, and scape-goat—among the most prominent and significant in the Jewish ritual of service—were observed by that people, with more or less punctuality and spiritual discernment of their purpose, until the advent of the Redeemer.

But we beg the reader to bear in mind one important fact—they each and all pictured, in one form or other, the sufferings, blood, and death of Christ as an atonement for sin.

At length the Son of God was manifested, and having made his soul an offering for sin, he died and was buried, and rising again from the dead on the third day, he ascended on high, that through death he might destroy him that had the power of death, that is, the devil.

Having thus obtained eternal redemption for us, ere he returned to his Father and our Father, to his God and our God, he gathered his disciples around him, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

From the wording of this commission we learn that their first duty was to "preach the gospel to every creature."

But what is the gospel? and where shall we find in the divine records its most precise and perfect definition?

Paul gives one. We quote it in full—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received,

how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."

Closely considering this declaration of the apostle we find that he is careful to bring to their remembrance the two great facts which he first announced to them, viz., that "Christ died for our sins," and that "he rose again the third day," affirming, also, that these were in accordance with the scriptures; these two facts constituting the gospel which he preached unto them. And thus in all other places, as recorded in the "Acts" and his own Epistles, he fully preached the gospel of Christ. "Jesus and the resurrection" was his constant and unvarying theme.

And contemplating these two facts—the death and resurrection of the Son of God—we discover in them a peculiar adaptation to the condition of man, providing, as they do, for the two great wants of his nature—the death of Christ being an atonement for the sin of his soul, and the resurrection giving him hope that his body shall rise again.

It will be perceived, also, that from these accomplished facts every promised blessing flows—pardon, peace, hope, love, and joy; adoption, righteousness, and sanctification; ending in the redemption of the body from the power of the grave, and eternal life.

Wherever this glorious gospel of the blessed God was proclaimed, it was accompanied by power from on high—the Holy Ghost sent down from heaven, convincing men of sin, and shining into their hearts to give them the light of the knowledge of the glory of God in the face of Jesus Christ.

It is easy, because it is natural, to conceive how one of these Corinthians, thus brought to the knowledge and enjoyment of the bless-

ings of the gospel, would, from motives of gratitude and duty, ask, "What is now required of me? What can I do to show that I am a believer in him who died for my sins and rose again for my justification?" The only immediate answer we can conceive would be in conformity with the words of the commission of the Lord Jesus, "he that believeth and is baptized shall be saved."

But why baptized? The answer is at hand—that he might set forth, or represent as by a picture, his personal faith in the death, burial, and resurrection of Him on whom he now rested all his hopes of salvation.

And hence it was that the apostle, addressing those who, believing in his name, had been baptized into Christ, and so put on Christ, reminded them of what they had done in these expressive words, "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 newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." And again—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

These remarkable passages are fully descriptive of the form and process of christian baptism. In one aspect we notice a re-representation of the old picture of an atonement for sin by sacrifice unto death, but with one addition, picturing to us the lively hope of resurrection from the grave.

And here we may just mention that in the institution of the "Supper" we have again a pictorial representation of the great atonement for

sin, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

In all these pictorial representations, from the beginning, a thoughtful and devout person will recognise the wisdom and grace of God. He made to our first father a promise of a Saviour; but knowing how prone his posterity would be to neglect or forget it, he appointed visible observances, that they might, by these lively and significant figures, bring that promise to remembrance until it was actually fulfilled. Hence the sacrifice, the passover, and the scape goat, were until Christ. Again, redemption being accomplished, he appointed the observance of two new visible ordinances—one initiatory, by which the believer pictures his own personal faith in the Redeemer's death, burial, and resurrection; and the other commemorative, showing forth his death till he come, when he will redeem the body from the power of the grave.

Who does not perceive in all these pictorial representations not only a peculiar adaptation to the facts they illustrate, but a harmony and a beauty that must excite admiration? They need not, however, cause us to wonder. They were all appointed of God, whose work is perfect.

And yet man would fain be meddling. It was one of the last complaints which the Lord made by Malachi of his ancient people, that they had changed or gone away from his ordinances. We are all ready enough to blame them for so doing, for it was a serious offence. But have any among us exposed themselves to the same complaint?

We judge no man. To his own master he stands or falls. Neither do we intend in this attempt to give any further reply to the question prefixed than that which we have already written may furnish, viz., that christian baptism is, whatever else it may be shown to signify or

exhibit, in its leading features, a likeness or picture of a believer's faith in the death, burial, and resurrection, of the Son of God. But we may be permitted to inquire if any of the now various forms in which some christians administer the ordinance are equally significant of those great facts of redemption? Is sprinkling? or pouring? or wetting?

There is one view of christian baptism, in our estimation, of essential importance, to which, ere we close, we would venture to direct special attention. We refer to its observance, as the personal act and deed of the believer, by which he voluntarily avows his allegiance to Christ, and enters his kingdom. That the kingdom of Christ on earth is a spiritual kingdom, all evangelical christians readily and willingly allow. Indeed, our christian brethren of other evangelical denominations recognize this essential principle as well as ourselves; for their practice, to a greater or lesser extent, whether Episcopalians, Presbyterians, Independents, or Methodists, is to require some evidence of personal piety. And they do right; for we cannot enter the kingdom of heaven by proxy. "Ye are all the children of God by faith in Christ Jesus."

To maintain inviolate the spirituality of the kingdom of God in the world is, or ought to be, the supreme desire of every christian. National christianity is a non-entity—it does not exist, it never did, and so far as we can see it never will; for as human beings come into the world and grow up, they must become new creatures in Christ Jesus before they can enter his kingdom. "The kingdom of God is within you," and therefore that kingdom cannot, with truth, be said to extend beyond the hearts it reaches, and in which it exists.

But for their own ambitious or

selfish purposes designing men introduced what has been called "National Christianity." And how did they effect their purpose? Not by the apostolic mode of individual conviction and conversion. That would be too tedious. And therefore they resorted to the more expeditious process of making converts by admitting men, women, and *infants* within the pale of what they called the "Church." The ancient mode of baptism was retained for ages; at length, assuming power to decree rites and ceremonies, they adopted the more convenient and easy mode of pouring or sprinkling; and ultimately demanding that every infant should be brought to the font, they effectually changed the ordinance both with regard to mode and subjects.

These changes in the mode and subjects of baptism, have materially interrupted the progress of the spiritual kingdom of Christ; men, women, and children, have been led to believe that they were christians when they were not; thus rendering nugatory the imperative commands of God that all men must repent and believe the gospel. For this reason we cannot but regret that the majority of really christian people in this land, by the observance of infant sprinkling, buttress up and strengthen one of the main pillars of the Romish or Church and State system; for without their support that crumbling pillar would soon totter to its fall. Nay, were the two great congregational bodies of this country, agreeing as they now do on nearly all other matters, to unite in maintaining the "one baptism" of the believer only on a profession of his faith, as an essential element in the spiritual kingdom of Christ, we might indulge cheerful hope of its more rapid and universal extension.

But be this as it may, "there is a future for the baptists," and

they can afford to bide their time. Our fathers did good battle for the true meaning of the untranslated Greek word "baptizo," and notwithstanding ignorance or prejudice, the sprinkling of babes is now regarded, by an ever-increasing number, as uncommanded and unprofitable, and often a delusion and a snare.

Let none among us, then, bate one jot of heart or hope for the restoration of this ordinance to its primitive observance. Christian baptism is of God, and must stand. We who hold by it are set for its defence and conservation. Let us never flinch or fail in our duty.

Our fathers were a feeble few. We are many and almost mighty. Shall such men as we flee? or worse, by a spurious charity, shall we be tempted to compromise our heaven-taught principles? or worse still, shall we hold dalliance with disobedience, or fall asleep in the arbour of self-indulgent repose? NEVER! Ten thousand times—NEVER! Rather let us adapt and adopt, though we expose ourselves to the charge of vain boasting, the declaration of glorious old Athanasius, "BAPTISTS AGAINST THE WORLD, FOR THE INTEGRITY OF DIVINE ORDINANCES AND THE SPIRITUALITY OF CHRIST'S KINGDOM."

## Spiritual Cabinet.

### GOSPEL TREASURES.

IN a world which looks down on poverty, where beggars are counted offscourings, and the respect is often paid to wealth that is due only to worth, a considerable fortune will secure its possessor from contempt, and a splendid one secure his introduction to the proudest circles of the land. Yet how much higher are the rewards which the treasures of the Gospel secure to him who, though poor in this world's goods, is rich in faith? Lifting "the poor from the dust, and the needy from the dunghill to set him with princes," they introduce him to the presence of the Divine Majesty and the palace of the Great King—to the society of angels and the communion of saints—to the general assembly of those high-born and first-born, compared with whom in point of worth, or dignity, or lofty and enduring glory, your kings are but worms of the dust. Again, if wealth, you may reside in a splendid

mansion, but it is to leave it one day for the narrow house; you may pamper the body with the costliest luxuries, but you are fattening it for worms; nor can the flashing blaze of a thousand diamonds blind our eyes to the melancholy fact that this gay, beautiful, charming form shall, stripped of all that bravery, be wrapped in a shroud, nailed up in a coffin, and thrust down into a black hole to rot. But give me the treasures of redemption, my food is manna, and my wine is love; my sweet pillow the bosom of the Son, and my strong defence the arm of Almighty God; my home that palace, eternal in the heavens, where angels' harps supply the music, and woven of Jesus' righteousness the robes are fairer than angels wear. Again, the bankrupt who succeeds to a fortune is placed in circumstances to pay his debts. Is there a stain on his honour, he wipes it out, and relieves himself of



a load which lies heavy on the heart of an honourable man. Henceforth he neither fears to examine his accounts, nor look all men in the face: and on the day when he summons his creditors to pay his debts in full, he is esteemed a happy, applauded and fêted as an honourable man. But possessed of the treasures of the Gospel, I am enabled to pay debts whose sum no figures can express, nor long ages in hell atone for; with Jesus' infinite merits I pay God all his claims; and obtaining a full discharge from the hands of Eternal Justice in the High Court of Heaven, I lift up my head, not only before men but before angels; not only in the presence of holy angels but of a holy God; and looking round on conscience and the Law, on Death and the Devil, challenge them all, saying, "It is God that justifieth, who is he that condemneth?"

A treasure! So men speak of the child who, like a beautiful flower with a worm at its root, may droop and die;—of fame won on a stage, where the spectators who applaud to night may hiss to-morrow;—of riches that, like scared wild fowl on the reedy margin of a lake, take to themselves wings and fly away. But how much worthier of the name the Friend who never leaves us; health that sickens not, and life that dies not; love that never cools, and glory that never fades; a peace that troubles may disturb but do not destroy—being to it but the raging tempest that shakes the arms of a tree which it cannot uproot; the swelling, foaming, angry billows that toss the bark which, securely anchored, they cannot part from its moorings nor dash on the surf-beaten shore!

The unspeakable value of those blessings of divine mercy, pardon, peace, and grace, represented by this treasure may be tested in a simple way. In London, within

whose heart there is gold in more senses of the expression than one, stands a building with armed sentinels by its door, and at its table directors with the fate of empires, with war or peace, want or plenty, in their hands. Entering by the guarded portal, and passing through the bustle of a crowded hall where Mammon sits enthroned, and gold coins are tossed about like pebbles, and silver, as in the days of Solomon, seems nothing accounted of, you descend, by strongly protected passages, to a room whose walls, divided into compartments, are formed of massive iron. Around you there are heaped, pile on pile, not thousands, but millions of money—the wealth of a great nation—the price of crowns and kingdoms. You are in the strong room of the Bank of England, one of the wonders of the world. Now, from his loom where the shuttle flies from early morn into the night, take a poor, pale-faced, but pious weaver;—from the dark mine, where any moment he may be drowned by water, blasted by fire, suffocated in the choke-damp, or buried beneath falling rocks in the bowels of the earth, take a poor, begrimed, but pious pitman—and placing either in that room, offer him all its treasures on condition that he parts with that in his bosom! He would spurn the glittering bribe, saying as he returned to bless God for his brown bread and lowly home, "Get thee behind me, Satan;" or, "Thy money perish with thee!" With this blood-bought treasure he will rather die than part, saying, "It cannot be gotten for gold, neither shall silver be weighed for the price thereof; the gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of pure gold; no mention shall be made of coral or of pearls, for the price of it is above rubies."

*Dr. Guthrie.*

## Poetry.

### LIGHT AT THE EVEN-TIME.

Light at the even-time !  
 Oh, blessed hope, when on the waters dark,  
 Faith's straining eye can scarce discern the ark,  
 And the poor dove, in weary flight around,  
 No olive branch has found !

Light at the even-time !  
 Oh, blessed hope, when brightest suns have set  
 In strange eclipse, while it was noonday yet,  
 And we remain in chill and silent fear  
 Within the shadow drear !

Light at the even-time !  
 Oh, precious promise, shining through the gloom,  
 When a sad nation stands around the tomb  
 Where Genius sleeps, and dearest hopes are laid,  
 Low in death's awful shade !

Light at the even-time !  
 Oh, cheering thought, when Thy mysterious ways  
 Leave us, O Father, in the strange amaze  
 Where faith can only anchor on that word,  
 "So hast thou willed, good Lord !"

Light at the even-time !  
 Yes, suddenly and dark the thunder-cloud  
 May wrap the skies of noon in deepest shroud,  
 But the sun is not quenched,—a golden ray  
 Shall come ere close of day.

Light at thy even-time !  
 Oh, God of love, no darkness dwells with Thee,  
 And in Thy light at last we light shall see ;  
 Thy covenant of promise faileth never,  
 True to the faithful ever !

Light at the even-time !  
 Let us walk forward, through the cloudy day,  
 'Till we arrive where storms are passed away,  
 And all eternity's disclosures tell  
 God hath done all things well !

## Reviews.

*Why I was an Atheist, and why I am now a Christian. A Statement delivered at Taylor's Depository, Newington Road, London, on Tuesday, August 18, 1863, by J. B. Bebbington (late Editor of the Propagandist). London: H. J. Tresidder. Price Threepence.*

ANOTHER convert from the ranks of unbelief. Our old friend, THOMAS COOPER, never advanced so far into the dark regions of disbelief in God and his Christ as this man, or the more

notorious JOSEPH BARKER. COOPER never denied God; and while he told us that he "knew him not," he declared, "I love the Nazarene." This afforded us at the time a gleam of hope that he would one day, by the grace of Christ, return to his first love; and we adore that grace which has, ever since we buried him with Christ in baptism, enabled him to walk in newness of life. God forbid that we should ever cease to pray that he may be faithful unto death !

This pamphlet may be regarded as another beacon, set up to warn the young and ardent voyager through life to keep at safe distance from the rocks and shoals of unbelief, for although he might escape the peril, he would suffer loss.

When a youth, J. B. B. became a teacher in a village sabbath school conducted by the "Primitives." Conceited and contentious, he began by ridiculing their humble attempts to do good. His next steps were in the direction of doubt and disbelief. He says:—

"I travelled eight miles to procure the famous 'System of Nature,' commonly attributed to Mirabaud, really by D'Holbach. It was late on Saturday night when I set out to return home with this treasure. I was disappointed that I could not begin to read it as I walked along; I managed to cut it open with a knife even as I journeyed in the darkness. I devoured that book. I yielded myself up to the dangerous eloquence of the Frenchman. From that moment I was lost. Faith in God, in immortality, was gone. A God-forsaken apostate, I had accepted the creed of despair.

Now, had I come into contact, just at this time, with any judicious minister of the gospel, possibly I might have been saved. But the men of whom I have spoken were utterly incapable—of course I intend not the slightest reproach to them—of dealing with my difficulties. I had played with edged tools, and the proverbial result had followed: I had now developed into the unbelieving, sneering Sadducee. I was always on the watch for a blunder on the part of the preacher. On one occasion I laughed outright in chapel. They talked of expelling me from the Sunday school. But they prayed for me instead, and sadly predicted that I should become an infidel. Alas! the work was already accomplished.

I did not yet give up attending a place of worship, but I commenced to travel to the nearest town, Burslem, and frequent the baptist chapel there. I even took my place as a teacher in the Sunday school. The place was full of—what ought to have been for me—touching associations. Here I had been taken regularly till removed from the care of my remaining parent. Here for many long years had the kind friend, who was now my guardian, been active in the capacity of deacon and trustee. Here lay buried the father I never knew. The preaching was of a much higher order than that to which I had been accustomed, but it came too late.

I listened for years to the ministrations of the Rev. William Barker. After teaching the children to read the Bible in the school on Sundays, I went home to devour the 'Exegesis of Strauss,' which Thomas Cooper was then engaged in publishing. From *Cooper's Journal* I culled out arguments with which to puzzle Mr. Barker in his bible class. Finally, I withdrew altogether from chapel attendance; I walked about the fields on Sundays, sketching the trees and cottages, and muttering very fine things about nature, destiny, humanity, and the godless millenium.

The next thing was an attempt to propagate my notions. I attacked open-air preachers. I had found out the *Reasoner*, published by Mr. George Jacob Holyoake; so I went about teasing ministers with the said *Reasoner*. I left it at their houses, and sought interviews with them afterwards. I attended their chapels and churches in hopes to hear allusions to myself, or the *Reasoner*, from their pulpits. Some of them talked kindly and affectionately with me, others rather differently."

These extracts tell us how he first wandered. We have not space to follow him in the dark and devious path he trod down to the dismal regions of atheism. Let those who think lightly of such matters read his narrative, which he thus concludes:—

"I have almost done. Before I sit down let me express my deep and bitter regret that I should have embraced a life of godlessness, that I should have attempted the propagation of that godlessness. It is my earnest hope that my experience may prove a warning to some—may at least be sufficient to make some pause before entering on a course which will acquaint them with the deepest sorrow, with the direst anguish. I am not going to hold out threats of torturing death-beds—I have seen the atheist die in peace—sad, mournful, resigned to the dread fate of annihilation, but yet in peace. But I tell you that if you lose hold of faith in God and in the future—unless feeling have lost all domain over you, unless the empire of the heart is broken; your days shall be days of wretchedness, your nights shall be nights of horror. You shall contemplate all whom you love, the wife of your bosom, and the children of your hearth, and shudder as you reflect that, in a few years at most, death will for ever and ever divide you. You shall awake at night, and as annihilation confronts you, the cold and clammy sweat shall bedew your frame. Be true to yourselves, despise not the dictates from within. I have told you that the last prayer of a dying father

was offered for me. That prayer has followed me through life. I think it was Pemberton, a man of genius, well known in the unbelieving world, who said, that he was evermore pursued by the 'clank, clank' of the key which he threw behind him as he quitted his father's house for ever. 'I have heard it,' he exclaimed, 'in the midst of battle, louder than the roar around.' And that prayer has flashed across my mind in the most unaccountable manner, under the strangest circumstances possible. The theory of calculation, of utility, so vaunted by Secularism, has not been able to keep me from grave irregularities. I confess with sorrow that passion has again and again overborne calcu-

lation; in tears of blood have I repented. But that prayer has rung in my ear above the festive din of midnight revelry. Yet did I hush it away as the fond superstition of a devoted but mistaken father. Sometimes, indeed, it fortified my unbelief. I said to myself, 'my father prayed, yet I am here; behold the futility of prayer!' Yet, as his last breath was spent in prayer for those he left behind, I hope that mine will in like manner be spent; and that I shall depart, not to the cold and cheerless annihilation pictured in the atheist's creed, but to that high and glorious destiny revealed by christianity, a blissful immortality."

## Christian Activity.

### LAY AGENCY.

AT the recent Conference of the Evangelical Alliance, held in Dublin, the Rev. John Hall, Presbyterian, read the following paper on Lay Agency:—

"An immense variety of topics might be discussed under the comprehensive heading of lay agency. Indeed, the most interesting problems of church work at the present time come under this general designation. Shall we have deaconesses, or protestant sisterhoods, to fill a space yet unoccupied in our christian ranks? and if so, under what rules and arrangements? Do the Bible-women, to whom so much attention has been deservedly given in London and elsewhere, come up to the idea of such a sisterhood? or do they only show how widespread is the feeling that somehow woman must have a share in the great business of benevolence? Scripture readers and sabbath school teachers, again, come under this general description, and how much may yet be said—not about their value in the service of truth—but about the best means of rendering them efficient to the highest attainable point! The whole subject of lay preaching is also suggested by the title. On this, at the present time, perhaps the largest amount of inquiring interest is concentrated. The zeal, activity, and, we believe, the usefulness of various persons who have been engaged in this work, the amount of acceptance they

have had with the people, the remarkable and unexpected development of gifts on the part of some of them, and the very difference of opinion obtaining regarding their position and efforts,—all tend to invest the subject with importance, while, perhaps, increasing its delicacy and difficulty. We are not to argue the question of lay effort in general at this time of day. The principle is admitted everywhere, and preached in all places where the whole truth is set forth. Lay effort is partially systemised in the various bodies that have the Church of Scotland for their type. However elders may discharge their duties—and we know that multitudes of them are zealous and efficient—there is no doubt that, by the theory of their office, they constitute a well-defined, regulated body of lay assistants to the ministry, aiding in a spiritual work, and yet, for all practical purposes, separated from the ministry and retaining their place among the people. The same thing is true, in practice, among our Congregational brethren, who will acknowledge with gratitude the good services rendered by their deacons. Nor need I say how efficiently and systematically the numerous and zealous communities that bear the honoured name of Wesley retain the impress of his wonderful organising power in their class-leaders and stewards, to say nothing of local preachers.

In this state of things it were idle to

debate the question, 'Should we have lay effort and lay assistance?' The churches have long ago settled that, and any question that is now raised among them on this point respects increase of quantity and improvement of quality. They have not, however, settled in any definite or satisfactory way, 'Is it good that the public preaching of the Word should be undertaken by laymen?' I am aware that a certain ultra-spiritualism would summarily dismiss the whole thing by denying any such distinction as that between the ministry and the laity. But it is not possible to ignore such a distinction. There are certain persons recognised in scripture who are to labour in the Word and doctrine, and there are certain others who are to honour them in the Lord. There are certain persons recognised in scripture who are to rule and admonish, and there are certain others who are to obey them that have the rule over them. There is, therefore, in the New Testament the distinction—plain enough for all practical purposes—between the ministry and the laity. We can agree about this without raising any question about orders, or attempting to settle what is the essence of ordination. Then the query comes to be, Is it lawful that persons should, while remaining among the laity, declare the gospel to their fellow-men? So stated, there seems to be only one answer that we can give. What is preaching, after all, but speaking about spiritual things loudly enough to be heard by a company more or less large? Then it comes to be a part of the right of a British subject to utter his thoughts to his fellows on religious as well as other subjects. He may address them on science, on politics, on sanitary reform. Why should he not on religion? Regarded thus, we are wasting our breath in asking, 'May laymen preach?' Of course they may. In the exercise of a right, which the people of the United Kingdom have long prized, and which, we trust, even Spain will yet have—they may utter freely their convictions on religious as well as on other subjects. An ingenious friend once set a trap for an opponent of unordained preachers in this way:—'I am a layman, and my companion does not know the saving

truth that is dear to me. May I not tell it to him?' 'Of course.' 'Suppose there are two, may I instruct them together?' 'To be sure.' 'Suppose there are four, may I instruct them so?' 'Undoubtedly.' 'And suppose there are eight, eighteen, or twenty-eight, may I teach them together?' 'Well, I dont see any objection.' 'And what is that but conceding that a layman may lawfully preach?' The opposing gentleman was, if not convinced, at least silenced.

But it will be perceived that it is one thing to admit—what cannot be denied—the right of free speech on religious topics, and it is quite another to say what course the church is to take in relation to the exercise of this right. Three lines of conduct are open to her. She may hold aloof altogether, and it will then be suspected that ministers are jealous of their peculiar privilege of lecturing every one, and being lectured by none; or she may leave the matter just where it is now, and the result will be certain inconveniences, to which I shall advert by and by; or, as the third, and we think the best way, she may turn her attention to this subject, recognize the lay preacher as coming in the succession of the Evangelist of the New Testament, and so turn to the best account an outgrowth of religious life which the Church could not repress if she would, and which it would be wrong to put down if she could. I take leave to submit one of two considerations that seem to indicate the propriety of something being done, though they do not perhaps very definitely point out the appropriate line of procedure. A Christian man, we have said, has an undoubted right to express his religious convictions to his fellows. He may do this, because he is a British subject, to as many as will listen. I have no right to inquire into his opinions or character, if the hearers are satisfied. But if he find it convenient to ask for my school-room, or pulpit, or even an announcement from the pulpit, he asks me to become a party in some degree with him, and he gives me a right to ask him, 'What do you teach? Are you apt to teach? And is your character such that I can with safety to myself and comfort to the people recommend you to them?'

Now, these are questions which the person himself is often the least competent to decide upon and determine. We are all of us poor judges of ourselves. Even strong-minded and able men have often a weakness for attempting that which they are least fitted to accomplish. Then, how are questions like the above—just and natural—to be answered? On the present plan inconveniences like the following sometimes arise. A minister is about to go to the pulpit when a stranger, just introduced, asks permission to supplement his sermon by twenty minutes of an address. The minister neither knew the man nor his communication. He might be fitted to edify the people, or he might not. It was at a time when religious feeling was deeper than usual in the community, and when the addresses of some excellent laymen had been the means of producing happy impressions. The situation was peculiarly embarrassing, and as the experience was my own, I can declare how deeply painful it was to decline the offer, and appear to the applicant a hinderer of the Lord's work. Yet, subsequent observation showed that it was the proper course. Then what is to be done? How is this to be avoided? The only thing that seems practicable is, that christian persons anxious to serve the Lord in this way should present themselves to some body of christians, satisfy them of their soundness in the faith and general excellence of character, and obtain their approbation. These two points would ordinarily be sufficient, for the experience of the last few years abundantly shows that God owns men in the teaching of others who could never come up to even the most modest standard in the matter of general knowledge. We do not see why any right-minded man should hesitate to ask a definite position by means of the brotherly recognition of a community of christians; and I am assured that most persons would attach more importance to such public recognition than to any number of those unsatisfactory documents called 'certificates' from A, B, and C, of which, when you have read them, you are inclined to say, 'These certificates are all very good, but who certifies for the writers of them?'

But it might sometimes happen that such persons shun identification with any one community, lest it should narrow their sphere of labour among others; or very rarely it might happen that no existing community would in all respects satisfy a zealous lay preacher. Yet it seems to me even such cases as these are not desperate. This Alliance commands—we say it with profound gratitude—the confidence of nearly all those who are likely to regard lay-preaching favourably. A committee appointed by this Alliance might make all the necessary inquiries, satisfy itself of the soundness in the faith and personal excellence of such volunteers, and give such assurance as would obviate many present difficulties. All this could be done without assuming any of the functions of a church, and without, even in appearance, limiting the range of the gifts which the Holy Spirit is pleased to distribute.

From close and anxious observation, the writer is satisfied that some such course as this is needed if lay preaching is to become an actual and reliable power in the church. That it should become such a power is extremely desirable. There is a certain freshness about the unprofessional and direct manner in which intelligent laymen express their religious convictions. They are not fettered with 'Rules for the composition of a sermon.' For many reasons the people like to hear them make the effort to speak. Here, then, is a power at our command, and the question is, are we to take and utilize it, or, by leaving it to irregular, desultory, and adventurous exercise, shall we lose the service it might render, or see it with bitter mortification turned into a positive evil? Because, unhappily, the people who most need lay-preaching are in the mass the worst judges of suitable lay preachers; and with them the more recent the change of life, and the more distinguished the career of crime abandoned, the more exciting the service. But I submit that this is neither in accordance with the teaching of Scripture nor with the dictates of Christian prudence; and there is no way in which it can be guarded against but the kindly and friendly recognition by the Church of the evangelist's labours, and the honest

attempt to turn them to the best account.

It will be seen then, in conclusion, that the lay preacher has a right to proceed, as a British subject, unquestioned by any one; that when he asks anything implying the countenance of the Church or her ministers, he gives her or them the right of enquiring into his doctrine and manner of life; that no right-minded man should hesitate about meeting these inquiries, and obtaining recognition thereupon; and that thus the lay preacher is placed in a definite position, and is upborne by the influence of a body of brethren, and commended by their approbation to the confidence of others. Thus the

selfish and interested proceedings of the unworthy, and the errors of the ignorant, or the absurdities of the weak, would be discouraged, and the hands of the intelligent and reliable greatly strengthened. Thus the regulars and the volunteers in the Lord's host would be the better able to co-operate harmoniously, and without much risk of being in each other's way. The regulation, not the repression, of this agency would be secured, the pulpit would be strengthened, and, by God's blessing, the gospel might be brought into many a crevice and cranny of society where at present the ministry seems unable to penetrate."

## Revivals and Awakenings.

### A REVIVALIST'S ADDRESS.

AT a meeting of the friends of revival movements recently held in London, the propriety of erecting a large preaching place in the East of London, for the great masses of the people who attend no place of worship was brought under consideration.

"After several prayers had been offered, scripture read, and hymns sung, Richard Weaver delivered an address upon this subject. He said that he had been twelve months praying about this hall. The Lord had continually spoken to his heart. 'Richard, go try and do something for the poor fallen men and women in yon East of London.' By day and by night he had had it laid upon him to try and get the poor, degraded, dirty hands and hearts of these people made clean and respectable. But how was it to be done? It would take a deal of money. Still there were riches in Christ—he could plead with God. What is money? Why, God could send a boatload of money. It wanted faith. See what those men of faith in Heb. xi. did by trusting God. It is not what *they* did, not what Moses did, not what Joshua did, but really what God did. We think a good deal too much of what 'I do.' I used to write to the *Revival* at one time. People say, 'Richard, you never

write to the *Revival* now.' 'I'll tell you how that is. One day I sat down and wrote, and when I looked over the writing, I read so much about I—'I did this,' 'I went to such a place,' 'I preached,' 'When I spoke, the people,' &c. I saw there was so much of I, that I tore the paper up. Let other people write about us. It wouldn't do. We must have more about Christ, and what he says. Well, now, about the hall. It isn't to be Richard Weaver's hall. I don't want the people to come and hear me; I'm popular enough—too popular by half; too many come to hear me; I don't know how it is. It is not because I am more holy than others, I'm sure of that; but yet they come. People sometimes send for me to come, and think that if they send me money, they will induce me to go. One lady wrote and said she would give me £20 if I would come only for one night, but I said, 'I am not like Judas, I don't preach for money. Before I go to any place, I must know that God would have me go there. I wouldn't go for all the world to any place if God didn't say, 'Go to that place.'

But turn to Mark xi. 24. See there, Jesus says, 'Therefore I SAY unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.' He also

says, 'Be it unto thee according to thy faith.' Now we must pray in faith. When we want a thing, we must lay our want upon the atonement by the arm of faith. 'Abide in Me.' 'If ye abide in Me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.' Here is the spirit of faith and the spirit of communion, 'Ye have not because ye ask not.' We have need of men of faith, and men of prayer. We have plenty of men with oratory, men who like to be heard; but where are our Luthers, our Whitefields, our John Wesleys, our Fletchers, our Bunyans? Look at Baxter and Knox; see what these men did. We ought all to be like these, so that by our *example, our life, and labour*, our work may tell, our works may live and spread. When we go we should be as men missed out of the world. So was it with these men, they live after their death, or, more properly, after falling asleep. Bunyan lit up a dim light in Bedford prison yonder; but the light is not dim now—it spreads and burns brightly. We are fellow-labourers with Bunyan. My brothers, we must have faith and prayer; don't divide them. The two oars must pull together—believe and pray, and you'll bring the blessing down. Oh, listen to these words of Jesus, 'Therefore I SAY unto you,' &c. Why, we seem surprised when God answers us, as though we have never prayed for the thing. I remember a man who told me he had been in great need. He knelt down with his family one night and prayed for God to help him. Next morning a registered letter came. The man with trembling hand signed the little bit of paper, and when the postman was gone, and he opened the

letter, he found inclosed two five pound notes. He lifted up his hands in surprise, saying, 'I never expected this.' His little boy said, 'Why, father, didn't you ask God for it?' We go to the Lord and ask, and we think we shan't have. Nay, we must go in faith—go empty-handed, but come back full. There are many doors without latches to faith. Look to Jesus by faith, and ask in prayer. Many go to the door and then go back again; but faith rises, opens the door, goes right in, and comes back loaded with heavenly blessings, like the spies who brought back the grapes and fruits of Canaan. When we want a thing, if it be right and God's will for us, then let us go to Him with believing, persevering prayer. If we do not get it now, let us persevere. 'I will not let Thee go, except Thou bless me.' 'And He blessed him *there*.'

'Therefore I SAY unto you, I (Jesus) say unto you,' my fellow labourers. Here are no ifs and buts. The Master, it is true, may try our faith. He did so to the poor woman. She wanted her child cured. She asked of Him. He said, 'It is not meet to take the children's bread, and cast it to dogs.' The woman said she would have a crumb. She held on in faith; she prayed on for her child. Then the Master said, 'O woman, great is thy faith; be it unto thee even as thou wilt.'"

There is a ready roughness about this address which some may not admire; and yet its sincere earnestness goes more directly to its purpose than a studied and elaborate oration. We shall be curious to know what effect it produced.

## Narratives and Anecdotes.

DANIEL O'CONNELL ON NEGRO  
EMANCIPATION.

(Concluded from page 314.)

"We next refer to your declaration that the two races, viz, the black and white, cannot exist on equal terms under your government and your institutions. This is an extraordinary as-

sertion to be made at the present day. You allude, indeed, to Antigua and the Bermudas. But we will take you to where the experiment has been successfully made upon a large scale—namely, to Jamaica. There the two races are on a perfect equality in point of law. The law does not recognise the slightest distinction between the



races. You have borrowed the far greater part of your address from the cant phraseology which the West Indian slaveowners, and especially those of Jamaica, made use of before emancipation. They used to assert, as you do now, that abolition meant destruction; that to give freedom to the negro would be to pronounce the assassination of the whites; that the negro, as soon as free, would massacre their former owners, and destroy their wives and families. In short, your prophecies of the destructive effects of emancipation are but faint and foolish echoes of the prophetic apprehensions of the British slaveowners. They might, perhaps, have believed their own assertions, because the emancipation of the negroes was then an untried experiment. But you—you are deprived of any excuse for the reassertion of a disproved calumny. The emancipation has taken place; the compensation given by England was not given to the negroes, who were the only persons that deserved compensation. It was given to the so-called 'owners.' It was an additional wrong—an additional cause of irritation to the negroes; but, gracious Heaven! how nobly did that good and kindly race, the negroes, falsify the calumnious apprehensions of their taskmasters? Was there one single murder consequent on the emancipation? Was there one riot, one tumult, even one assault? Was there one single white person injured, either in person or property? Was there any property spoiled or laid waste? The proportion of negroes in Jamaica to white men is as 300 to 60 or 80 per cent. Yet the most perfect tranquillity has followed the emancipation. The criminal courts are almost unoccupied; nine-tenths of the jails are empty and open; universal tranquillity reigns. Although the landed proprietors have made use of the harshest landlord power to exact the hardest terms by way of rent from the negro, and have also endeavoured to extort from him the largest possible quantity of labour for the smallest wages, yet the kindly negro race have not retaliated by one single act of violence or of vengeance; the two races exist together, upon equal terms, under the British government and under British institutions. Or shall you

say that the British government and British institutions are preferable to yours? The vain and vapouring spirit of mistaken republicanism will not permit you to avow the British superiority. You are bound, however reluctantly, to admit that superiority, or else to admit the falsity of your own assertions. Nothing can, in truth, be more ludicrous than your declaration in favour of slavery. It, however, sometimes rises to the very border of blasphemy. Your words are, 'God forbid that we should advocate human bondage in any shape.' Oh, shame upon you! How can you take the name of the all-good Creator thus in vain? What are you doing? Is not the entire of your address an advocacy of human bondage? Another piece of silliness. You allege that it is the abolitionists who make the slave restless with his condition, and that they scatter the seeds of discontent. How can you treat us with such contempt as to use assertions of that kind in your address? How can you think we could be so devoid of intelligence as to believe the negro would not know the miseries of slavery, which he feels every hour out of the four-and-twenty, unless he were told by some abolitionist that slavery was a miserable condition? There is nothing that makes us think so badly of you as your strain of ribaldry in attacking the abolitionists. The desire to procure abolition is in itself a virtue, and deserves our love for its charitable disposition, as it does our respect and veneration for its courage under unfavourable circumstances. Instead of the ribaldry of your attack upon the abolitionists, you ought to respect and countenance them. If they err by excessive zeal, they err in a righteous and holy cause. You would do well to check their errors and mitigate their zeal within the bounds of strict propriety, but if you had the genuine feelings of Irishmen, you never would confound their errors with their virtues. In truth we much fear, or rather we should candidly say, we readily believe that you attribute to them imaginary errors for no other reason than that they really possess one brilliant virtue, namely, the love of human freedom in intense perfection. Again, we have to remark that you exaggerate exceedingly when you state

that there are fifteen millions of the white population in America whose security and happiness are connected with the maintenance of the system of negro slavery. On the contrary, the system of slavery inflicts nothing but mischief upon the far greater part of the inhabitants of America. The only places in which individual interest is connected with slavery are the slaveholding States. Now, in those States, almost without an exception (if, indeed, there be any exception), the people of colour greatly exceed the white; and thus, even if an injury were to be inflicted on the whites by depriving them of their slaves, the advantages would be most abundantly counterbalanced and compensated for by the infinitely greater number of persons who would thus be restored to the greatest of human blessings—personal liberty. Thus the old Benthamite maxim of ‘doing the greatest possible good to the greatest possible number,’ would be amply carried out into effect by the emancipation of the negroes. You charge the abolitionists, as with a crime, that they encourage a negro flying from Kentucky to steal a horse from an inhabitant of Ohio, in order to aid him, if necessary, in making his escape. We are not, upon full reflection, sufficiently versed in casuistry to decide whether, under such circumstances, the taking of the horse would be an excusable act or not. But, even conceding that it would be sinful, we are of this quite certain, that there is not one of you who addresses us who, if he were under similar circumstances—that is, having no other means of escaping perpetual slavery—would not make free with your neighbour's horse to effectuate your just and reasonable purpose. And we are also sure of this, that there is not one of you who, if he were compelled to spend the rest of his life as a personal slave, worked, and beaten, and sold, and transferred from hand to hand, and separated at his master's caprice from wife and family—consigned to ignorance—working without wages, toiling without reward, without any other stimulant to that toil and labour than the driver's cart whip, we do say that there is not one of you who would not think that the name of pickpocket,

thief, or felon, would not be too courteous a name for the being who kept you in such thralldom. We cannot avoid repeating our astonishment that you, Irishmen, should be so devoid of every trace of humanity as to become the voluntary and pecuniarily interested advocates of human slavery; and especially that you should be so in America. But what excites our unconquerable loathing is to find that in your address you speak of man being the property of man—of one human being the property of another, with as little doubt, hesitation, or repugnance, as if you were speaking of the beasts of the field. It is this that fills us with utter astonishment. It is this that makes us disclaim you as countrymen. We cannot bring ourselves to believe that you breathed your natal air in Ireland—Ireland, the first of all the nations on the earth that abolished the dealing in slaves. The slave trade of that day was, curious enough, a slave trade in British youths—Ireland, that never was stained with negro slave trading—Ireland, that never committed an offence against the man of colour—Ireland, that never fitted out a single vessel for the trade in blood on the African coast. It is, to be sure, afflicting and heartrending to me to think that so many of the Irish in America should be so degenerated as to be among the worst enemies of the people of colour. Alas! alas! we have that fact placed beyond a doubt by the indisputable testimony of Lord Morpeth. This is a foul blot that we would fain wipe off the escutcheon of expatriated Irishmen. Have you enough of the genuine Irishman left among you to ask what it is that we require you to do? It is this: 1. We call upon you, in the sacred name of humanity, never again to volunteer on behalf of the oppressor, nor even for any self-interest to vindicate the hideous crime of personal slavery. 2. We ask you to assist, in every way you can, in promoting the education of the free men of colour, and in discountenancing the foolish feeling of selfishness—of that criminal selfishness which makes the white man treat the man of colour as a degraded or inferior being. 3. We ask you to assist in obtaining for the free men of colour the full benefit of all the rights

and franchises of a freeman in whatever state he may inhabit. 4. We ask you to exert yourselves in endeavouring to procure for the man of colour, in every case, the benefit of a trial by jury, and especially where a man, insisting that he is a freeman, is claimed to be a slave. 5. We ask you to exert yourselves, in every possible way, to induce slaveholders to emancipate as many slaves as possible. The Quakers of America have several societies for this purpose. Why should not the Irish imitate them in that virtue? 6. We ask you to exert yourselves in all the ways you possibly can to put an end to the internal slave-trade of the States. *The breeding of slaves for sale is probably the most immoral and debasing practice ever known in the world.* It is a crime of the most hideous kind, and if there were no other crimes committed by the Americans, this alone would place the advocates, supporters, and practisers of American slavery in the lowest grade of criminals. 7. We ask you to use every exertion in your power to procure the abolition of slavery by the Congress in the District of Columbia. 8. We ask you to use your best exertions to compel the Congress to receive and read the petitions of the wretched negroes; and above all, the petitions of their white advocates. 9. We ask you never to cease your efforts until the crime of which Lord Morpeth has accused the Irish in America, of 'being the worst enemies of the men of colour,' shall be atoned for, and blotted out, and effaced for ever. You will ask how you can do all these things? You have already answered that question yourselves; for you have said that public opinion is the law of America. Contribute, then, each of you in his sphere, to make up that public opinion. Where you have the electoral franchise, give your vote to none but those who will assist you in so holy a struggle. Under a popular government, the man who has right, and reason, and justice, and charity, and christianity itself on his side, has great instruments of legislation and legal power. He has the elements about him of the greatest utility; and even if he should not succeed, he can have the heart-soothing consolation of having endeavoured to do great and good actions. He can

enjoy, even in defeat, the sweet comfort of having endeavoured to promote benevolence and charity. It is no excuse to allege that the Congress is restricted from emancipating the slaves by one general law. Each particular Slave State has that power within its own precincts; and there is every reason to be convinced that Maryland and Virginia would have followed the example of New York, and long ago abolished slavery, but for the diabolical practice of 'raising,' as you call it, slaves for the Southern market of pestilence and death. Irishmen and the sons of Irishmen have, many of them, risen to high distinction and power in America. Why did not Irishmen and the sons of Irishmen write their names in the brightest pages of the chapter of humanity and benevolence in American story. Irishmen! Our chairman ventures to think, and we agree with him, that he has claims on the attention of Irishmen in every quarter of the globe. The Scotch and French philosophers have proved by many years of experiment that the Irishman stands first among the races of man in his physical and bodily powers. America and Europe bear testimony to the intellectual capacity of Irishmen. Lord Morpeth has demonstrated in the British parliament the superior morality of the humbler classes of Irish in all social and family relations. The religious fidelity of the Irish nation is blazoned in glorious and proverbial certainty and splendour. Irishmen! sons of Irishmen! descendants of the kind of heart and affectionate in disposition, think, oh, think only with pity and compassion on your coloured fellow-creatures in America. Offer them the hand of kindly help. Soothe their sorrows. Scatbe their oppressor. Join with your countrymen at home in one cry of horror against the oppressor; in one cry of sympathy with the enslaved and oppressed:

'Till prone in the dust Slavery shall be hurl'd—  
Its name and nature blotted from the world.'

We cannot close our observations upon the unseemly, as well as the silly attacks you make upon the advocates of abolition, without reminding you that you have borrowed this turn of thought from the persons who opposed catholic emancipation in Ireland, or

who were the pretended friends of the catholics. Some of you must recollect that it was the custom of such persons to allege that but for the 'violence' and 'misconduct' of the agitators, and more particularly of our chairman, the protestants were about to emancipate the catholics gradually. It was the constant theme of the newspaper press, and even of the speeches in the House of Parliament, that the violence and misconduct of agitators prevented emancipation. It was the burden of many pamphlets, and especially of two, which were both written under the title of 'Faction Unmasked,' by protestants of great ability. They asserted themselves to be friends of emancipation in the abstract; but they alleged that it was impossible to grant emancipation to persons whose leaders misconducted themselves as the agitators did. They gratified their hatred to the catholics as you gratify your bad feeling towards the negroes, by abuse of the catholic leaders as virulent as yours is against the abolitionists. But they deceived nobody. Neither do you deceive anybody. Every humane being perceives the futility and folly of your attacks upon the abolitionists, and understands that these attacks are but the exhibition of rancour and malignity against the tried friends of humanity. You say that the abolitionists are fanatics and bigots, and especially entertain a virulent hatred and unchristian zeal against catholicity and the Irish. We do not mean to deny, nor do we wish to conceal, that there are among the abolitionists many wicked and calumniating enemies of catholicity and the Irish, especially in that most intolerant class, the Wesleyan Methodists; but the best way to disarm their malice is not by giving up to them the side of humanity, while you, yourselves, take the side of slavery. But, on the contrary, by taking a superior station of christian virtue in the cause of benevolence and charity, and in zeal for the freedom of all mankind. We wish we could burn into your souls the turpitude attached to the Irish in America by Lord Morpeth's charge. Recollect that it reflects dishonour not only upon you but upon the land of your birth. There is but one way of effacing such disgrace, and that is by becoming the most

kindly towards the coloured population, and the most energetic in working out in detail, as well as in general principle, the amelioration of the state of the miserable bondsmen. You tell us, indeed, that many clergymen, and especially the catholic clergy, are ranged on the side of the slaveholders. We do not believe your accusation. The catholic clergy may endure, but they assuredly do not encourage the slaveowners. We have, indeed, heard it said that some catholic clergymen have slaves of their own; but, it is added, and we are assured positively, that no Irish catholic clergyman is a slaveowner. At all events, every catholic knows how distinctively slaveholding, and especially slave trading, is condemned by the catholic church. That most eminent man, his holiness, the present Pope, has, by allocution published throughout the world, condemned all dealing and traffic in slaves. Nothing can be more distinct or more powerful than the Pope's denunciation of that most abominable crime. Yet it subsists in a more abominable form than his holiness could possibly describe, in the traffic which still exists in the sale of slaves from one State in America to another. What, then, are we to think of you, Irish Catholics, who send us an elaborate vindication of slavery without the slightest censure of that hateful crime—a crime which the Pope has so completely condemned—namely, the diabolical breeding of slaves for sale and selling them to other States? If you be catholics you should devote your time and best exertions to working out the pious intentions of his holiness. Yet you prefer—oh, sorrow and shame!—to volunteer your vindication of everything that belongs to the guilt of slavery. If you be christians at all, recollect that slavery is opposed to the first, the highest, and the greatest principles of christianity, which teach us 'to love the great and good God above all things whatsoever,' and the next, 'to love our fellow-man as ourselves,' which commands us 'to do unto others as we would be done by.' These sacred principles are inconsistent with the horrors and crimes of slavery; sacred principles which have already banished domestic bondage from civilised Europe, and which will also, in God's

own good time, banish it from America, despite the advocacy of such puny declaimers as you are. How bitterly have we been afflicted at perceiving by the American newspapers that recently in the city which you inhabit, an opportunity was given to the Irish to exhibit benevolence and humanity to a fellow-creature, and was given in vain. We allude to the case of the girl Lavinia, who was a slave in another state, and brought by her owner into that of Ohio. She by that means became entitled to her freedom, if she had but one friend to assert it for her. She did find friends—may the great God of Heaven bless them! Were they Irish? Alas! alas! not one. You sneer at the sectaries. Behold how they here conquer you in goodness and charity! The owner's name, it seems, was Scanlan; unhappily a thorough Irish name, and he, it appears, has boasted that he took his revenge by the most fiendish cruelty, not upon Lavinia or her protector, for they were not in his power, but on her unoffending father, mother, and family. And this is the system which you, Irishmen, through many folio pages of wicked declamation, seek at least to palliate, if not to justify. Our cheeks burn with shame to think that such a monster as Scanlan could trace his pedigree to Ireland. And yet you, Irishmen, stand by in the attitude rather of friends and supporters than of impugnors of the monstrous cruelty. And you prefer to string together pages of cruel and heartless sophistry in defence of the source of his crime, rather than take part against him. Perhaps it would offend your fastidiousness if such a man was compared to a pickpocket or a felon. We respect your prejudices and call him no reproachful name. It is indeed unnecessary. We conclude by conjuring you, and all other Irishmen in America, in the name of your fatherland—in the name of humanity—in the name of the God of mercy and charity; we conjure you Irishmen and descendants of Irishmen to abandon for ever all defence of the hideous negro slavery system. Let it no more be said that your feelings are made so obtuse by the air of America that you

cannot feel as Catholics and Christians ought to feel this plain truth—that one man cannot have any property in another man. There is not one of you who does not recognise that principle in his own person. Yet we perceive—and this agonises us almost to madness—that you, boasting an Irish descent, should, without the instigation of any pecuniary or interested motive, but out of the sheer and single love of wickedness and crime, come forward as the volunteer defenders of the most degrading specie of human slavery. Woe! Woe! Woe! There is one consolation still amid the pulsations of our hearts. There are—there must be genuine Irishmen in America—men of sound heads and Irish hearts, who will assist us to wipe off the foul stain that Lord Morpeth's proven charge has inflicted on the Irish character—who will hold out the hand of fellowship, with a heart in that hand, to every honest man of every caste and colour—who will sustain the cause of humanity and honour, and scorn the paltry advocates of slavery—who will show that the Irish heart is in America as benevolent and as replete with charitable emotions as in any other clime on the face of the earth.

We conclude. The spirit of democratic liberty is defiled by the continuance of negro slavery in the United States. The United States themselves are degraded below the most uncivilised nations by the atrocious inconsistency of talking of liberty and practising tyranny in its worst shape. The Americans attempt to palliate their iniquity by the futile excuse of personal interest; but the Irish, who have not even that futile excuse and yet justify slavery, are utterly indefensible. Once again, and for the last time, we call upon you to come out of the councils of the slave owners, and at all events to free yourselves from participating in their guilt. Irishmen, we call upon you to join in crushing slavery, and in giving liberty to every man, of every caste, creed, or colour.

Signed by order,

DANIEL O'CONNELL,  
Chairman of the Committee."

## Baptisms.

### FOREIGN.

**INDIA.**—*Berhampore.*—Though frequent aggressions have been made upon the kingdom of darkness, we have to record but few accessions to our christian community. In the month of August last it was our privilege to receive Ram Chundra, a weaver of Pilepada. He was brought to a saving knowledge of the truth mainly by the perusal of our poetical tracts. He was baptized in his native town, and in a tank that had been dug, as an act of religious merit, by himself and brothers about twenty years ago. Nearly the whole of the inhabitants came to witness the administration of the ordinance, and they listened with the most devout attention during the whole of the service. Before the baptism the people were publicly asked whether they knew anything against Ram Chundra's moral character, and were told that if they could establish any charge against him we could not recognise him as a disciple of Christ; and the testimony that they bore to his manner of life was most satisfactory. As this was the first baptism of a native that had taken place in Goomsoor, much curiosity was excited, for the most strange rumours had gained currency as to the way in which this initiatory rite into the christian church would be performed. And when the service was over, we were not a little pleased and surprised to hear one and another express their entire satisfaction with all that had taken place.

*Cuttack.*—The baptism of a convert recently gathered from heathenism is an interesting and hopeful circumstance. His heathen parents and relatives sought in various ways to shake his purpose, but in vain. Many of his neighbours and acquaintance attempted to persuade him to return to idolatry, but he was ready to "give an answer to every one that asked a reason of the hope" that was in him. Some went away reviling and cursing; others said, He has found the root of the matter: let him alone. His mother pleaded with him with tears, using persuasive pleas such as none but a mother could employ; still he was firm, and in reply said, "Mother, I love you

very dearly—I love you twice as much as I did as a Hindu; but I cannot do as you wish." It is our prayer that he may manfully "fight the good fight of faith, and lay hold on eternal life."

*Colingah.*—The Lord has not suffered the labours of his servants to be altogether fruitless; two women from among the Muhammadans, and six from among the nominal christian community, have been added to the church by baptism. Also two Muhammadans and one Hindu are frequently coming to us for religious instruction; may the Lord help them out of all their difficulties, and remove every obstacle to their receiving the truth as it is in Jesus.

**AUSTRALIA.** *Melbourne, Collins Street.*—On Lord's-day evening, July 26, after a discourse by Mr. Taylor, pastor of the church, from Luke iv. 16—22, six friends were baptized on a profession of their faith in and love to the Lord Jesus Christ. The service was throughout marked with great solemnity, and the chapel was densely crowded by an earnest and attentive congregation.

*Adelaide, Flinders Street.*—On Lord's-day, July 19, after a discourse on Mark xvi. 16, Mr. Mead, pastor of Flinders Street church, baptized seven candidates on a profession of their faith. As the pastor was returning to the vestry, application for baptism was made by one of the congregation, who was known to be a consistent member of a neighbouring Congregational church. The request was complied with. The pastor returned to the baptistry, and baptized him immediately after the congregation had finished the song of praise. The chapel was filled. The hope is cherished that converts to Christ as well as converts to baptism may be seen to have been the fruits of this service.

### DOMESTIC.

**STAFFORD.**—I have much pleasure in furnishing you with the following list of baptisms by our pastor, Mr. W. H. Cornish. On Lord's-day, August 9, two; 12th, one; Lord's-day, 16th, one; 27th, three; Wednesday, Oct. 7th, two; 11th, one. Some were prevented by sickness. We have hope that others

who have given themselves to the Lord, will soon give themselves to his people according to his will. One of the above had been, even unto old age, in connection with the Church of England. We have reason to believe that the Lord opened her heart to receive the truth about three months ago, and now she goes on her way rejoicing; another had been in connection with the Independents. Our prayer for them all is that they may be faithful to their Saviour, even until death. We have to endure a little petty persecution, but our trust is in the Lord we serve. Our place of worship is very much too small for those who come to hear the word of life; many, at times, have to go away. We have some property offered to us now in the centre of the town, the best situation in which we could have a chapel in Stafford. We wish we were able to secure it. Who will help us? J. L.

**LEEDS**—*Baptist Mission to the Unconverted*.—On Thursday evening, Oct. 1, at South Parade chapel, before a numerous audience, six believers were baptized by our missionary, Mr. Stutterd. Three of the candidates were a mother and her two daughters, formerly members of the Primitive Methodist body. The other was the daughter of confirmed drunkard. One of the men, a coal-miner, was once a cock-fighter and a pugilist. Death entered his dwelling, when two of his sons died of typhus fever. Our missionary's visits were blest. He became a thinking man, was brought to sit at the feet of Jesus, clothed, and in his right mind. Yet this same man was in his infancy carried to the parish church and sprinkled; and his "godfather," who then stood for him, was the very man who aided and abetted in his first fight in the prize ring. The other candidate was the son of wicked parents. To God be all the praise and glory given! T. G.

**BLACKWATER**.—One disciple was baptized by Mr. S. Sale, Oct. 18, after an address to an attentive assembly on the words, "If thou believest with all thine heart thou mayest."

**CINDEFORD, Forest of Dean**.—Mr. P. Prees, our pastor, baptized six believers in the Saviour on the last Lord's-day in August, who were received into the church on the same evening. May they prove to be plants of the Lord's right hand planting! W. R.

**"NOVEL BAPTISM AT THURLSTONE**.—On Monday afternoon last, the members of the baptist church assembled in their place of worship, prior to proceeding to the river bank, near Rose Cottage, Thurlstone, for the purpose of baptizing two of their congregation, male and female, and receiving them as members of the baptist church. Mr. A. B. Taylor, of Manchester, performed the ceremony of baptism by immersing both over head in the water. The unusual spectacle (in this district) was witnessed by above five hundred people, who were very orderly. A sermon was preached in the evening, in the old school-room, by Mr. Taylor, to a very crowded audience."

*Leeds Mercury, Oct. 14.*

**DUNDEE, Meadowside**.—On Wednesday evening, Oct. 7, one young friend was baptized by Mr. J. Henderson, and added to the church on the sabbath following. The parents of the candidate are baptized believers. It is pleasing to see the children following in the footsteps of pious parents. May she continue to walk worthy of the profession she has made. J. S.

**MERTHYR TYDVIL**—Mr. C. Griffiths writes, Sept. 8th—"I had the pleasure of baptizing fifteen believers in the Lord Jesus in the river Taff, last Lord's-day. Several more are now waiting for the same privilege. My friend, Mr. J. G. Phillips, also baptized three candidates at the same time and in the same place. We had many thousands of spectatores."

**CARDIFF, Bethany**.—Our pastor, Mr. Griffiths, baptized sixteen disciples of the Holy Saviour on the first sabbath in August; and on the first sabbath in September five more thus put on the profession of his name; and again on the first sabbath in October six more were baptized into the death of Christ. These were all added to our fellowship. J. J.

**MIRFIELD, Yorkshire**.—At the close of the service on Lord's-day evening, Sept. 27, our pastor, the Rev. H. S. Albrecht, immersed one candidate on a profession of his faith in the Lord Jesus Christ. B. F.

**LYDNEY**.—Four young disciples were baptized by the Rev. M. S. Ridley on the first Lord's-day in October, after a sermon from "What mean ye by this service?"

## Baptism Facts and Anecdotes.

### UNTRANSLATED GREEK WORDS.

THE translators of our authorised version of the Holy Scriptures were men of piety and learning, and they performed their great task with considerable ability, so far as their resources and circumstances permitted them. And yet they did not act fairly in transposing, instead of translating, certain Greek words, especially those which had any reference to the ordinance of baptism. How was this? Were they commanded by that "Most High and Mighty" blockhead, King James, to leave those words untranslated, or, as pædobaptists, was it their own act and deed?

In either case they acted unfairly and unjustly to the people of England in this thing. The English Bible contains above almost every other book a great number of good old plain Saxon words which cannot be misunderstood. And there were words just adapted to this purpose, but they would not use them. Yes, they did; but it was in those passages, and those only, which had no reference to the ordinance. Turn to Luke xvi. 24—Matt. xxvi. 23—Mark xiv. 20—John xiii. 26—Rev. xix. 13. In all these cases the Greek words were translated truly. Now what was this but double-dealing?—unfair and unjust.

For what do our common people know about Greek? For instance—allow that baptism is dipping—what English housewife tells her servant to baptize the cabbages in a bucket of fresh water before she puts them in the pot? or allow baptism is sprinkling, does she tell that servant to baptize the linnen sheets when she wishes her to damp them by sprinkling before she folds them for the mangle?

You say this would be ridiculous, and so it would. But is it not worse than ridiculous to hide under the cover of foreign words the mode in which we are to observe a christian ordiuance? The Greeks regarded all other nations as barbarians. This was making barbarians of us with a vengeance! Read what Paul says about such conduct in 1 Corinthians xiv.

But this attempt to conceal the mode of baptism was not successful. These

men had nearly all the learning of the land under their control in those days, and it may be that they little dreamed how soon the struggles for freedom would open the avenues to biblical knowledge, and thus expose their ductility or duplicity, whichever it might be.

And yet, though the baptists had in the first place to do battle for a word, they stood their ground; and presently Greek scholars, unwilling, it might be, to aid the baptists, yet having a higher regard to their own literary reputation than any merely theological question, in lexicon after lexicon, affirmed that to baptize was to dip.

Having won the victory for the meaning of the word, as the late Mr. Pike of Derby once observed to the writer, we are not now careful about it; for it is set apart, sanctified, we might almost say, and used only in English conversation and writings with reference to the ordinance and those who observe it in the primitive form. What baptism is, and who the baptists are, is now generally known by all who speak or understand the English language. This, however, can be no justification of those modern translators of the Holy Scriptures who persist, for an obvious purpose, in transposing instead of translating the word—the British and Foreign Bible Society and their agents, to wit.

### DUMB BAPTISTS.

A SHORT time ago, after reporting the baptism of a young candidate, who had returned after her baptism to her former friends, we expressed our hope that she would not become a dumb baptist. For we have heard of cases not a few, in which the person baptized has been expected to be silent on the subject of baptism; and more than this, it has been made a condition, in some instances, of continuance in fellowship with a pædobaptist church.

Such persons put themselves in a false position; they are practically neither baptists nor pædobaptists. They have been baptized to satisfy their own convictions of personal duty, but that is all.



Were such persons residing in a village or town in which there was no baptist place of worship, especially if they had a household under their care, it might be their duty to attend any place of worship in that town or village where the gospel was preached, providing they had not the means of visiting any baptist place of worship in the vicinity. Hundreds of conscientious christians of all denominations are known to walk or ride a distance of several miles every sabbath-day that they may worship with their own people.

But when such persons reside in a town or village where there is a place in which baptists worship, how is it that they do not cast in their lot among them? We know that this is a wide question, to which a variety of answers might be returned; some of which may be reasonable, or at least plausible—such as, a preference for a certain minister or the doctrines he preaches. But are these the only or the main reasons? We fear, and we ground our apprehension on extended observation, that they are not.

We will not even intimate some of the

influences which we have observed. Let every man who so acts after his baptism examine himself. In that baptism he avowed his belief that it was the true and right way; how comes it to pass, then, that he can consent to stultify his own profession? Would it cost him too much to maintain it? He should have counted the cost before his baptism.

But such professors are not correct calculators. Faithful adherence to principle will ever ensure its own reward. Baptism itself, we are told, is "the answer of a good conscience towards God." He who recommends it, then, must be in the path of duty; "For he that in these things serveth Christ is acceptable to God, and approved of men."

As for those who, having been baptized just to satisfy their own convictions, are now content to sit as mutes in a pædobaptist church or congregation, we judge them not. But we remind them of the declaration of the noble-minded daughter of Issachar, "I DWELL AMONG MINE OWN PEOPLE."

## Sabbath Schools and Education.

### THE RESTLESS LAD.

REVISITING a spot lately where I had been permitted to do some sabbath-school work, I called upon an elder from whom I had then received some assistance. A photograph in his house attracted my attention, but the younger members of the group represented in it were unknown to me. Our conversation having turned to the picture, my friend gave me the following account of the most prominent figure in the circle there portrayed.

"A number of years ago, two brothers who had lost their father were put under me as apprentices. The oldest was a fine quiet lad, but the younger was a restless fellow; not that there was real vice about him, only he was mischievous and playful. My way with my apprentices had always been to have them with me on sabbath evenings, and to give them the same exercises as my own family. In those days when we might

be going through a Bible lesson, the elder brother would be sitting quite attentive, drinking it all in; but the other would turn up his eye to me, as if he were saying, 'I wish you would just be done with that.'

Well, it was very easy to be seen that this lad would not stop with me. I saw quite well that the sea was to be the end of it. And so it was. He left me three months before his time was out, and though his brother offered to work these for him, so that they might stand for his apprenticeship, I was obliged to say that I could not take that off his hand. It was ten years before we got any word of the sailor, and then he was at a port in Ireland, a man before the mast. He wrote a letter to me asking if we would let him visit us, and of course we would have been glad to do so, but he did not come to any port in either England or Scotland. It is now eighteen years since he left, and this is the fifth year that he has been captain of an East Indiaman.

My wife and I saw him this summer in the west. He has married a nice lady, and they have a fine family. He was very kind to us when we visited him; but the best of it was, that every night after supper he asked for the Bible, and we had prayers together." The instructions of his boyhood and youth had come back to the soul's life of the sailor, giving much joy to the instructor of his early years, and causing him to praise God with a thankful heart.

## Religious Tracts.

### LABOUR AND LOOK.

THE farmer does; first he labours, and in due time he looks for the expected crop. Only a child would sow seeds in his little garden at night and expect to find flowers in the morning. With a spirit very similar to this do many christians labour for God. With zeal they sow the seed, and they water it with earnest prayer, but when the fruit delays its coming, with child-like impatience they fret, and pronounce their labour lost.

This is not only childish conduct, it is worse. It betrays an undisciplined spirit, an unsanctified will, and an impatience unworthy of a disciple of Christ. It savours not a little of selfish vanity which yearns to feed itself on the proofs of its power to accomplish great results. It indicates that earthly aims are mixed with his religious labours; otherwise the mind would find its reward in the consciousness of duty done, of God's approval. It would not fret itself because the seed delayed to show its shoots above the soil.

The man of faith learns to wait as well as to labour. He comprehends that it is his mission to sow, to plant, and to water. These things done, he is satisfied to wait. He knows that the tardiness of the seed to throw out its shoots, is not always a proof that its vitality is lost; that a moral harvest is often reaped a long time after it is sown, frequently after its sower has gone to his long home. Therefore he waits in hope.

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James v. 7, 8.

"Ye have need of patience," but if the harvest sprang forth directly the seed-

corn was implanted, there would be no occasion for the exercise of this lovely Christian grace, and thus patience would never have its perfect work. Nor would the twin sisters of faith and hope be required to cheer and sustain the spirit by their gentle ministrations. And it is doubtful whether in such case we should learn that truth, so all-important for us to know, that it is not by our might or by our power, but by the Spirit of the Lord alone that our labours in his service are rendered successful.

It is related of Dr. Coke, the celebrated methodist preacher, that while journeying in America, he once attempted to ford a river. But his horse lost his foothold, and was carried down the stream. The Doctor narrowly escaped drowning by clinging to a bough which overhung the river-side. A lady in the neighbourhood gave him entertainment in his distress; sent messengers after his horse, and did much kindness. When he left her roof he left a tract with her.

For five years the good Doctor toiled on in the cause of God in England and America. Whether his tract had been destroyed, or had pierced a human heart, he knew not—nay, he had forgotten his gift.

But one day, on his way to a Conference, a young man approached him and requested the favour of a brief conversation.

"Do you remember, sir," he said, "being nearly drowned in —— river some five years ago?"

"I remember it quite well!" replied the Doctor.

"Do you recollect the widow lady at whose house you were entertained after escaping from the river?"

"I do, and never shall I forget the kindness which she showed me."

"And do you also remember giving her a tract when you bade her farewell."

"I do not; but it was very possible I did so."

"Yes, sir, you did leave a tract. That lady read it, and was led through its teaching to trust in Jesus. She lent it to her neighbours, and it was blessed to the souls of many of them. Several of her children were also brought, in early life, to the Saviour. And a Christian society was formed, which flourishes to this day."

This statement moved the Doctor to tears. But the young man, after a brief pause, went on, saying,—

"I have not quite told you all. I am her son. That tract was the means of deciding me for Christ. And now, sir, I am on my way to the Conference to seek admission as a preacher."

Thus did good Dr. Coke find his reward in an unexpected hour! And thus will our labours follow us in due season. Courage, therefore, drooping sower! Weep not over any apparent want of success! But as you have learned to labour, so also learn to wait. Only see to it that you toil on in faith, and look out in hope.

## Intelligence.

### BAPTIST.

#### FOREIGN.

AUSTRALIA. — *Castlemaine*. — On Lord's-day evening, June 28, the pastor, Rev. James Smith, delivered a farewell discourse to a crowded congregation. On the following evening the church and congregation entertained Mr. Smith at a social farewell tea meeting. The following address was then presented to Mr. Smith:—"Dear Sir,—On the occasion of your removal from amongst us to return to the scene of your former labours in India, we desire to acknowledge our obligations to you for the valuable services you have rendered in the formation and consolidation of the church of which you have been the pastor during the past two years. We feel deeply indebted to you for the zeal and energy with which you have laboured to promote our present and eternal welfare, and we gladly embrace this opportunity of expressing our gratitude, respect, and affection. We would also bear testimony to the disinterestedness with which you have assisted in various meetings for the welfare of other denominations and local institutions, by which you have gained universal respect, both as a citizen and a christian minister. We gratefully acknowledge the goodness of the Head of the church in sending you amongst us, and rejoice in the success which has attended your labours. We deeply regret the loss which we as a church, and the baptist denomination in this colony, will sustain by your removal, at the same time we cannot but acquiesce in the motives by which you are actuated. Your restoration

to health so as to justify your response to the earnest plea of the Missionary Society is matter for congratulation, and the necessities of the mission in India are such as to determine for you the path of duty. That you and your family may be safely conducted thither, that you may be long spared to enjoy great success and comfort in the work of the Lord, and that we all at length may meet in our Father's house above to part no more, is the sincere prayer of your brethren and sisters in Christ Jesus."

*Sydney, Liverpool Street*.—On Wednesday evening, July 1, the second anniversary of the church and congregation, under the pastorate of Mr. J. B. McCure, was celebrated by a tea and public meeting. The pastor presided. Mr. Clark read the report, from which it appeared that thirty-six members had joined the church during the year, and that the average attendance of scholars at the sabbath school was sixty, and of teachers fifteen. The treasurer's statement showed that the total receipts for all purposes had been £1136 8s. 7d., and that the disbursements, £1130 10s. 7d., thus leaving a balance of £5 18s. The amount raised for the building of the new chapel had been £751 16s., of which sum £700 had been expended in the purchase of land.

*South Australia*.—Our friends in this colony have received an important accession to the number of their ministers by the arrival in the ship *Orient*, of Mr. Parsons, lately a student in Regent's Park College, London. Our young brother is very highly recommended by Dr. Angus, and we fervently hope that a long and useful ministerial career is before him.

CANADA.—With regard to the state of religion, it is cheering to find that God has favoured a good many of our churches with blessed revivals. Sometime ago the *Breadalbane* church was visited with times of refreshing from the presence of the Lord. A large number, on a profession of their faith, followed Christ into the liquid grave, and united with the church. Recently, numerous accessions have been made to the church in *London*, principally young people. Rev. J. King, pastor of the church in *Chatham*, writes—"The Lord has been graciously pleased to pour out His Spirit in this place. I have already baptized forty-nine persons on a profession of their faith, and hope soon to baptize more. Over sixty have made a profession of their change. The congregations on the baptismal occasions were the largest ever known in the place; and the effect of what was heard and seen seemed to be good."—The baptist church, *Toronto*, of which Dr. Caldicott is pastor, has been favoured with a gracious revival. This work of grace has been remarkable from the first by the absence of all outward demonstration, while at the same time it has been steadily deepening and spreading in answer to the prayers of God's people. Since the first of February to the end of June, there have been seventy-three baptisms as the fruits of the revival of religion and the outpouring of the Spirit in the congregations.

## DOMESTIC.

BOURNE.—The Rev. J. B. Pike having resigned his pastorate in this town, the following resolution was unanimously adopted at the Lincolnshire Conference of baptist churches held at Coningsby, September 24. "That the cordial thanks of this conference be presented to the Rev. J. B. Pike, for his excellent sermon this morning; and as this will probably be the last time of our brother's assembling with us as a conference, we deem it a suitable opportunity for expressing our sincere regret at his removal from this district, and at the same time for testifying that his genial and brotherly disposition, his broad sympathies and catholic spirit, his eminent ministerial abilities, and his promptitude in fulfilling all public engagements, have rendered his intercourse with us during the last sixteen years always welcome and profitable. We affectionately commend him to the guidance of 'the Chief Shepherd,' and earnestly pray that wherever his future ministry may be exercised, the Divine benediction may abundantly rest upon him."

NEWTON ABBOT, *Devon*.—The new chapel in the above place was opened for the worship of God, Sep. 22. The interior is

light and airy, the seats are open and sufficiently wide for comfort. Instead of a pulpit there is a platform, with a desk for the minister, and immediately in front is a raised baptistry lined with white tiles. Behind the platform are two vestries, over which is the organ-loft. The cost of the building is about £1,300.

BAPTIST COLLEGE, NORTH WALES.—At the first annual meeting of the friends of this new institution held at Llangollen, the examiners reported favourably of the progress made by the nine students who had enjoyed its advantages, each of whom was presented, by Mrs. Jones of Ruthin, with a copy of the Annotated Paragraph Bible. Two more students were admitted.

JARROW, near *Newcastle-upon-Tyne*.—The baptists have just opened a chapel in this increasingly important place. Sermons were preached by the Rev. W. Walters, of Newcastle; the Revs. W. Hanson and J. Brooks, of South Shields; and other ministers. The congregations were excellent, and there is every prospect of extensive usefulness.

MR. J. H. GORDON, late lecturer at the Leeds Secular Society, and whose conversion to Christianity, during the summer of last year, many of our readers will remember, was baptized by the Rev. A. M'Laren, B.A., of Manchester, on Thursday evening, September 3. Mr. Gordon has recently been studying at Cavendish College, Manchester.

LONDON.—The chapel in Kingsgate, Holborn, has been re-opened, after considerable improvements, the cost of which was nearly met by collections and subscriptions after sermons and a public meeting.

BERMINGHAM.—After a tea meeting of friends in the school-room at Wycliffe Chapel, Oct. 7, the Rev. J. J. Brown was presented with a purse of one hundred sovereigns as a testimonial of their esteem and affection.

REMOVALS.—Mr. Stewart Gray, formerly a Presbyterian, and recently baptized at Waterford, to Windsor.—Mr. J. J. Brown, of Ilfracombe, to Cirencester.—Mr. T. Dyall, of Pontypool College, to Millwood, Yorkshire.—Mr. Kemp, of Bury St. Edmunds, to Hadleigh.—Mr. J. Webb, of London, to Romford, Essex.—Mr. John Douglas, formerly an Independent minister, baptized at Tubbermore, to Portadown.

RECOGNITIONS.—Mr. W. Barker, late of Church Street, Blackfriars, at Wellington Square, Hastings, Sep. 17.—Mr. W. Bonems, late of Hartlepool, at Middlesbrough, Sep. 15.—Mr. S. Howells, of Pontypool College, at Middlesbrough, Welsh Church, Oct. 6.—Mr. E. Morse, of Pontypool College, at Treforest, Oct. 6.

## MISSIONARY.

JUBILEE OF THE JAMAICA BAPTIST MISSION. EIGHTEEN HUNDRED AND SIXTY-FOUR will be the Jubilee of the Baptist Mission in Jamaica.

The Rev. John Rowe landed from the ship *Jamaica*, at Montego Bay, on the 23rd February, 1814. The same newspaper that announced his arrival contains advertisements of the sale of slaves, and a list of runaway slaves caught and lodged in the parochial workhouses to the number of 117. It states that 49 had brand-marks on their persons, generally on one shoulder, but sometimes on both. A reward of one pistole is offered for the apprehension of other runaways. "One," says the paper, "has absconded this day, which he has done without any manner of provocation. It is conjectured that he is gone to work somewhere for himself; the subscriber considers him as dangerous to the community, and for that reason proposes to bring him to a public trial." Thus we have a glimpse at the state of things just at the time when the Missionary put his foot on shore.

Mr. Rowe was greatly dismayed at the excessive cost of house rent and of every necessary of life; and in his first letters to Mr. Fuller hesitates to commit himself to any special work, lest the Society should refuse the price. Mr. Fuller, in his reply, says, "The expenses of making a trial are heavy, but we have confidence in you that you will contract them as much as you can. We are of opinion that you should be supported till you have at least made a fair trial; and that you should not give it up while there is a prospect of a favourable issue." Previous to Mr. Rowe's arrival, a coloured man, of the name of Moses Baker, had endeavoured, in his feeble way, to lead his oppressed countrymen to the Saviour. A large number of slaves had attached themselves to his teaching in the neighbourhood of Montego Bay, and it was mainly owing to his urgent appeals that the Society had resolved to attempt a Mission in Jamaica. The people were very ignorant; they combined many superstitious practices with their belief in Christ, and were in a deplorable state of misery and degradation. Two years after his arrival, Mr. Rowe still thought the appearance of success most unpromising, and that there was little prospect of religion making way among the slaves or the other inhabitants of the island.

Mr. Rowe thus describes the position of affairs in a letter dated May 1, 1816: "Every lurking prejudice against mission-

aries has, for more than a year past, been newly roused by the Registry Bill. Every public paper has long been, and is now, the vehicle of unfounded and invidious declamations against missionaries. They are branded with the terms visionary, fanatic, enthusiast, and are represented as the most injurious pests of society. I have had some conversation with Mr. Stewart, the Custos of Trelawny. He asked me, and requested me to declare openly, whether any part of my mission was for the purpose of examining the state of the island, or returning an account of its civil and political affairs, which I was able positively and candidly to answer in the negative. He mentioned his having received, about twelve months ago, many anonymous letters written against me; one stating that I had gone about secretly by night, on the surrounding estates, instructing and seducing the negroes; another that a letter of mine was opened, and found to contain information entirely political, observations on the state of the slave, &c. He also said that a letter was written to the Mayor of Kingston, as a well attested document, stating that I actually had communications with Mr. Wilberforce on the same subject."

Owing to these suspicions, Mr. Rowe had not even begun to preach publicly; still he had gathered round him some two hundred poor negroes, with whom to hold communion. His faith grasped somewhat of the triumphs of the future, for in the same letter he says, "Yet I really believe that ere long religion will be more prevalent here than it has been at all, and that the slaves will be instructed."

How great the change which God has wrought! Now the slave is free; he is acquiring the taste for, and the habits of civilized life. The island is covered with christian sanctuaries, and the people flock to them by tens of thousands. The old superstitions have almost entirely faded away. Although there are great imperfections apparent in the negro character, and defects in the piety of the multitudes of professors which the very numerous churches contain, yet is Jamaica become a christian land; the foundations are deeply laid of a social state, free from the abominations of servile bondage, and broadly influenced by christian truth.

JUBILEE OF THE CEYLON MISSION.—A public meeting was held on Monday evening, October 6, in Bloomsbury chapel, for the purpose of commemorating the jubilee of the Baptist mission in Ceylon. The meeting was convened by the committee of the Young Men's Association, and was exceedingly well attended.

## RELIGIOUS.

STATE AID FOR RELIGION.—The Governor of New South Wales had reserved the Bill abolishing State grants for religious worship for the Royal assent, and the Bishop of Sydney sent home a memorial urging the Crown to refuse its assent. The reply of the Duke of Newcastle now appears, in which he informs the Bishop that wherever the colonies have responsible Governments, the question is wholly one for the Local Legislature, and that the Queen will therefore be advised to give her assent. It is remarked that the colonies are in things ecclesiastical setting the mother country an example. The example, we should say, is chiefly that furnished by the anti-State Churchmen there. If Dissenters at home did their duty as vigorously as Dissenters in the colonies, we should soon see a marvellous change.

OPEN THE PEW-DOOR.—It is told of an individual now advanced in life, and distinguished both in the political and religious world, that when he first came up to London to study for the bar, he casually (as men speak) entered St. John's chapel one Sunday evening. After standing for a long time in the aisle, and failing to get a seat, he felt vexed and chafed, and was retiring. One of the congregation, however, saw him going, followed him to the outer door, brought him back, and made room for him in his pew. The sermon that he then heard was instrumental to his conversion, and he walked from henceforth in the way that leadeth to everlasting life.

THE SPANISH PROTESTANTS.—Manuel Matamoros is in France. The notion of sending the persecuted Spaniards to form a protestant colony in Algeria has not ripened into a fact. An invitation reached them from Bordeaux offering asylum and sympathy in France. Fourteen accepted the invitation, while two remained in Gibraltar, and other two, of their own free choice, have gone to Africa. Matamoros is now the guest of M. Nogaret, a well-known French pastor at Bayonne, and a devoted friend of Spain.

PREACHING IN THE THEATRES.—The winter services in the theatres, under the management of the United Committee, were resumed, Oct. 5. The theatres thrown open were the Victoria, Pavilion, Standard, and Sadlers Wells. The preachers were:—Rev. R. Robinson, minister of York Road Chapel; Rev. J. Kennedy, M.A., minister of Stepney Meeting House; Rev. J. Patteson, M.A., rector of Spitalfields; Rev. J. Jessopp, M.A., chaplain of Surrey county gaol.

WEST INDIES.—At Panto Plat, in St. Domingo, the Spanish authorities have forbidden the exercise of the Protestant religion. The Wesleyan chapel has been barred up, and the minister silenced. The converts, however, continue steadfast in the faith.

## GENERAL.

POPULATION OF THE EARTH.—A professor of the University of Berlin has recently published the result of his researches as to the population of the earth, according to which Europe contains 272 millions; Asia, 720 millions; Africa, 89 millions; America, 200 millions; and Polynesia, two millions—making a grand total of 1,283 millions of inhabitants. As in places where deaths are accurately registered the annual mortality is at least one in forty, the number of deaths must be about 32,000,000 every year, which gives 87,761 per day, 3,653 per hour, and 61 per minute, so that every second witnesses the extinction of one human life. Another calculator states that the number of persons who have lived on the earth since the creation is 36,827,843,275,075,855!

PIANOS.—Messrs. Broadwood and Sons, who, in the forty-six years from 1780 to 1826, manufactured 48,348 pianos, during the subsequent thirty-five years, to 1861, sent forth the astounding number of 75,700 new instruments. In London alone 23,000 pianos are annually manufactured.

SALE OF BIRDS IN AUSTRALIA.—An English sparrow without his cage fetched 11s., rather a high price for a sparrow, the sole survivor of 100 shipped by the importer. A couple of blackbirds sold for 68s., a goldfinch-canary for 35s., and other birds fetched high prices. Swan River parrots sold for 30s. each.

IRISH EMIGRATION.—One of the most extraordinary phenomena of our time is the continual drain of the Irish population by emigration. During seven months of this year, ending July 31, the number of people that emigrated from Ireland is 80,506, against 45,899 during the same period last year, showing an increase of 34,607. The total number of persons who emigrated from Ireland since March, 1851, is given in these returns as 1,378,333.

THE GREAT EASTERN.—At a meeting of the shareholders, Oct. 5, it was resolved that the debt against the ship should be paid, and that the vessel should hereafter be sent on the longest voyages, where there would be the least competition and the highest receipts.

WHEAT.—It is estimated that the crop of wheat this year is equal to the crop of 1861 and that of 1862 added together.

## REVIEW OF THE PAST MONTH.

*Monday, October 26.*

AT HOME.—Returning a few days ago from a drive near Balmoral, the carriage in which the Queen was seated was upset; but we are glad to hear that Her Majesty escaped with a few slight bruises, and was able to ride to the palace on a Highland pony.—On Tuesday morning, Oct. 6, at halfpast three, the shock of an earthquake was sensibly felt over a great part of England.—The distress in Lancashire continues to decrease.—During the present month two distinguished men have passed away—Lord Lyndhurst, aged 91; and Archbishop Whateley, aged 76.

ABROAD.—The war-news from America is, this morning, unfavourable to the Federals, but the reports require confirmation. More great battles are expected.—The Russians in Poland continue in their course of cruel tyranny.—The young King of Greece is on his way to that country.—The Archduke Maximilian of Austria, has not yet consented to be Emperor of Mexico.—Germany and Denmark, we fear, are likely to be soon at war.—A port in Japan has opened fire on the British squadron. This may lead us into another useless contest with a distant nation.—The news of the war in New Zealand indicates alarm, with anxiety for the results.

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## Marriages.

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Sep. 5, at the baptist chapel, Haslingden, by Mr. P. Prout, Mr. L. Aspin, to Miss S. A. Ashworth.—Oct. 10, Mr. T. Ramsbottom, to Miss B. Rushton; and Mr. W. Slater to Miss Ann Pilkington.

Sep. 9, at the baptist chapel, Thrapstone, by the Rev. P. P. Rowe, Mr. Clifton, Ipswich, to Annie, second daughter of Mr. Abbott, Titchmarch.

Sep. 21, at Pole Street baptist chapel, Preston, by the Rev. Richard Webb, Mr. John Hayes Threifall, to Miss Ashworth. Sep. 28, Mr. Thomas Hodgson, to Miss Parker, of Walton-le-dale.

Sep. 24, at the baptist chapel, Newark, by the Rev. R. Bayly, Mr. George Wyer, of Leadenham, to Miss Martha Wagstaff, of Basingham Fields.

Sep. 30, at South Parade chapel, Leeds, by the Rev. W. Best, Mr. T. E. Wycherley, to Miss E. Dean, youngest daughter of Mr. John Dean.

Oct. 5, at Queen Street baptist chapel, Woolwich, by the Rev. J. Teall, William George White, Esq., of H.M.'s War Department, to Miss Emma Sophia Wilson, both of Woolwich.

Oct. 10, at Call Lane baptist chapel, Leeds, by the Rev. J. Tunnicliffe, Mr. Thomas Steel, gold miner, late of California, to Miss Ann Kitchen.

Oct. 13, at the baptist chapel, Sainthill, Kentisbeer, Devon, by the Rev. Charles Baker, uncle of the bridegroom, Mr. Elias Baker, of Kentisbeer, to Jane, youngest daughter of Mr. William Wall, Cromwell House, Woodford Wells.

Oct. 13, at the baptist chapel, Bridlington, by the father of the bride, the Rev. A. Bowden, baptist minister of Driffeld, to Louisa Baxter Morgan, eldest daughter of the Rev. J. W. Morgan.

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## Deaths.

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Sep. 11, at Bradninch, Devon, Mrs. E. L. Bowden. For more than half a century she had been a firm friend of the baptist church in the town, and during the greater part of the time she was a faithful deaconess, discharging the important duties of her office with unobtrusive kindness and fidelity. Her life was most exemplary, and her end peace.

Sep. 20, at Hastings, somewhat suddenly, the Rev. Alfred Searl, pastor of Vernon baptist chapel, and late of Shaftesbury Hall, London, aged twenty years. Mr.

Searl was one of the first students at the Metropolitan College, was greatly beloved and very successful as a preacher.

Sep. 25, at Kettering, aged eighty-eight, Mrs. Ann Whiting, mother of the Rev. J. Jenkinson, of Oakham. She was baptized more than sixty-five years ago. For her to live was Christ; and to die was gain.

Mr. J. Dann, baptist minister, of Saint Hill, Kentisbeer, on June 19. The closing scene was peaceful. [The letter sent by C. B. in Aug. must have failed to reach us.]

# YOUTH'S MISCELLANY.

ROBERT FULLER.

THE memoir of Andrew Fuller, to which we referred at pages 305 and 306, contains the following affecting narrative of his son Robert. Our young readers should be informed that Andrew Fuller was, fifty years ago, one of the most eminent preachers and writers in the baptist denomination, as well as the indefatigable secretary of the Baptist Missionary Society from its commencement, and held in deserved high esteem for his talents and sterling piety.

"There was born to Mr. Fuller, by his first wife, a son named Robert, indeed his first-born child, who was the occasion of deep anxiety to his parents. He appears to have been a tender, loving lad, but with a restless, roving disposition, that prevented his settling down to any ordinary occupation. Through all his wanderings, however, it does not appear that he was ever addicted to vice, and possibly some of his father's references to the sins of his prodigal child were dictated more by his severe notions of propriety and duty than by the justice of the case. It is very likely that if some occupation suited to the free bent of his mind had been chosen, much anxiety would have been spared. Parents, in the training of their children, are often like a careless sculptor, who begins at the wrong side of the marble, and comes upon a dark seam which mars every feature; whereas, if he had chosen the other side of the block all would have been well.

In May, 1796, a situation was procured for Robert, and he started to London. His father retired to his room and wrote this in his Diary: '*May 12th.* This day my eldest son is gone to London upon trial, at a warehouse belonging to Mr. Burles. My heart has been much exercised about him. The child is sober and tender in spirit; I find, too, he prays in private; but whether he be really godly I know not. Sometimes he has expressed a desire after the ministry, but I always considered that as arising from the want of knowing himself. About a year and a half ago, I felt a very affecting time in pleading with God on his behalf. Nothing appeared to me so desirable for him as that he might be a servant of God. I felt my heart much drawn out to devote him to the Lord, in whatever way he might employ him. Since that time, as he became of age for business, my thoughts have been much engaged on his

behalf. As to giving him any idea of his ever being engaged in the ministry, it is what I carefully shun; and whether he ever will be is altogether uncertain; I know not whether he be a real christian as yet, or, if he be, whether he will possess those qualifications which are requisite for that work; but this I have done, I have mentioned the exercises of my mind to Mr. B., who is a godly man, and if at any future time within the next five or six years he should appear a proper object of encouragement for that work, he will readily give him up.

'I felt very tenderly last night and this morning in prayer. I cannot say, "God, before whom my fathers Abraham and Isaac did walk;" but I can say, "God, who hath fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lad."

'*July.* I perceive I have great unhappiness before me in my son, whose instability is continually appearing; he must leave London, and what to do with him I know not. I was lately earnestly engaged in prayer for him that he might be renewed in his spirit, and be the Lord's; and these words occurred to my mind—"Hear my prayer, O Lord, that goeth not forth out of feigned lips;" and I prayed them over many times.'

Situation after situation was procured for the restless lad, but in neither could he be prevailed upon to stay. His conduct caused his father the keenest suffering. He writes to a friend:—

'My heart is almost broken. Let nothing that I said grieve you; but make allowance for your afflicted and distressed friend. When I lie down, a load almost insupportable depresses me. Mine eyes are kept waking, or if I get a little sleep it is disturbed; and as soon as I awake my load returns upon me. O Lord, I know not what to do; but mine eyes are up unto Thee. Keep me, O my God, from sinful despondency. Thou hast promised that all things shall work together for good to them that love Thee; fulfil Thy promise, on which Thou hast caused Thy servant to hope. O my God, this child which Thou hast given me in charge, is wicked before Thee, and is disobedient to me, and is plunging himself into ruin. Have mercy upon him, O Lord, and preserve him from evil. Bring him home to me, and not to me only, but also to Thyself.'



If I see the children of other people, it aggravates my sorrow. Those who have had no instruction, no pious example, no warnings or counsels, are often seen to be steady and trusty; but my child, who has had all these advantages, is worthy of no trust to be placed in him. I am afraid he will go into the army, that sink of immorality; or, if not, that being reduced to extremity he will be tempted to steal. And oh, if he should get such a habit, what may not these weeping eyes witness, or this broken heart be called to endure! O my God, whither will my fears lead me? Have mercy upon me, a poor unhappy parent: have mercy upon him, a poor ungodly child.'

The fear of his enlisting was unfortunately realised, and in 1798 he entered the army. Mr. Fuller thus writes to Dr. Ryland:—

'I have indeed had a sore trial in the affair you mention; but I do not recollect any trial of my life in which I had more of a spirit of prayer and confidence in God. Many parts of Scripture were precious, particularly the following:—"O Lord, I know not what to do; but mine eyes are up unto Thee.—O Lord, I am oppressed, undertake for me.—Commit thy way unto the Lord, and He shall bring it to pass.—Cast thy burden on the Lord, and He shall sustain thee.—All things work together for good," &c. Even while I knew not where he was, I felt stayed on the Lord, and some degree of cheerful satisfaction that things would end well. I know not what is before me; but hitherto the Lord hath helped me; and still I feel resolved to hope in His mercy.'

His discharge was, however, obtained from the army, on the ground of his being an apprentice; but almost as soon as he was free he enlisted again in the marines. The coarse, wicked life around him soon sickened his soul, and he wrote entreating his father to use every effort to get him his liberty. Once again his freedom was secured, and he was received home with loving affection. He could not, however, even then be prevailed upon to remain, and his father, seeing it was hopeless to induce him to settle down, most wisely secured him a situation on board a merchant ship. But misfortune seemed to dog his steps. He had scarcely joined his ship when news was received of his impressment for a common sailor on board a man-of-war.

As if the facts of the case were not had enough without any addition, a rumour reached home that he had been tried for desertion and sentenced to a severe punishment, under which he immediately expired. 'Oh,' says the agonized father,

'this *heart trouble!* In former cases my sorrows found vent in tears; but now I can seldom weep. A kind of morbid heart-sickness preys upon me from day to day. Every object around me reminds me of him! Ah! . . . he was wicked; and mine eye was not over him to prevent it; . . . he was detected, and tried, and condemned: and I knew it not; . . . he cried under his agonies: but I heard him not; . . . he expired without an eye to pity or a hand to help him! . . . O Absalom, my son! my son! would God I had died for thee, my son!

Yet, O my soul! let me rather think of Aaron than of David. He "held his peace" in a more trying case than mine. His sons were *both* slain, and slain by the *wrath of Heaven*; were probably intoxicated at the time; and all this suddenly, without anything to prepare the mind for such a trial! Well did he say, "Such things have befallen me."

A few days afterwards a letter arrived which proved this report to be entirely without foundation. 'Blessed be God,' says the father, 'I find the report is unfounded! I have received a letter from my poor boy. Well, he is yet alive, and within the reach of mercy!'

Driven hither and thither, wherever his ship was bound, enduring all the hardships of a man-of-war's man in those days, he wrote home to his father, pathetically entreating his forgiveness. This time, however, he asked for no interference in his behalf, but speaks of his sailing for Lisbon, and of a presentiment that it will be his last voyage.'

His father's letter in reply was just such a letter as such a father might be expected to write—assuring him that he forgave him, and exhorting him not to despair, but to repent and be ashamed of his sins, and that, low as he had sunk, yet he might return to God and find mercy in Christ.

"His own foreboding was mournfully realised. He died off Lisbon, in March, 1809, after a long illness. 'From the testimony of his captain,' writes Dr. Ryland, 'and one of his messmates, we learn that his conduct was good, and such as to procure him much respect; and from letters addressed to his father and his sister, a short time before his death, we hope still better things; we hope he was led to see the error of his way, and to make the Lord his refuge from the tempest and the storm.'"

We have given this affecting narration in the hope that it will serve as a warning beacon to the children of pious parents. If tempted to wander, let them remember Robert Fuller, and the distress of his loving father.

THE

# BAPTIST REPORTER.

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DECEMBER, 1863.

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## RECOLLECTIONS OF THE PRESENT CENTURY.

WE are told in sacred writ, that "the days of our years are threescore years and ten," and he who is just entering that grand climacteric of life, may be able to retrace, more or less distinctly, some of the leading events of the century. The writer is in this position. Indeed his recollections, though few and faint, extend into the closing years of the last century, and are confirmed by family facts and public occurrences. The days of his childhood were days of alarm and suffering. "Buonaparte is coming," led to the formation and drilling of "volunteers" and "sea fencibles," and successive bad harvests caused great scarcity of food at prices few could pay. More distinctly the rejoicings for the Peace of Amiens, in 1802, and the naval victory of Trafalgar, with the death of Nelson, in 1805, come to his remembrance.

But it is not the intention of the writer to sketch the political events of the century. Our readers may have already noticed the announcement made elsewhere in the present number, that the EDITOR of the *Reporter* from its commencement, having transferred the publication into other (he hopes more competent) hands, closes his long labours with the present issue. He deemed it, therefore, expedient to leave on record, in his last leader, a few facts

of his own personal history, and chiefly such as have reference to his publications.

In making the attempt he trusts he shall not expose himself to the charge of egotism. Of one thing he is confident, that if he has in any humble degree been permitted to promote the interests of religion, it has been through Divine favour—"Yet not I, but the grace of God which was with me."

Born in a town where the baptists had not, and yet have not, any congregation, the writer had only some confused ideas of them as a singular people who had something to do with water in their proceedings; but whether they met to drink it, or to splash it about, or throw it over each other, he knew not. His parents were regular "church folks," he was duly christened, and at the proper age confirmed by that pattern of episcopal dignity, Dr. Tomline, Bishop of Lincoln, who was indebted to William Pitt, his former pupil, for his preferment. He remembers, and mentions it for a reason, that after the ceremony was over, he felt disappointed, and turning to his companion, who kneeled by his side, whispered, "Ned, there is nothing in it."

During his apprenticeship in a neighbouring town, on a quiet sabbath afternoon in November, 1811,

he looked in through the half open door of a small old baptist chapel to see what the people were doing. Observing no signs of water, he ventured in. The solemn reverence of the worshippers impressed and attracted him. He forsook his thoughtless sabbath companions, and for some time regularly attended the place; the congregation was small, chiefly consisting of poor and aged people. Next summer a lady was to be baptized at a village three miles off. He went. It was the very mill pool in which Dan Taylor, the founder of the New Connexion of General Baptists was baptized. He witnessed the service. It reminded him of John and Jesus in Jordan. From henceforth he was a convert to believers baptism—There *was* something in it.

Having described, as briefly as he well could, how he first became acquainted with the baptists, the writer now turns to his first engagement in sabbath school teaching. But he ought to state that previously to this, after deep convictions of sin, reducing him almost to despair, when utterly helpless, and knowing not where "to find God," for that was his feeling, at the hour of his utmost extremity, he knew not how, the Holy Spirit revealed Christ to his soul as the very Saviour he needed. He was now filled with joy unspeakable. His young heart glowing with love to the Redeemer, he vowed to devote to him the service of his life. Blessed be God, who inspired the desire, and more than fulfilled his highest hopes.

The first sabbath school the writer entered had been deserted. He found about twenty scholars. Securing further help it soon numbered above one hundred. A sabbath school union was then formed in the town, and several village schools were gathered and opened. Removing, when "out of his time," to one of the largest manufacturing towns in Yorkshire, he again engaged in

the same delightful work, forming schools in villages, and making, at the same time, his first essays at preaching. Returning, after a few years, to his native town, he there pursued his favourite employment, and formed a considerable number of schools in the villages around. In the town four separate schools of a new character were also formed, for young persons of both sexes and aged men and women.

Busy and happy in the diffusion of knowledge, the writer, though conscious of the duty, had not yet put on Christ by baptism. Yielding at length to his convictions, he sought and found a kindly welcome from the people among whom he first saw the ordinance scripturally administered.

Here, as a contrast to these times, he would just mention, that when he became a sabbath school teacher, elementary books for instruction were not, to say the least, what they now are; and not easy to be obtained in the country. Suitable reward or library books, were also scarce and dear; and penny magazines for children had not made their appearance. A kind gentleman from London, having visited the school, sent down a parcel of books for the library. It was received with great joy. But what were they? "Boston's Four-fold State," "Marshall on Sanctification," "Theron and Aspasio," and such like theological works for children to read!

Three months after his baptism the writer resigned the situation he held in a large drapery establishment, to engage as a lecturer on "Adult Schools," a history of which he had just published. In the course of his travels he was induced to remain in a secluded village on the banks of the Humber, as minister of an ancient but destitute baptist congregation, the people finding him little more than board and lodging. Here, for about two years, he supported himself by teaching a

day school. Again, in the villages around, he formed several sabbath schools. His sabbath-work was to visit and manage the schools, walk eleven miles over almost impassable roads, and preach in three villages. Many a time did he, when resting on some stile by the way, wish he had a press to print, not only books adapted to children, but tracts also, which should tell the right way of baptism.

In 1823 he walked seventy miles in two days to attend the "Annual Association" of the body at Nottingham. Next year he received an invitation to the pastorate of a large church near Derby. After much consideration he referred his correspondent to Philemon 22, for his reply. Within three months he found a favourable opportunity, at a meeting of ministers, to introduce his long-cherished desire. The design was approved, and in January, 1825, the *Baptist Children's Magazine* appeared. In August a press and types were purchased, and in January, 1826, the first number of the *Reporter* was issued. Children's books, and tracts on the gospel and on baptism, in great numbers, were afterwards printed and published.

The writer has recorded these details for a purpose. He wishes to furnish another instance, for the encouragement of any youthful lover of the Saviour, how little things done for his glory, will meet with his promised approval and blessing.

Reverting to nearly forty years ago, when we commenced our publications, the religious periodicals of congregational dissenters were few in number. The two sections of the baptists had each its own organ—the *Baptist Magazine* for the "Particular," and the *Repository* for the General. The *Evangelical*, supported chiefly by the Independents, was not decidedly a nonconformist magazine. Dr. Campbell did not commence his vigorous labours until 1844. At this time the many

monthly magazines of the baptists and pædo-baptists alone are difficult to enumerate.

Glancing at the wide doors which, during the century, have been opened for the diffusion of the gospel in the world, how much do we now see to excite our gratitude and our hope. Take the great pagan powers. We once heard Dr. James Bennett, at a Bible meeting, say, "The Emperor of China has forbidden the Bible to enter his dominions; he had as well command the sun not to shine on his palace to-morrow!" We have lived to see his palace pillaged, and his vast empire opened to the gospel. The hermetical seal of Japan, too, has been roughly broken. The "Golden-footed" monarch of Burmah has been humiliated; and British rule has been extended and consolidated in India. The crescent of the false prophet is waning in many lands. No longer the terror of Europe, it now exists only by permission, and for political purposes. While British colonies, like great missionary centres, have been established on the shores of Africa, in Australia, and New Zealand. Numbers of the islands of the southern seas have received the gospel, and with it the blessings of civilization. Enterprize and commerce have been made the pioneers of religion—free trade has opened doors for the free gospel—hundreds of missionaries from Europe and America are visiting every accessible nation and region—in tongues and dialects, unknown and unheard of by our fathers, the Word of God has been translated and printed—and millions of copies in the old languages have been produced by steam power and widely circulated. Our faith in the world's ultimate regeneration rests on that life-giving Word. When, in all the past centuries of christian history, was so much done to give the Book to the nations? not more, perhaps not so much, in all united. Blessed be God that

we have lived to see and hear what we have seen and heard!

Neither ought the writer, as a lover of his country and a friend of freedom, to omit some mention of what has been achieved during the present century in the extension of our rights and privileges as citizens and as dissenters. And how, these being partially secured, Englishmen then, though at a vast expense, unjustly extorted by the wrong-doers, set free every slave in the Queen's dominions. Then came also the great measures of Free Trade and Corn Law Repeal, giving untaxed bread and cheaper food to the toiling millions of our countrymen.

We have said that our rights and liberties as citizens and dissenters were but partially secured. As citizens we claim a further progressive enlargement of the elective franchise. As dissenters we are yet burdened with degrading disabilities, and it is our opinion that we shall be, and what is worse we shall deserve to be, if we have not courage to arise and shake off the galling burden. The total repeal of church rates, and the entire separation of religion from the State will never be accomplished by your namby-pamby dissenter who suffers himself to be bamboozled by contemptible cant about meddling with politics. To such a dissenter we might almost say—

"Thou wear a lion's hide! doff it for shame,  
And hang a calf's skin on those recreant limbs."

Thou a successor of the heroic band of suffering Separatists and self-denying Nonconformists! Where should we have been now if they had shrunk from the firm discharge of their perilous duties? To promote the freedom of the spiritual kingdom of the Redeemer those noble-minded men were willing to sacrifice the loss of all things, even life itself!

Only by consistent adherence to their principles have the dissenters reached their present advanced posi-

tion, and only by patient continuance in that course will they secure their final triumph. Consistency has its own reward, not only in the answer of a good conscience, but in commanding the respect of opponents. In evidence, the writer may be allowed to offer himself as a witness. He never feared to be nicknamed a "political dissenter," when advocating parliamentary or municipal reform; or when, year by year, he took a leading part in opposing local church rates until they were entirely removed. Neither does he regret the part he took in active efforts to abolish slavery, the corn tax, and other unjust or injurious impositions. For doing these things did he suffer loss? Nay, verily, he rather gained respect. And he refers to them now that, as a veteran retiring from the field, he may give his last cheer to the young volunteers who are gathering for the coming inevitable struggle between the advocates of state-made and state-paid religion and spiritual christianity.

Our last parting words are on this subject—and why? Because this is now the one great consummation of all our struggles, most devoutly to be wished. Only let our heaven-descended christianity be set entirely free from all human control, and she will go forth in all the dignity of her divinity, and all the majesty of her mercy to redeem the world, scattering blessings on every hand; breaking every yoke, letting the oppressed go free, making wars to cease, and giving abundance of peace so long as the moon endureth. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

## Spiritual Cabinet.

"ARISE YE, AND DEPART; FOR THIS IS NOT YOUR REST."

*From Foster's "Improvement of Time."*

THIS world is a very great favourite; and, therefore, if men talk against it, there is probably some good reason for their complaints. This world has been fairly submitted to trial for a very long time, and by a very great number of persons—if there be any one thing on which they have all agreed, that must be a certainty.—What then have they said who have tried it with the most extensive advantages?—they, who have tried it longest? What do we say, if it were to-day the great question of choosing our happiness, our life, our world, our God? What does experience tell us? We are, probably, conscious of many feelings which are symptoms of a sickness of the soul. If there are any who do not feel such symptoms, either they have a most singularly fortunate lot, for which they ought to be incomparably thankful and useful, or they have a great want of faculty and feeling to perceive what things are.

Throw back your mind over the memory of the past;—have you been happy? Should you be glad to live it over again with exactly the same feelings? If, at a certain point of life, a long time since, you could have seen before you all that has taken place from that time to this, would it have been a gay prospect? If you might wish on the subject, and wishing were of any avail, would you not wish that at least half the things that have taken place had not, or had taken place differently? Does not thought sometimes dwell with vain regret on what seems as if it might have happened, and did not—perhaps could not? Have not some things taken place directly and flatly against all your ideas and feelings

of happiness? Do you not feel that the moments, and the states of mind which you could wish to continue for ever, go off with wonderful rapidity? And what proportion would there be between the moments of painful emotion and those of the more delightful kind? You would not be content to be always exactly in the state of feeling that you are in just now,—or that you have been in during the past week; taking the week altogether, setting one thing over against another: it would be a dreadful judgment to be eternally so. You would think there were but imperfect illustrations of the goodness of the Creator, if there were in His creation no happier beings than we are.

A main cause of the unhappiness is the infinite disproportion between our desires and our power. The mighty restless spirit is never satisfied—would not be with any favourable events, friends, improvements, health, that could be given to it. The mind of a man is like the plant of a tree—it must spread aloft—it must try and cover itself—and rise still. There is ever a world of good things beyond our reach.

"Arise ye, and depart." Never attempt to quench the animated passions—we want all their strength and fire;—but these passions are too large for the confined circle of this life—like eagles in a cage. Open, then, on the soul the entire view of its existence. Let this grand thought shine on us always like the sun: "We are made for eternity." Think so much of the future state as to seem almost to see it. Keep a constant clear opinion of this life and world. Make it essential that our supreme purpose predominate over all the rest, and

force them into submission, or abandon them; endeavour to mingle intimately the high and noble sentiments of religion and immortality with all other things. What is worth pursuing will mingle well with them. Let us be certain as our time passes away we are actually advancing in our thoughts, feelings, habits, towards our grand destination. Let us be in expectation of hearing this sentence in its last emphatic meaning:—

“ Arise, exile; this is too far from the land of thy Father, the abode of thy friends, thy brothers. Thou wishest to see them, thou hast continually thought of that better land;—now—arise and depart—this is not your rest.

Arise, prisoner — What limits have bounded thy view! What fetters have repressed thy powers and

restrained thy efforts! How hast thou been fixed in darkness and weakness! Behold thy fetters fall! the chain broken—the spirit from Heaven to lead thee forth!

Arise, patient sufferer. — Thou hast been willing to undergo any thing for the eternal prize—adored the Divine goodness all the while—now patience has had her perfect work. Thou hast thus been conformed to thy Lord, who was made perfect through sufferings. Now leave all thy sorrows and bring away all the result.

Arise, weary traveller.—Infirm in body, thou canst not answer to such a call. In prospect of a long and toilsome journey feeble nature sinks down. It is the spirit that is to answer. *That* can arise on wings of eagles—of angels!”

## Poetry.

### REST,—BUT NOT HERE!

Noble resolve of a right noble spirit!

The echo reaches us, so calm and clear;  
’Tis the same portion we too would inherit—  
Rest,—but not here!

Rest,—with all visions of the future blended  
Comes the bright hope, so soothing and so dear;  
All the long journey past, the conflict ended,  
Rest,—but not here!

Not here,—while war’s alarm is ever sounding,  
While half the promised land is unpossessed,  
On the red battle plain, with foes surrounding,  
Who dares to rest?

Not here—when autumn’s sun is brightly shining,  
Yet storm-clouds gather in the darkening west;  
On the ripe corn-fields, till that sun’s declining,  
Who thinks of rest?

We ask it not,—on thine own strength relying,  
Gladly, O Father, shall Thy work be done;  
Too swift the busy hours of light are flying—  
The night draws on!

Not here, but yonder,—where in peace for ever  
The faithful servants with their lord are blest,  
Friends part no more, and foes shall enter never,—  
There we shall rest.

Yes,—and that prospect now the heart sustaineth,  
Lightly each burden and each toil to bear;  
For us the promise holds, the rest “remaineth”—  
Not here, but there!

## Reviews.

*The Bible, viewed in its relation to the Faculties of the mind. A Lecture delivered at the opening of the Third Session of his Bible Class, by the Rev. Giles Hester, Loughborough. London: Simpkin, Marshall, & Co.*

SABBATH school teachers and young persons in our schools and families will find in this Lecture much that is deserving their most thoughtful consideration. We earnestly commend it to their immediate notice. As a specimen we select the closing paragraph.

"And now I close these remarks. I affectionately and earnestly commend to your constant attention, and persevering study, the word of eternal life. Your well-being is bound up with an experimental acquaintance with this book. It is the only medium of saving knowledge. Its truths are the germinating seeds of eternal life. Your purity of heart, and peace of mind, and joy of spirit, will be promoted by a practical knowledge of this holy book. Angels ponder its mysteries. Saints admire its glories. Press it to your heart as your best treasure. Bring it near your eye as heaven's precious gift. Write its great facts and doctrines in your memory. Spread its rich varieties and beautiful colourings before your imagination. Submit its precepts and its evidences to your reason. Bind its promises and laws on your conscience. Twine its counsels and its examples in your affections. It shall illuminate and beautify every faculty of your soul. It shall strengthen you in temptation, succour you in perplexity, and support you in sorrow. It will purify and protect you in youth; animate and impel you in manhood; console and solace you in old age. It shall come as the dew of heaven, and as

the fragrance of the Rose of Sharon upon you in sickness; and when the curtains of night fall about you, and the darkness of death gathers over you—"this lamp from off the everlasting throne, which mercy took down," shall sweetly guide you through the dark valley of death, to the shores of everlasting Peace.

1. *The Teacher's Pocket-Book and Diary.*
- 2. *Sunday School Illustrated Almanack.*—3. *New Year's Address to Scholars.*—4. *New Year's Address to Teachers.*—5. *New Year's Address to Parents.*—6. *The Teacher's Class Register.*—7. *Notes on Scripture Lessons for January, 1864.*

THESE publications of the London Sunday School Union, 56, Old Bailey, are worthy of our best commendation. The Pocket Book is a very respectable production; and the Illustrated Almanack, when framed, would be an attractive ornament in school rooms and cottages. These, with the publications enumerated above, are for the coming year.

*The Works of the Rev. J. G. Pike, of Derby. With a Biographical Sketch. London: Simpkin, Marshall, & Co.*

THE numerous friends of the late excellent author of these treatises will welcome this handsome volume, which appears in the form of an imperial octavo. The paper, printing, and binding, are alike respectable. A striking likeness of Mr. P., taken at the close of his active and useful life, as well as his autograph, is given as a frontispiece. We shall be surprised if this one volume edition of that faithful minister's works does not meet with a rapid sale.

## Christian Activity.

### GOD'S INSTRUMENTS.

SOME precise people object to calling Christians "instruments" in the hand or for the service of God. Men, they say, are agents, not tools. The criticism seems to us more nice than wise. The Assyrian, of whom Isaiah prophesied, was undoubtedly an agent, but he is styled by inspiration the rod of

God's anger, and good ministers are called by the Apostle Paul vessels meet for the Master's use. A consideration of how little the most faithful labour has contributed to any spiritual effect, how useless the utmost effort would avail without the working of God's Spirit, is so humbling, that it is a natural impulse to sink it out of sight,



to call it nothing, and to say with the Apostle, "Not I, but the grace of God which was with me."

There is, undoubtedly, a reason for the objection alluded to. For a man to think of himself as an instrument, an implement to be used by divine power, implies on his own part the absence of voluntary exertion; and hence it is a style of language easily used to frame excuses for inaction. He does nothing because it is not his part to do anything. It is out of his power to do anything. It would be out of place for him to try to do anything. The same perverse use is made of the passage, "I have planted, Apollos watered, but God gave the increase," forgetting that in these words Paul was giving the reason, not of his failure, but of his success.

But a proper instrument is adapted to a certain work. A hammer or an axe must possess certain qualities, or it will not be used as an implement. An axe without sharpness, a hammer without hardness, will never do. So to be an instrument in God's hand, for his work, supposes a fitness for that use. Before any one says that he is doing nothing for the cause of Christ because God has not been pleased to make him an instrument of good, let him consider whether he is not making himself unfit to be so employed. This at least is put upon every servant of God. "If a man therefore purge himself of these, he shall be a vessel unto

honour, sanctified, and meet for the Master's use, and prepared unto every good work." An instrument is no more passive than a vessel. And whether a man reckon himself one or the other, a responsibility rests upon him to be in a proper condition for proper use and usefulness.

"An instrument in God's hand," is a phrase often used. But what is it to be "in God's right hand?" Something more than being at his disposal. Something more than being dependent on his mercy. Something more than effortless quietness. It implies such a surrender of himself to do, as well as to suffer, the will of God, that there is fitness for service which God recognizes and honours, by making him the medium of his own gracious designs. No one can claim with truth to be in such an attitude, or reasonably expect to be so honoured, who does not much wish to be, who can feel at ease when he is doing no good that he knows of, and is not made sad when the cause of godliness is declining. So far from being, in that sense, "in the hand of God," he is wandering off from God, whose hand can only be laid upon him in correction or punishment. It is more true honour to be used by him in the humblest capacity than to seem to do the greatest things without him. It is our wisdom and our duty to see that we are "meet for the Master's use."

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## Revivals and Awakenings.

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### RELIGIOUS AWAKENING IN FOULA.

THE Foula Isle, conjectured to be the Ultima Thule of the ancients, has assumed a new aspect of interest—its inhabitants have been blessed by a copious outpouring of the Holy Spirit.

Foula may be said to be quite inaccessible during the winter months, from its position and the fact that there is only one entrance for boat or vessel, and that only available in certain states of the tide. It is the most westerly of the Shetland Isles, and distant from the mainland (the largest island being so termed) twenty-four

miles. Taking a westerly course from Foula, America is the first land met with. But reference to any of the modern works on geography will afford a better account of the position of this Atlantic sea-girt isle. A word as to the people. They are hospitable, moral, kindly affectioned among themselves, and fondly attached to their native isle; their manners are primitive, but not boorish, and as a whole their temporal circumstances are better than any other part of the Shetland Islands, owing to the kindness and care of their late and present proprietor.

Rather more than two months since, the Rev. John Mackinven, Congregational minister, Lerwick, visited the island of Foula, accompanied by James Garriock, Esq., of Reawick, a zealous disciple of Christ, who has boldly stepped forward on the Lord's side, and whose evangelistic labours, proceeding from a young heart warm with the love of Jesus, proved him a valuable assistant to the Independent minister of Lerwick. Mr. Mackinven went with high expectations, having already visited this and other districts, where his labours had been highly blessed of God. Thus he went forth on the mission of his Master, feeling that his hands were held up alike by the prayers of his own church, and of the christians (especially the young converts) in all those places where he had so successfully unfurled the banner of the cross; and assuredly if ever prayers were answered and efforts blessed, it was in the results seen in Foula. When these gentlemen reached the island, they anticipated from inaccurate reports that the spiritual soil was ready for the seed, but they found that to be a mistake, and found even the church to be in a state of "Laodicean" indifference. Though the feelings of the people had been aroused in spring, their impressions had passed away, and the most apathetic state had supervened. They were told by the christian part of the community that such a state of spiritual deadness was never remembered. This position of matters tested their faith strongly, and impressed their minds more powerfully from the fact of their having just left a spiritual atmosphere warm with the love of the cross. An interesting incident occurred at this stage of the mission-work, when Mr. Garriock was conducting family worship. Mr. Mackinven, on rising from his knees, is said to have expressed himself so—"Yes, yes, I know that God will bless this place; I tell you, sir (turning to Mr. Garriock), where I have found it—Exodus xiv. 13—15. Yes, my dear sir, on sabbath evening the walls of Jericho will fall, and that with a mighty crash." Never was faith more honoured of God, for on that evening there was a mighty shaking among the dry bones.

Mr. Mackinven preached from Rev. iii. 20, and was evidently assisted from on high. Before he got so far on with his discourse as to describe the way in which Christ knocked at the sinner's heart, he was obliged to stop preaching till a calm pervaded the audience, and though the servant of Christ lost the thread of his discourse, yet he was soon at his grand theme, the love of Christ to sinners, and verily before the sermon was closed many a sinner felt that Jesus loved him with a love that no tongue of man could express, and which only could be made known to the heart by the Holy Ghost. The people of God were melted into tears. From that memorable evening, until the last service conducted in the chapel, there was a continued increase of religious feeling manifestly seen in the worshippers.

About four weeks were devoted to religious services, every day as well as the sabbath (except a few days employed in visiting), one at noon and one at six in the evening, two discourses being delivered at each service, and an address occasionally to the anxious. So that about one hundred discourses were preached in Foula during Mr. Mackinven's stay there.

The results of these services are spoken of by the inhabitants as an era in their history, which will prove, we hope, the greatest benefit to generations yet unborn. The greater part of the young men and young women are believed to have been turned to the Lord, and they engage with the same zeal in doing good that young christians have done in other parts of Shetland.

They manifest those blessed evidences of a change of heart and life described in the Word of God as belonging to regeneration. The work has been more especially amongst the young, though many of the aged have experienced the blessing also, and publicly confessed Christ.

The number of converts there is not ascertained, as Mr. Mackinven refuses even to his most intimate friends to say what he believes to be the number, though he does not hesitate to state that he believes Christ to have more than the half of the entire population, which is 280 souls.—*Northern Ensign*.

## Narratives and Anecdotes.

### THE LIBERATED AMERICAN NEGROES.

At the central meeting of the American Free Baptist Sabbath School Society, held Oct. 8, the Rev. Mr. DUDLEY made the following statements:—

“In South Carolina, where two years ago the children were born to be bought and sold, is a great place for raising children. He had seen flocks of them running about in a state of nudity, sometimes with a tin dipper and a piece of corn bread, entirely uncultivated as young animals of any other species. He was once speaking with a coloured woman, of whom he inquired how many children she had. She replied she had fourteen. He expressed some astonishment; she said she had not many—sister Peggy over in the other cabin had twenty-four.

Where the masters left their chattels, of course they must be taken care of by somebody, and there were hosts of these little ones as well as those of maturer years. Fifteen thousand of them were left on the Sea Islands, and in a state of comparative destitution. Winter was at hand. This was in 1861, and the masters had been all frightened away, leaving the negroes in an unorganized condition, and with their clothing almost gone, and no provision for winter clothing—they were in the habit of providing them with only one suit a year, and that for the men and women—the children were perfectly naked, and their fathers and mothers were nearly in the same condition. This was the state of things when Mr. Pierce came to the islands. Measures were immediately adopted for their comfort, and we were told that if the benevolent friends would furnish some men and women to teach them, a colony would be instituted, and the Government would give its countenance for their education. Nobody knew really who of these negroes were free and who were slaves, as they were claimed by nobody. Yet the presumption was that they were slaves.

When Mr. Pierce came back and represented to President Lincoln the condition of things on the islands, the President did not know what to do

with them of course. The friends of the freedmen sent out seventy-four teachers from New York, and a large quantity of clothing was furnished, and the first year a half million were put on a course of training to qualify them to ‘take care of themselves.’ Mr. Leigh, of New York, the secretary, was lately there at a sabbath school concert, where were five hundred in attendance. Their little black faces all at once upturned to catch every word of instruction—all eyes glistening with satisfaction and eagerness. It was a beautiful sight. The children were all decently clad, and respectable in appearance. Colonel M. was there, who had scouted the idea of instructing them, and had expressed the sage opinion that the mind of the negro was nearly allied to that of the baboon; and he heard recitations from those who had never seen a book till within a few months that would do credit to a white scholar.

You have heard the sabbath school hymn, ‘I have a father in the promised land.’ The coloured people have caught this tune and the words from hearing the white people sing it, and they sing it beautifully with some alterations. Many of the children have parents yet in slavery, and others have brothers and sisters and other friends, and many parents have children who have not yet been reached practically by the proclamation. Some of them are in Georgia and some in other states. So they sing—

‘I have a father in the slavery land,  
My father calls, and I must go  
To bring him from the slavery land.’

‘I have a mother,’ and ‘I have a brother,’ &c., are sung in the same manner. Their choruses they sing while the tears flow like rain, and the whole multitude is greatly excited. The interest on such occasions is intense almost beyond belief.

In a sabbath school of five hundred of all ages, some children, and others old and gray, a son of Professor Parks and one of Professor Hitchcock are teachers. Each had his class and was at work like a moral hero, teaching those poor eager souls to read the

word of God. Little children were learning, and old men and women with glasses which had been supplied to them, begging for books and instruction. To learn to read! to learn to read the blessed books was their greatest desire. The young can learn much more readily than the old. Some would find it very difficult, and sometimes get almost discouraged and cry and say they never could learn. But the teachers would cheer them up and encourage them and help them out of their difficulties, and get them started again. All was excitement and bustle through the colony, and at the end of the first year 2000 of the blacks could read the Bible. And they now sing in the sabbath school as you do among the whites, only better, for the coloured people have a good taste and aptitude for music.

Dr. Tyng said we were living in that time when a nation should be born in a day. Two hundred per day are coming within our lines and receiving protection. They all think it is the day of the Lord's deliverance. All recognize the hand of the Lord in the war and their emancipation. I wish I could tell you of all the characteristics of this people and their circumstances, but I cannot. I have, however, witnessed exemplifications of the highest type of christian character among them. You know they are often represented as a barbarous, brutal, revengeful race, waiting to improve the first and every opportunity to

avenge their wrongs. When Colonel Montgomery went into Florida with his coloured troops they took Jacksonville. It was a masterly military performance. The town was in the power of the troops before they were fully aware of their approach. The citizens suddenly found themselves surrounded by an army of slaves. What else could they expect but that their cruelties would now be returned upon their own heads? They verily thought the day of retribution had come, and that the slaves would now revenge themselves on their oppressors. The women howled and tore their hair, and some fainted with fright.

The troops soothed them, quieted their fears for their personal safety, and did them no harm. After the conquest of the town, quiet was restored, and they established a prayer meeting and a negro sabbath school, and many go to witness its operations. These were the first-fruits of the conquest. They do not call down curses on the heads of their oppressors and pray for thunderbolts to be sent down to destroy them, but the emancipated slaves, forgiving all their former wrongs, bow down before God, and with their hands upon their breasts fervently pray for 'old massa and missus—that God will bless 'em and give 'em a new heart.'

I wanted to say these few things to you, and leave with you these testimonies of the negro character and piety, and encourage you to labour on for his welfare."

## Baptisms.

### FOREIGN.

**POLAND.**—Mr. Alf thus reports his labours and perils:—"Although our country is in a confused state on account of the uprising of the people and the war, and although it is extremely dangerous to pass through cities under military rule, yet I could not refuse to go forth again as a soldier of the cross. Remained in G. at the request of all the brethren and friends. It was almost impossible to find room for the hearers, who came in crowds from two or three villages. After the meeting, we hastened to K. to hold another service in the after-

noon. On arriving I found the brethren engaged in prayer, because they had nearly despaired of my coming. Their joy was so much the greater when they saw me. I entered the meeting at once with the Saviour's salutation—"Peace be unto you," John xx. 19—which I chose for my text. There was a great deal to be done at this station, which the Lord has richly blessed. Several came forward to testify to the mercy of God, and desired to be soon baptized into the death of Christ. Numerous hearers came from far and near, so that there was no more room. Every spot was

filled, and they stood as close as possible together within the house and beneath the windows, which had to be opened, and every spot was filled. At four in the afternoon our feast began. We had twelve candidates, who all arrived in good time. The hearers were, perhaps, half as many more than in the morning, so that we knew not how to find place for them. The yard even was entirely full, besides the rooms, chambers, entries and the space under the windows. I first spoke on the subject of baptism from Matt. iii. and prayed. Then we went in procession half a mile to the water, where these believers, according to the Divine command, were to be buried in the likeness of Christ's death. The schoolmaster of the place, who knew through spies what was going forward, and who had never let an opportunity slip of expressing his opposition, exhorted the people to use this chance of putting 'the traitor, the baptist preacher,' to death. A Catholic huntsman was urged to shoot me in the act of baptizing; others had provided themselves with large stones, to kill me. When we drew near the water, we were obliged to pass a little thicket, where we discovered our enemies, and were not a little alarmed. We passed by them, and they seemed not to see us. I was disposed to forego the baptism, but other brethren had more courage, and said, 'Be bold, who will harm you?' I then directed the candidates to prepare. While we were busy in getting ready, our enemies, supposing I was already baptizing, came out of their hiding place and crowded through us to the water, screaming, 'Where is he? Where is he?' They were looking for me. I was sitting on the shore directly before their eyes. I remained quiet and on my guard, and passed out of their way. When at last they discovered me, they came upon me in great wrath. But some of our friends sprang forward, and I escaped their hands, and hastened as quickly as I could to a conveyance belonging to a christian brother standing near by. We saw nothing of the huntsman and his gun. It is said that he had drunk to excess, and so was unable to play his part. I had safely escaped the clutches of the enemy; but they now laid their hands on the brethren. The Lutheran teacher struck brother S. on the head with his cane, so that he fell down. But some of

our friends who had come up and witnessed the scene, sprang forward. When the enemies saw that the brethren meant to defend themselves, they retreated sullenly, throwing stones and cursing as they retired. Upon this we returned again to our place of meeting. We had finished the celebration of the Lord's Supper, and some of our friends were departing, when they met the enemies on the way, who began again to assail them with all violence. Immediately a cry arose. The enemies had already pressed into the house. But the owner, a fearless man, who was also one of our brethren, rushed out with his son, exclaiming, 'Be it known that I bind with cords and shall deliver to the magistrate to-morrow morning this enemy, who has come into my house as a robber after ten o'clock at night.' The enemies were alarmed, and in a rage withdrew. I hastened on to J., where in quietness I administered the ordinance of baptism at one o'clock in the morning, to seven of the candidates who were to have been baptized at K.; the others were not present on account of the distance. After the baptism, I administered the Lord's Supper, and then took my departure."

GERMANY.—At *Zimmerbude*, after the sermon, twenty candidates offered themselves for examination, of whom sixteen were received, and baptized at six in the evening. The scene at the baptism was very beautiful. A great multitude from far and near stood on the shore. The brethren stood around in a circle. Having reached a sufficient depth of water, I baptized these sixteen souls; a seventeenth, who was not present, was baptized later by brother Preuss. After the baptism we returned, changed our apparel, and celebrated the Lord's Supper. One of the baptized was an old man of about seventy years of age, who has sought the Lord for two years, and only just now found him. He longed to enter into the joy of his Lord, and his wish was soon granted. He lived for a fortnight in the greatest joy, as happy as a child. The third week he fell sick, and could only pray kneeling in his bed; and in this position he closed his life and went home to heaven. We soon had another baptismal feast. Seven souls were baptized in presence of a great assembly. The periodicals afterwards expressed great surprise, that notwith-

standing the efforts of the city missionaries, sent for from Hamburg to put a stop to the spread of our opinions on baptism, their expectations had been so signally disappointed.

At *Tannenburg* we had a blessed time. With fourteen souls, accompanied by a large company of people, we went to a little stream flowing between mountains and green meadows, singing hymns as we went. Having reached the water, I read extracts from the word of God, with remarks; then we sang together, and after prayer I "went down into the water" and baptized fourteen candidates, seven brethren and seven sisters, according to the commandment of Jesus Christ. One of them was a lame girl. She came to the water with her crutches, and so deeply was she moved by the thought that the Lord had had compassion on her, that she wept aloud. I took her under the arms, leaving her crutches on the shore, carried her into the stream and buried her in the liquid grave of the Redeemer. O how great will be her joy when she leaves her crutches behind, and He in whom she now believes shall take her up to dwell with him for ever!

Never before, during the eighteen years of our existence at *Templin*, has Divine grace displayed such wonders of mercy. Very old men and young children have been alike anxious for the salvation of their souls. Eighty-nine have been baptized already; twenty-seven more will follow in a few days, and many more, anxious to be received, are only waiting till we have longer opportunity to test their steadfastness.

CHINA, *Ningpo*.—Mr. Knowlton, of the "American Baptist Missionary Union," writes:—"I have just returned from Jih-z-kong, where yesterday I administered the ordinances. Five converts, three males and two females, were baptized. That little church now numbers eighteen members, who all appear sincere, earnest christians. There are several others there who appear to be sincere inquirers, who attend the meetings on the sabbath regularly. The young assistant there gives promise of being a very useful man. He possesses fair abilities, some education, and is a very quiet, firm, and consistent christian. He studies in the chapel in the city during the week, and goes to Jih-z-kong on Saturday, returning on Monday. His residence is at Yiang-dzing-long. He is

the fruit of Dzing's labours there. I feel that God is caring for the little church at Jih-z-kong, in thus raising up a useful labourer to take the place of Gyin, who was taken captive by the rebels, and probably killed by them. A week ago last sabbath, I baptized three converts at Ningpo. One was the wealthy man from Kinghwa, and the others, a young man and young woman of Ningpo. Through the faithful labours of one of the native sisters at Ningpo, a good work is going on among the women in the vicinity of the chapel. Among those baptized within a few months, is one noted old Buddhist woman, whose business was to go about as a kind of priestess, and chant prayers for those who were too ignorant or too lazy to do it for themselves. Another is the "beautiful lady," (as the Chinese regard her) of a rich tobacco merchant from Foh-kien. She and her daughter have been regular attendants at our chapel for nearly a year past. They had been opposed and ridiculed by their friends; yet they remain firm, and are, moreover, zealous in the cause which they have espoused. Between twenty and thirty females attend the meetings on the sabbath regularly, and several are requesting baptism. Among these last is another noted old Buddhist woman, whose large store of acquired merit, or rather the proof of it, in the form of notes on the future world, and paper money, were destroyed by the rebels. "If the god," she reasons, "could not preserve my proofs of merit for so many years of faithful chanting of prayer, he can be of little use to me in the future world." Moreover, his old mud image has, by the same ruthless hands, been reduced to powder. "Such a god," she says, "is of no use."

BURMAH, *Prome*.—Dr. Kincaid, says:—"Thirty-five have now been baptized since the first of January. I long to see the day when I can have the means to employ more native agency in evangelizing this great field. The hearts of thousands seem to be open to receive the gospel. There is a growing impression everywhere that their ancestral religion is false, and a longing for something better.

AUSTRALIA, *Queensland, Ipswich*.—On August 2, Mr. Morton baptized two young men on a profession of their faith in Jesus, and expects to administer the ordinance again shortly. We hope our

brother will be greatly blessed in his work in this new sphere of labour.

*Brisbane.*—On Lord's-day evening, August 2, Mr. Wilson baptized three candidates on a profession of their faith in and love to Jesus the Saviour. The service was impressive and the congregation very large.

*Geelong, Aberdeen Street.*—On August 23, the ordinance of believers' baptism was administered to three candidates on a profession of their faith in the Lord Jesus.

*Melbourne, Collins Street.*—On Lord's-day evening, August 30, fourteen friends were baptized on a profession of their faith in Jesus. The administration of the ordinance was preceded by a discourse founded on John iii. 14—17. The chapel was densely crowded and the whole service profoundly solemn and impressive.

*Tarnagulla, Ebenezer.*—On Lord's day, August 16, four candidates were baptized on a profession of their faith in our blessed Redeemer, after a discourse from the pastor, Mr. Tranter, on Rom. xii. 2. The chapel was crowded, and the sermon, which was plain, appropriate, and impressive, was listened to with marked attention.

*Melbourne.*—*The Christian Disciples.*—On Lord's-day, Aug. 16, two friends were immersed by Mr. R. Service, in the Temperance Hall, Russell Street, and the same day added to the church meeting there. On the following Wednesday evening a young man from the Sunday school was immersed in the Disciples' Meeting House, Carlton, and added to the church meeting in the Temperance Hall. And five disciples were baptized at Prahran, Sep. 6.

*Adelaide, Flinders Street.*—On Lord's-day evening, August 2, one candidate was immersed. On Lord's-day evening, Sep. 6, eleven candidates were immersed after a discourse by the pastor, Mr. Mead. The chapel was so crowded that additional seats had to be placed in the aisles. One of the candidates was about fourteen years old, while another was in his eightieth year. The wife of this aged disciple was baptized about ten months ago, she also is in her eightieth year.

## DOMESTIC.

*EYTHORNE, Kent.*—Having been for many years a reader of the *Reporter*, and never seeing any reports of baptisms from this ancient church, of which I am a member, I take the liberty of informing you that on Lord's-day, Oct. 25, our pastor, Mr. Skemp, had the pleasure of immersing six young disciples, two males and four females, all children of members of the church at Eythorne.

W. C.

*LEICESTER.*—*General Baptists.*—On the first sabbath-day in November, Mr. Stevenson baptized ten candidates at *Archdeacon Lane* chapel; and on the same day Mr. Pike baptized thirteen at *Friar Lane* chapel; among these were a father, mother, and daughter. Both places of worship were very crowded.

*KIRTON LINDSEY.*—On Friday evening, Aug. 28, two female believers put on Christ, being baptized by Mr. Stapleton; they were afterwards received into communion by giving the right hand of fellowship. T. D. C.

*PADDINGTON, Praed Street.*—Four believers were baptized by the pastor, Mr. Clifford, on September 30; these made the number baptized during the year thirty-seven. Five were members of the Independent church, John Street.

*HOSE, Vale of Belvoir.*—Two friends were baptized here, September 20, one from the small but ancient church at Knipton. It is now twenty-four years since they had an addition by baptism. May this example be imitated.

*STALYBRIDGE.*—Four believers in the Lord Jesus were baptized by Mr. Salter, of Lineholm, October 18. A large congregation assembled to witness the solemn ordinance. These were added to the church on the same day.

*COVENTRY, Whitefriars.*—Six young believers in Jesus were baptized by our new minister, Mr. Cross, on Lord's-day, Sept. 6. Two were the daughters of one of our deacons, and one was the daughter of another deacon. These were all received at the Lord's table.

*SHEFFIELD, Cemetery Road.*—On Wednesday evening, Sep. 30, three female disciples were baptized into Christ's death; one, seventy years of age, and one, though young, an invalid.

*WALSALL.*—Mr. Lees baptized nine more candidates on the last Lord's-day in September.

COALVILLE, *Leicestershire*.—It may be worthy of record, that a young friend came from a considerable distance to this place in order to be baptized, on the first Lord's-day in September.

BRADFORD, *Yorkshire*.—*Tetley Street*.—On the first Lord's-day in September, our pastor, Mr. Wood, baptized five believers in the Lord Jesus, who were afterwards added to the church.

BURNLEY, *Enon*.—Notwithstanding the nipping frosts of adversity in this region, the signs of spiritual life are

cheering. Our pastor, Mr. Alcorn, baptized four candidates in September, making eighty-six within two years. Many others are in a hopeful state.

PRESTEIGN.—Mr. Payne baptized three candidates on Wednesday evening, Nov. 11. One had been connected with the Bible Christian community.

SHORE, *Todmorden*.—Mr. Gill, the pastor of the church at this place, had the pleasure of immersing eight disciples of the Saviour, on Tuesday, Sep. 29. One candidate was prevented by illness.

## Baptism Facts and Anecdotes.

### BAPTISTRIES IN PARISH CHURCHES.

THE *Cardiff Times* of November 13th gives an account of the consecration of Poutlotty new church, in the parish of Gelligaer, and the county of Glamorgan; and in a very elaborate description of the beautiful edifice, we have the following:—"Under the font there is a baptistry provided for the immersion of adults by the side of the font proper. It is approached by steps and lined with Goodwin's tiles; a large white cross of tiles is laid on the floor of the baptistry, going the whole length and width of it. The baptistry is a new feature in our churches, and has excited much comment in the neighbourhood, where the baptist body are very numerous. The Lord Bishop of Llandaff alluded to it in his sermon in approving terms, and we hear spoke favourably of its general introduction in his recent charge." The Rev. G. C. F. Hanies, the rector of the parish, has had a baptistry made in the parish church also, and has baptized several therein.

Our Welsh brethren will be confirmed in their convictions that the immersion of candidates in water is the only right mode of christian baptism, by these arrangements for "The Ministration of Baptism to such as are of Riper years, and able to answer for themselves." But the Episcopalians of England are not the only people in the world who are willing to dip the adult candidate. In America other denominations are yet more accommodating in baptizing believers. Indeed if they did not they would soon have no baptisms at all; for there the complaint is general

among pædobaptist ministers that the people will not bring their little ones to the font.

### SHUNNING AND SKIPPING.

AN old farm labourer once observed of one of his master's sons, a strong strapping fellow who seldom pulled off his coat, "our master William is *able* to shun a good deal of work." We have heard, too, of a village pedagogue, who when one of his pupils came to a hard word in the lesson, which neither he nor the boy could make out, would bawl out, "skip it, you dog, skip it."

An old friend, T. P., complains of this shunning and skipping propensity in quoting scripture; and tells us that a Manchester D.D., in one of his recent publications, when quoting the words of the great commission, shunned and skipped the words included in brackets as given below. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, [baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and,] lo, I am with you alway, even unto the end of the world. Amen."

Some years ago, in a public discussion with a clever infidel lecturer, we found him, when quoting from a sentence in Gibbon, leaving off at a comma, in order to effect his purpose; and we protested against such conduct as not only unfair but dishonest. But this D.D. started his skipping from a comma, and ended it with a comma! And why?



## Sabbath Schools and Education.

### STRENGTH FOR THY DAYS.

It is related of Dr. Doddridge that he was one day walking much depressed, his heart desolate within him. But passing an open cottage door, he heard a childish voice reading these words, "As thy days so shall thy strength be." The effect upon his mind, he says, was indescribable; it was like life from the dead.

Sabbath School Teachers we come to you with the same message which that little girl brought to the desponding minister. It may be that, like him, you are "much discouraged because of the way," and are in need of a cheering word to dispel your fears, and to restore hope's sunshine to your path? Or perhaps some great trouble seems looming in the distance, and you are shrinking from the heavy cross that you may have to carry? or the work in which you are engaged, is becoming increasingly arduous, and you feel doubtful whether you shall be able to persevere with it. In all these, and in a variety of other instances, the glad promise is specially adapted to encourage and reanimate your spirit.

"As thy days so shall thy strength be." These words are often wrongfully quoted; the singular being used instead of the plural number. You will observe it is "As thy days," not "As thy day." May we not gather from this expression the universality of the promise; that it refers not only to seasons of peculiar trial, but also and equally to the common, continuous incidents of life? All our days, however dull and unimportant some of them may seem, are included in this wide-ranging assurance of needful help.

And to those of us who feel that it is by little things more than by great things, that our powers of endurance are often the most severely tested, the thought of strength provided for ordinary times, and for apparently trifling duties, is very welcome. For the constant friction of small cares and perplexities, wears the energy and weakens the elasticity which was able to sustain the shock of some greater but solitary trouble. Thankfully, therefore, do we remember that each day, that all days, come within the limits of God's gracious declaration. We can anticipate no moment, nor dread any emer-

gency to which it does not reach, and we may, nay, we ought to, cast "all" our care upon Him who thus careth for us.

But we must bear in mind that this promised strength is given, not all at once, but just as it is wanted. It is as thy day that thy strength shall be. God does not impart to his people a large supply of grace which will last them until the close of life's journey. But He bestows each day's grace for each day's need. The one exactly fits the other. Like the manna, which nourished and invigorated the Israelites, and of which it is said, "that every man gathered according to his eating," there is no lack and there is no redundancy. His grace is "sufficient" for us. Only it must be obtained, as was the manna, morning by morning. We cannot live to-day upon yesterday's experience. We must go forward to each duty and to each trial, in simple dependence upon Him who will supply all our need, according to his riches in glory, by Christ Jesus. We must believe that from this infinite storehouse of God's love He will grant unto us the right help in the right measure, and at the right time. As the profusion of the evening dew is to the heat of the eastern noontide, in like manner, "As thy days, so shall thy strength be."

Now, fix your thoughts on the one specific gift which the verse holds out to you: 'strength.' It is not joy, nor pleasure, nor even a great degree of comfort. These may be vouchsafed to you, and doubtless they will; but they are not here promised for every day, nor indeed for any day in particular. Very simple and very practical is the assurance of the text. God guarantees to you sufficient strength for duty and for trial.

Amidst the arduous duties, and the exhausting responsibilities of sabbath school teaching, how sweet for us all to feel the healthful stimulus of such a promise as this. And if any fresh mission of usefulness claims assistance, say not, "send by whom thou wilt send; but send not by me;" but let your ready response be, "I will go in the strength of the Lord God." And over your way will float this banner of his love, "Fear not, for I am with thee; as thy days, so shall thy strength be." S. T. T.

## Religious Tracts.

### OUR DONATIONS OF TRACTS.

FOR many years it was our custom to forward donations of tracts on the gospel or on baptism to such congregations or individuals as could not afford to purchase them; and we continued to do so, until our stock was nearly exhausted. We apprized our readers of this at the time; but it has occurred to us that as we required the remittance of six stamps with each application for postage of the

parcel, it is possible that some of our friends may have been overlooked or omitted. We deem it right, therefore, to inform any who have thus applied and received no parcel in return, that if they will furnish particulars of their application to Mr. WINKS, *Rutland Street, Leicester*, he will endeavour to make up and forward a donation of the most suitable he can find for their purpose.

## Intelligence.

### BAPTIST.

#### FOREIGN.

**NEW ZEALAND.** *Dunedin.*—We are very glad to report that our brethren in this rising town have taken the Town Hall for religious services, and intend soon to organize a church and erect a chapel. An urgent requisition was recently forwarded to the editor of the *Evangelist* to give his aid in this important movement, and being unable to do so personally, Mr. William Poole, pastor of the church at Caulfield, has very kindly undertaken a visit to Dunedin—A more recent report states, that Mr. P. visited Dunedin, and formed the friends into a church. Mr G. L. Parsons, late of Regent's Park College, will be their minister.

**AUSTRALIA.**—**MELBOURNE,** *Collins Street.*—The quarterly social meeting of the church and congregation was held on Wednesday, August 5. A large number of friends assembled at tea, in the lecture-room, and after spending some time in pleasant social intercourse, adjourned to the chapel. Devotional services were conducted, and a short address delivered by the pastor. In the course of his address, Mr. Taylor stated that during the quarter there had been an addition of twenty members to the fellowship of the church, and two deaths. The number of inquirers and applicants is large, and peace and love abound.

*Castlemaine.*—Mr. James Smith, whose resignation of the pastorate of the church in this place we recently announced, left the colony on Tuesday, August 11, for his

old field of labour, Delhi, India. We deeply regret Mr. Smith's departure, and earnestly trust that his health and usefulness will be long continued. Mr. James Ewence, lately arrived from England, succeeds Mr. S. in the pastorate.

*Alberton. Adelaide.*—The foundation stone of a new baptist chapel was laid at this place, under pleasing auspices, Aug. 31.

#### DOMESTIC.

**BRADFORD,** *Hallfield Road.*—The foundation-stone of this chapel was laid by Sir M. Peto a year ago. The new building was opened on Wednesday, Oct. 28. The colonists have secured the Rev. J. Makepeace, late of Luton, for their minister. The new buildings comprise a chapel, with side and end galleries, for 1,000 persons; a school-room, sixty feet by thirty; a lecture-room, thirty feet by twenty-five; minister's vestry, deacon's vestry, and ladies' vestry, class-room for eighty infants, two class-rooms for adults, a library-room, a large tea-room, and sundry other apartments and conveniences. The total expenditure will be about £7,000. At the dedicatory service, after a sermon by Rev. H. S. Brown, a large company adjourned to the school-room, where a cold collation had been prepared. After the repast, Dr. Acworth took the chair, and congratulated the church at Sion chapel on the work they had so happily carried out. Mr. Chown, who was greatly applauded, after some reference to his own share in the work, said, a sum of £7,080 had been expended, including £280 for alterations, painting, &c., at Sion Chapel. Towards this sum £5,100 had been given or guaran-

ted by members of the Sion congregation who, though not a wealthy people, had given with the most devoted liberality. A further sum of £1,300 had been given, almost unsolicited, by other christian congregations, leaving more than £700 to raise. The collection that morning was more than £200, including £100 from W. Murgatroyd, Esq., of Bank Field; and the sum now wanted was £527. Towards this amount several donations were promised in the room. The whole sum, it was confidently hoped, would be raised at the remaining services.

COUNTSTHORPE, near Leicester.—A baptist church was lately formed in this populous village, composed of members who withdrew in a friendly spirit from the parent stock at Arnsby, the scene of the labours of the late Robert Hall, senr. On Thursday, Oct. 29, a new chapel was opened for public worship, with sermons by Messrs. Mursell of Leicester, and Vince of Birmingham, to large congregations. At the close of the morning service it was announced by Christopher Bassett, Esq., that the cost of the building, with alterations of the old chapel required to adapt it to the purposes of a school-room, was £860, and that, in liquidation of the amount, £710 had been promised, leaving £150 still to be raised. The collections during the day amounted to the handsome sum of £104. The Rev. T. Thomas, D.D., president of the baptist college, Pontypool, under whom the Rev. T. Rhys Evans, minister of the place, pursued his studies, preached in the morning and evening of the following sabbath, and in the afternoon the highly-esteemed pastor of the parent church, Mr. Shem Evans, occupied the pulpit. At the close of these interesting services it was announced that the new building was free from debt. Thus another instance has been afforded of what may be done in the service of God by willing hearts and ready hands. The design and execution of the work, by Mr. Elliott, a resident, do him much credit; the place being an ornament to the village.

ABERSYCHAN—*English*.—The Rev. S. Price and his friends have at length succeeded in clearing off the debt on their place of worship, leaving a small balance in hand. We congratulate our friends on this very pleasing result of their persevering efforts. Mr. P., during his efficient ministry, has baptized five hundred candidates.

CREDDAR.—After some considerable repairs and improvements in the chapel, and the erection of new school rooms, opening services were held on Friday, Sept. 25, under pleasing and encouraging circumstances.

BRADFORD, *Trinity Chapel*.—The success which attended the preaching of the Rev. H. J. Botts at this place of worship led to the determination to erect side galleries, and to provide an organ. On Wednesday, October 14, the chapel was formally re-opened. The amount raised by the collections at the various services was nearly £200; subscriptions to the amount of £750 have also been promised. The entire cost of the organ and the alterations is about £1,200. The chapel has been considerably improved by the alteration, and may rank now amongst the finest places of worship in the town. It will seat nearly 1,200 persons.

STROUD.—On Monday evening, Oct. 20, a large meeting was held in the baptist chapel, for the purpose of commending to the care of our Father in heaven the Rev. James Wall and his family, who are leaving for mission work in Italy. Many prayers were offered for them, and Mr. Wall addressed the assembly on the state of Italy, and his deep solicitude to preach among that people the unsearchable riches of Christ. Mr. Wall, with his family, left Stroud for Italy amidst many tears and prayers. It is hoped that this gospel mission will be sustained and supported by the prayers and liberality of the friends of the Saviour.

DEATH DURING WORSHIP.—At the Borough Road baptist chapel, Southwark, Nov. 1, Mr. John Bunker, of George Street, Newington, whose daughter was present at his side, suddenly fell from his seat to the floor. It was at first supposed that he was merely suffering from an epileptic fit, and he was removed to the vestry without interruption to the sermon; but on the arrival of Drs. Hart and Carpenter—the latter being in the chapel at the time of the sad occurrence—they found that life was quite extinct.

DAMERHAM, *Wilts*.—The new baptist chapel, erected in this village in the place of one destroyed by fire, was opened for public worship on Wednesday, Nov. 5, with two sermons by the Rev. C. Stanford, of Camberwell, who has kindly used his influence in aiding the congregation by obtaining funds for the purpose. A considerable number of friends from the neighbourhood crowded the place during the services. The late excellent W. Rhodes was pastor of the church many years.

BELVEDERE.—*Earth*.—At this place of favourite resort for Londoners, a new baptist chapel has been erected on ground given by the late Sir Cullen Eardley, Bart. The place was opened on Tuesday, Sep. 20. Miss Eardley contributed fifty pounds to the erection.

GLASGOW.—At the annual *soiree* of the baptist congregation, North Frederick Street, Nov. 5, Mr. Medhurst, pastor, in the chair, it was stated that during the past year eighty-two had been baptized and one hundred and thirty-seven admitted into the church. On the first Lord's-day in October, Mr. M. baptized four believers. The present number of members is three hundred and twenty-two.

LOUTH, *Walker Gate*.—We are gratified to hear that the friends at this place have resolved to erect a new chapel, the foundation stone of which was laid with the usual services, Oct. 29, by Mrs. W. Newman, daughter of the late pastor, Mr. James Kiddall. The offerings on the stone amounted to £116 15s.

NEW LENTON, *Nottingham*.—The baptist church at this place, under the pastorate of Mr. C. Burrows, are making a vigorous effort to reduce the existing debt on their chapel property. We hope they will be successful.

THE REV. W. LANDELS, to the satisfaction and delight of his friends at the Diorama chapel, Regent's Park, has declined the invitation from Melbourne, Australia, and decided to remain with them.

GRANTHAM.—The foundation stone of a new baptist chapel was laid in this town on Tuesday, Sep. 29.

PORTSMOUTH, *Mile End*.—The new baptist chapel in this locality was opened with public services on Tuesday, Sept. 22.

RECOGNITIONS.—Mr. J. Butcher, late of Thorp-le-Soken, at Weston Turville, Bucks, Oct. 28.—Mr. F. Perkins, M.A., of Rawdon College, at Ebenezer, Coseley, Oct. 7.—Mr. Mark Noble, of the Metropolitan College, at Necton, Norfolk, October 7.—Mr. W. Omant, at Rickmansworth, Herts, Oct. 14.—Mr. Stewart Gray, late of Waterford, at Windsor, Oct. 19.—Mr. W. M'Phail, at Hartlepool, Nov. 3.

REMOVALS.—Mr. J. Allen, B.A., of Regent's Park College, to Hook Norton, Oxon. Previously to his removal, the friends of Mr. A., at Queen Street, Woolwich, invited him to a farewell tea meeting, when the pastor, Mr. Teall, and his friends expressed their best wishes for his future welfare and success.—Mr. A. Pitt, of Burton-on-Trent, to Drake Street, Rochdale.—Mr. R. Ward, of Glossop, to Hunslet, Leeds.—Mr. W. J. Osborne, of Kilham, to Earby-in-Craven.—Mr. T. W. Handford, of Rawdon College, to Moor Lane, Bolton.

BAPTISMS.—Too late for the proper place, we received reports of the baptism of seven females by Mr. Anson at *Cloughfold*, Lancashire, Oct. 29; and of six females at *Sutton-in-Ashfield*, Notts.

## MISSIONARY.

## BORNEO.

THE mission at Borneo is still in a distressed condition, since the murder of the seven martyrs in May, 1859. The contents of that bloody page in the history of the Rhenish Mission are still fresh in the recollection of the friends of God's kingdom. Nor should the names of those noble heroes and heroines of Christ ever be obliterated from our memory. F. Rott, F. Wigand and his wife, Frida Nordstek, W. Kind and his wife, Marg. Steinfarz, were baptized with a bloody baptism on the 7th of May; E. Hofmeister and his wife, Emma Kau, on the 10th. Their work in the Lord's vineyard, carried on for upwards of eight or ten years among the Dajaks, at length seemed to be crowned with the most surprising success. Many a time their lives had been in danger from the blood-thirsty savageness of those utterly demoralized idolaters. But the living God had protected them, and it would seem as if at length the lovely gospel sun was beginning to melt the icy crust of the heart of that ignorant and ferocious people. Already two new stations were added to the old ones, and the establishing of several others was a matter of daily conversation. Many new plans were being organized. A seminary for training native catechists was to be started; an orphanage for foundlings to be built; German colonists and artisans were to be invited to immigrate, in order to teach the Dajaks. Female teachers were to come from Europe, and one had already arrived. At nearly all the stations the number of the professed converts increased in a surprising measure. Even at Kajahan, where the missionary Hofmeister had for years been ploughing the rocks, a little church sprang up, and the chief of the tribe himself joined it.

Thus everything seemed to hold out the most heart-rejoicing prospect, when, on a sudden, the heathenish population, stirred by the fanatic Mohammedans, rose against the Christians. Wigand, Kind and Rott, with their wives, were in their house at Tanggohan. Mr. Rott rose at the peep of day to go out. No sooner had he opened the door than a spear was thrust into his left breast. He started back into his room, where his wife caught him bleeding in her arms. Two hundred armed people surrounded the house. The brethren came out and addressed the band. It was in vain. "It is true," cried some of the mob, "you never did us any harm, but our Rajah has ordered us to kill you, and we must obey." The brethren then asked a

safe retreat, agreeing to leave all their property behind. This was apparently granted. They proceeded towards the river to step into their boat. It was pushed off. Poisoned arrows then were shot at them. No choice was left. They all plunged into the water, which, coloured with their blood, soon covered their bodies. They died without a cry or groan. While the arrows were flying and the mob was shouting furiously, Rott's child, a little girl of five, asked her mother, with a smile, "Are we going to the Lord Jesus now, all of us together?" Mrs. Rott and this child were the only ones that were rescued. One of the murderers pulled her, child in arms, out of the water. Three days were spent in consultation what to do with her. At length it was resolved that she should be killed at the next festival. But the Lord said, "It is enough." On the fourth day a steamer sailed up the river, and both mother and child were rescued. Three days later, Hofmeister and his wife were, with their four children, enjoying a peaceful hour after dinner in their happy home, when on a sudden a rough fellow rushed into the house and struck the missionary with a sword across his shoulder. He sank down in a dying state. His wife started up with a cry. "Let me die," whispered he to her, "for I am going to my Saviour." The poor woman turned her face towards the murderer. Her head was cut off with one stroke. The children were dragged away, but given up again after a few weeks and taken to friends at Banjermassing.

Borneo will not be abandoned. Here a church of Christ must yet spring up, for here the seed of the church, the blood of martyrs, is sown. The brethren, Barnstein, Zimmer, Van Höfen, and Dietrich, at Banjermassing, are waiting for the arrival of new companions to start a fresh work among the Dajaks. Meanwhile they have assembled the greater portion of the Dajak converts from other stations to Banjermassing. The society intends to send them a fresh supply of fellow-labourers in 1864. May the Lord speed this good purpose!

### RELIGIOUS.

**LONDON CITY MISSION.**—Its sphere is the Great Metropolis, estimated to contain above 2,800,000 souls. The number of missionaries is 380. Every missionary visits once a month about 500 families, or 2,000 persons. More than 1,000 persons die in the metropolis every week, and many of them as much neglected as to their spiritual state as if they died in the interior of Africa. Last year 237,599 visits

were made to the sick and dying. Missionaries visit cabmen, soldiers, and sailors; also the French, Germans, Italians, Orientals, Jews, Irish, Welsh, gipsies, and fallen females, resident in the metropolis. But much remains to be done, for at least 200 districts of London are still in a most destitute and degraded condition, and nearly, if not altogether neglected.

**THE LATE ARCHBISHOP WHATELY.**—His last illness showed his principles. One who, observing his sufferings, asked him if he suffered very much pain, he said, "Some time ago I should have thought it great pain, but now I am enabled to bear it." Another said, "You are dying, as you have lived, great to the last;" the reply was, "I am dying, as I have lived, in the faith of Jesus." Another said, "What a blessing that your glorious intellect is unimpaired;" he answered, "Do not call intellect glorious; there is nothing glorious out of Christ." Another said, "The great fortitude of your character now supports you." "No, it is not my fortitude that supports me, but my faith in Christ." With such a witness on his lips and in his acts, Archbishop Whately passed away.

**THE MISSIONARY SOCIETY OF ROTTERDAM** employs twenty-seven missionaries at Java, an island with about 13,000,000 of inhabitants, among whom are several million Mohammedans. Two missionaries labour upon the island of Timor, nine upon the Molluques, one at Macassar, and ten in Northern Celebes. The latter station is the most important, and the one in which the missionaries have achieved the most lasting and the happiest results. We give some interesting details. The station of Tomahon comprises sixteen villages, with 9,981 inhabitants, of whom 4,940 are nominal christians. At Karimbau, a village of sixty families, only six pagans are left. At Liwason and Koumelembouai all the inhabitants have been nominal christians for several years.

**THE AMERICAN BIBLE UNION** held its annual meeting a few weeks ago in New York. This is the Bible Translation Society of which we have heard. Dr. Armitage, the president, made a very eloquent opening address, and the meetings continued through two days, and were of much interest. This society has encountered much opposition, but has outlived it.

**DR. GUTHRIE.**—We deeply regret to learn that the health of this eminent minister of the Free Church of Scotland is so seriously affected that his medical men have ordered perfect repose, and that his friends fear that the activity of his public life must be regarded as terminated.

*The Record.*

## GENERAL.

**THE SLAVE-TRADE IN THE SOUTH SEAS.**—A very satisfactory reply has been given by the Peruvian Minister to a memorial addressed to him by the Aborigines Protection Society, in reference to the kidnapping of South Sea Islanders by Peruvian captains. His excellency says that steps have already been taken by the Peruvian Government to send back the kidnapped islanders to their homes; and that, in order to prevent the recurrence of similar atrocities, the Government has established a Consul-General at Tahiti.

CORRON has been received from upwards of fifty new places, and Turkey and Egypt stand well in the statement. The increase for 1864 is expected to be, from Turkey, 200,000 bales; Egypt, 100,000; Italy, 10,000; India, 350,000; Brazil and West Indies, 150,000. One fact is very remarkable: from America last year we received 65,000 bales, this year, at the same time, we had received 99,000! Chief of it, no doubt, tempted by prices, had run the blockade.

**A LIVING WAIF.**—The schooner *Theodore*, from Newcastle, picked up at sea, about ten miles from the English coast, a fine Newfoundland dog, which was standing upon a piece of timber about two yards long, forming part of the wreck of some vessel, other portions of which were seen floating near. When the dog, which is a very fine animal, saw the schooner's boat approaching, it jumped into the water and swam to meet its deliverers.

**THE PRINCE OF WALES** has been elected President of the Society of Arts. An address was presented to his Royal Highness asking him to accept the office of president. In his reply the Prince says that he should have been diffident about accepting the post, but it is the Queen's wish that he should do so, in order to mark through him "the interest she feels in a body of which her beloved husband was so long the head."

**THE POST-OFFICE SAVINGS BANK.**—On Nov. 2, the offices devoted to the transaction of the general business and correspondence of the Post-office savings banks in the metropolis and provinces were removed, by order of the Postmaster-General, from the money order-office, in St. Martin's-le-Grand, which was found inadequate for the increasing business, to new and extensive premises in St. Paul's Churchyard.

TENNY makes a curious figure in the population returns. The population at the census of 1851 was 2,982, and again the census of 1861 found exactly 2,982 inhabitants. There was one more male in the place in 1861 than in 1851, but there was one female less.

**NO SMOKING.**—It may be interesting to the public in general, and more especially to the smoking section, to learn that the use of tobacco for smoking purposes within the precincts of Windsor Castle has been prohibited by the express command of her Majesty the Queen. Cards, neatly framed and glazed, requesting that gentlemen will not smoke in the castle, have been hung in the rooms.

**BUNYAN'S FLUTE.**—The flute with which John Bunyan beguiled the tediousness of his captive hours is said to be now in the possession of Mr. Howell, tailor, Gainsborough.

## REVIEW OF THE PAST MONTH.

*Wednesday, November 25th.*

**AT HOME.**—The Queen and the Royal Family appear to be in the enjoyment of their usual health.—During the present recess, an unusual number of M.P.'s have died; for this and other reasons there have been an unusual number of parliamentary elections. Next year a general election is expected, but when will depend on the circumstances in which the present ministry may find themselves placed.—We regret to hear that the tide has turned with the approach of winter, the number of the recipients of parochial relief in Lancashire being no longer on the decrease, but rather increasing.—Henry Ward Beecher, on returning from his visit to the continent, addressed large assemblies in England, vindicating the conduct of the Federals and the policy of President Lincoln from the animadversions of the *Times*, and its special correspondents in America.—The Prince of Wales is said to have personally visited the miserable cottages of the poor villagers on his Norfolk estates, with a view to the erection of comfortable habitations. In this, we are glad to recognize an emulation of the conduct of his excellent father—the late Prince Consort.

**ABROAD.**—The latest intelligence from the seats of war in America, if authentic, is more favourable to the Federals.—The Emperor Napoleon has delivered an address favourable to peace. He proposes an European congress for the settlement of the questions that now disturb continental nations.—The death of the King of Denmark has made the dispute between that country and Germany more complicated. It would be a source of grief to our beloved Queen if the King of Prussia should engage in war with the new King of Denmark; the Prince Royal of Prussia being her son-in-law, and her daughter-in-law, the Princess of Wales, being daughter of the King of Denmark.—The Russians continue to inflict the most grievous

cruelties on the Poles, by confiscations, imprisonments, and transportations to the deserts of Siberia. How long is Europe to be outraged by these barbarities?—The young King of Greece has been welcomed with joy at the city of Athens. May he have a peaceful reign!—The last mail from New Zealand is by no means hopeful

for peace with the natives. Much alarm exists among the colonists.—Great indignation has been excited in consequence of the apparent barbarity of the British Admiral in bombarding and destroying a city of 100,000 inhabitants in Japan, contrary to what is called the laws of civilized warfare.

## Marrriages.

Oct. 14, at the baptist chapel, Salandine Nook, by the Rev. D. Crumpton, Mr Joseph Walker, of Longwood, to Miss Eliza Haigh, daughter of John Haigh, Esq., of Quarmby, near Huddersfield.

Oct. 20, at Mare Street baptist chapel, Hackney, by the Rev. D. Katterns, Henry George, only son of George Erith, Esq., of Tudor Villas, to Isabel, third daughter of Joseph Nichols, Esq., of Melbourne House, Tryon's Place.

Oct. 20, at the baptist chapel, Charlbury, Oxon, by the Rev. S. Hodges, Mr. Jesse Clifford, to Miss Mary Ann Marr.

Oct. 21, at Sion baptist chapel, Bradford, by the Rev. J. P. Chown, Mr. S. C. Hirst Bowling, to Emily, eldest daughter of Mr. Cole, of Bowling.

Oct. 21, at the baptist chapel, Spaldwick, Hunts, by the Rev. E. Davis, Mr. William Smith, of Cotworth Lodge, to Emma, eldest daughter of Mr. Braybrooks, of Spaldwick.

Oct. 22, at Counterslip baptist chapel, Bristol, by the Rev. R. P. Macmaster, Mr.

Thomas Morgan Porter, to Miss Catherine Ruth Sowden.

Oct. 24, at the baptist chapel, Haslingden, by Mr. Prout, Mr. Robert Tattersall, to Miss Phoebe Ann Nuttall. Nov. 2, Mr. John Bennett, to Miss Nancy Stephenson. And Nov. 2, Mr. William Taylor, of Waterbarn, to Miss Mary Ann Holt, of Rawtenstall.

Oct. 28, at John Street chapel, London, by the Hon. and Rev. B. W. Noel, Mr. Henry Carey Pope, of Tring, to Eliza, eldest daughter of the late Thos. Kitelee, Esq., of Everett Street, Russell Square.

Oct. 29, at the baptist chapel, Presteign, by the Rev. W. H. Payne, Mr. John Evans, of Kinsham, to Miss M. Badland, of Willey, near Presteign.

Nov. 21, at the baptist chapel, Oswaldtwistle, by Mr. Jackson, Mr. Sharples, to Miss E. Hartley.

Nov. 21, by license, at the English baptist chapel, Cardiff, by Mr. How, Mr. Benjamin Bell, of Greenwich, to Miss Mary Batty, eldest daughter of Mr. John Batty, of Cardiff.

## Deaths.

Oct. 26, at Edge Hill, Liverpool, Harriet Jane, the beloved wife of the Rev. C. M. Birrell, and daughter of the late Henry Grey, D.D.

Oct. 29, at Margate, Mr. F. Mummery, many years member of the baptist church in that town, aged sixty-two years.

Nov. 10, the Rev. John Statham, of Chenies, Bucks, aged 72. Mr. S. was truly a good minister of Jesus Christ, beloved by good men and esteemed by all. He was one of the two soldier brothers in India for whom their pious mother never ceased to pray, and not to pray only: from

her small savings she gave twenty pounds to the Baptist Mission with a faith that resulted in the conversion of both her sons by means of the missionaries. Hearing of this, she exclaimed, "O the twenty pounds!" The Rev. Lord Wriothesley Russell preached a funeral sermon for Mr. S. in the parish church.

Nov. 10, the Rev. W. Welsh, baptist minister, Stonehouse, Devon, after a brief illness.

Nov. 11, at Bishop Stortford, aged 70, Mr. Pratt, for nearly forty years an honoured deacon of the baptist church.

# YOUTH'S MISCELLANY.

## ANDREW FULLER'S DAUGHTERS.

This eminent servant of Christ, to the wayward conduct of whose son Robert we referred to in our last, had other family trials of a serious nature to endure, but they were not unmingled with mercies. His wife was occasionally the subject of mental derangement, which at the time would cause him the most poignant anguish. At length she died. He then wrote:—

“Poor soul! what she often said is now true. She was not at home; I am not her husband; these are not her children. But she has found her home,—a home, a husband, and a family better than these! It is the cup which my Father hath given me to drink, and shall I not drink it? Amidst all my afflictions I have much to be thankful for. I have reason to be thankful that, though her intellects were deranged, yet she never uttered any ill language, nor was ever disposed to do mischief to herself or others; and when she was at the worst, if I fell on my knees to prayer, she would instantly be still and attentive. I have also to be thankful that, although she has generally been afraid of death all her lifetime, yet that fear has been remarkably removed during the last half-year.

I mean to erect a stone to her memory, on which will probably be engraved the following lines:—

‘The tender parent wails no more her loss,  
Nor labours more beneath life’s heavy load;  
The anxious soul, released from fears and woes,  
Has found her home, her children, and her God.’”

A short time before the death of his wife, he was also deprived of an interesting little daughter under six years of age, who for some time had been sickly.

With touching simplicity he relates how from her birth he had cherished earnest solicitude on her behalf. “At the time of her birth,” he says, “I committed her to God, as I trust I have done many times since. Once in particular, viewing her as she lay smiling in the cradle, at the age of eight months, my heart was much affected; I took her up in my arms, retired, and in that position wrestled hard with God for a blessing; at the same time offering her up, as it were, and solemnly presenting her to the Lord for acceptance. In this exercise I was greatly encouraged by the conduct of Christ toward those who brought little children in their arms to Him for his blessing.” Speaking of her residence a short time at Northampton, he adds: “During this fortnight I went two or three times to see her; and one

evening, being with her alone, she asked me to pray for her. ‘What do you wish me to pray for, my dear?’ said I. She answered, ‘That God would bless me, and keep me, and save my soul.’ ‘Do you think, then, that you are a sinner?’ ‘Yes, father.’ Fearing lest she did not understand what she said, I asked her, ‘What is sin, my dear?’ She answered, ‘Telling a story?’ I comprehended this, and it went to my heart. ‘What, then,’ I said, ‘you remember, do you, my having corrected you once for telling a story?’ ‘Yes, father.’ ‘And are you grieved for having so offended God?’ ‘Yes, father.’ I asked her if she did not try to pray herself. She answered, ‘I sometimes try, but I do not know how to pray; I wish you would pray for me, till I can pray for myself.’ I then went to prayer with her, with many tears.”

As the sickness brought her nearer to the grave, the tender care of her father abounded yet more and more. When at Northampton, Dr. Ryland composed a little hymn especially for her use. Her father used to carry her out into the fields, and she would repeat to him the lines of this now well-known hymn:—

“Lord, teach a little child to pray,  
Thy grace betimes impart;  
And grant thy Holy Spirit may  
Renew my youthful heart.”

Mr. Fuller had also a daughter, Sarah, who survived him, and whose memory is cherished with an almost reverent affection by those of the family who remember her, and whose death was in a very solemn way linked to that of her dear father. Looking at his corpse, she exclaimed: “I shall lie there very soon;” a presentiment which was shortly afterwards realized.

Her disposition, from a child, was amiable. Integrity was a prominent feature in her character. She appeared to possess an habitual tenderness of conscience, and was the subject of early convictions of sin, which, though transient in childhood, were more permanent as she advanced in years; but, owing to a natural reservedness, accompanied by a fear of deceiving herself and others, it was very difficult to ascertain the real state of her mind and feelings; and when she had unbosomed herself, she seemed to repent, as though she had said something which, after all, might not be true: and this suspicion of herself, continued almost to the last. About the beginning of her last illness, in reply to the affectionate inquiries of her sister, she said: ‘I feel a great deal; but am afraid to



spoke it, lest I should deceive myself and others. Having had a religious education, it is easy to talk about religion; and I am afraid lest what I have felt should be merely the effect of having enjoyed such a privilege, and so entirely wear off. I know religion in theory, but am fearful lest it should be in theory only.' She wept much, and promised to communicate as much of her mind as she could; begging, however, that her sister would not mention it to any one; 'for,' said she, 'possibly what I now feel may be only on account of my affliction; and then, if I recover, it may all wear off, and I may bring a disgrace upon religion.'

On being told of a young person who wished that, whenever she died, it might be of consumption, that time might be afforded her to repent, she said it was 'so unreasonable to expect mercy, after having lived in sin as long as she could.'

In public worship she was a very attentive hearer, and clearly understood and approved the doctrines of the Gospel. Prayer-meetings were her peculiar delight; and her punctuality in attending them was truly exemplary: if any of her friends seemed indifferent to them, observing, 'It is only a prayer-meeting,' she would express great disapprobation.

It was pleasing to observe the earnest desire she manifested for the spiritual welfare of others, especially of the young. Her diligence as a teacher in the sabbath school was worthy of observation; and she was extremely anxious for the adoption of a plan which had been proposed for the private religious instruction of some of the elder children of the school, nor would she rest till she saw it accomplished. 'It is so wicked' she said, 'to live here only to eat, and drink, and sleep!'

During her illness, she spent most of her time, when able, in reading the Psalms and the New Testament; and when too weary herself to read, she would hear the Bible read with great pleasure.

Though, doubtless, she felt the natural love of life, yet she was never heard to express the smallest degree of impatience under her long and trying affliction; and her mind became more calm and composed, as her prospects of being restored to her friends declined. Being asked if she did not feel happy in the thought of meeting her dear departed friends in glory, she replied: 'I do not think of that, so much as of seeing God and praising Him.' A few days before she died, she requested her sister to pray for her speedy release.

The next day she said, 'I think I am going, . . . I feel so calm and comfortable.' A short time before, she said she had no desire to live longer, unless it might be for the glory of God, and that she might serve Him. To a friend who was speaking of his trials being so great, that, were it not for his family, he could be glad to leave the world, she said, 'Take care of your motives, whether they are to glorify God, or merely to get rid of trouble.' In short, the thoughts of serving and glorifying God, whether in this world or another, seemed to take place of all other considerations. She did not, however, attach any merit to the best of services; and her reliance for salvation was solely on the atonement of the Redeemer. She said He was all her hope, and all her desire.

When her younger brothers visited her a few weeks previous to her death, her earnestness with them was very affecting. On the morning of the day on which she died, she expressed an anxious desire of speaking to all the young people of her acquaintance, mentioning several by name, in order, if possible, to convey to them the strong impression of the weight of eternal things which filled her own mind, in the near prospect of eternity; and said, if she had a wish to live, it was that she might see them come forward and declare themselves on the side of Christ. Being asked if she was happy, she replied, 'Quite so; but I feel no raptures; and, if my dear father did not, how can I expect it?'

At her request, Mr. R. Hall was sent for, to whom she spoke with much earnestness, lamenting to how little purpose she had lived, and desiring him, if he thought proper, to improve her death in a sermon to young people; entreating him to be very particular in warning them not to put off the concerns of religion: and especially the children of the sabbath school; expressing her regret that she had so much neglected speaking to them on that important subject, and her intention, if she had been spared, to have attended more to her duty in this respect.

This was her last effort, as she scarcely spoke a sentence afterwards, but lay with great composure and serenity of aspect, waiting for her change, which took place between four and five o'clock in the afternoon of June 11th, 1816. Her age was nineteen years.

She was interred on sabbath evening, June 16, when an impressive discourse was addressed to a crowded audience, by Mr. R. Hall, from Psalm cii. 23, 24.

ERRATUM.—For "caverns," at page 208, read "crosses."